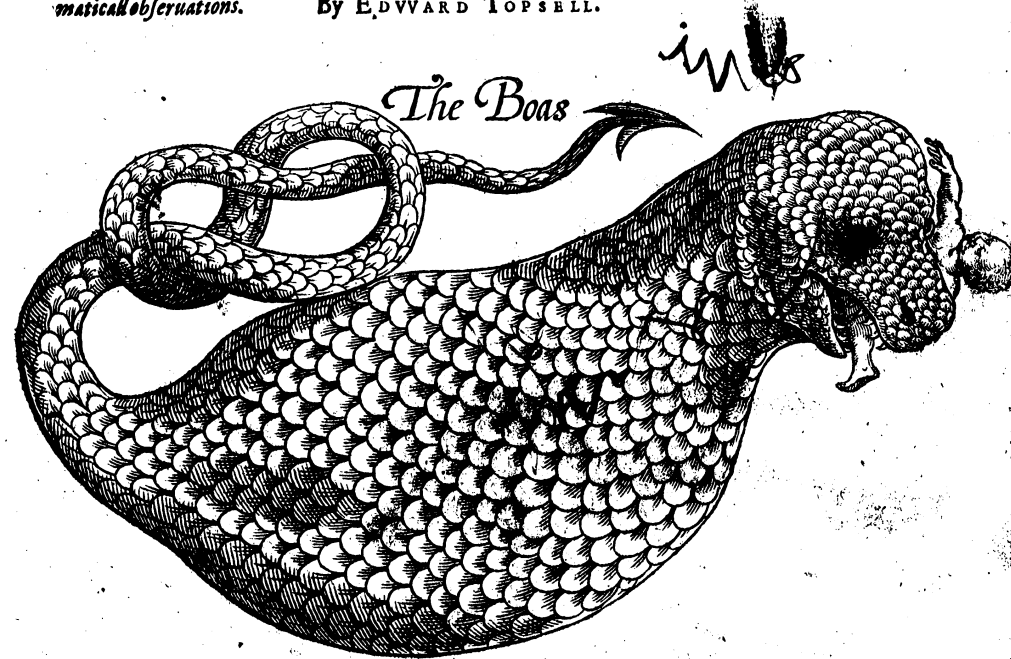


Vol. II.
HISTORIE
OF
SERPENTS.
OR,

The second Booke of liuing Creatures:

*Wherein is contained their Diuine, Naturall, and Morall descriptions, with
their liuely Figures, Names, Conditions, Kindes and Natures of all venomous Beasts:
with their seuerall Poysons and Antidotes; their deepe barred to Mankind, and the
wonderfull worke of G o d in their Creation, and Destruction.*

*Necessary and profitable to all sortes of Men: Collected out of diuine Scriptures, Fathers, Phylosophers, Physiti-
ans, and Poets: amplified with sundry accidentall Histories, Hieroglyphicks, Epigrams, Emblems, and Æng-
maticall obseruations.* By EDVVARD TOPSELL.



L O N D O N

Printed by William Jaggard, 1632.



TO
THE REVEREND AND RIGHT
VVORSHIPFVLL RICHARD NEILE, D.
of DIVINITY, Deane of VVestminster, Maister of
the SAVOY, and Clarke of the King his most excellent
Maiesties Closet, all felicitie Temporall,
Spiritual, and Eternall.



Ight worthy DEANE, if it be true that the Heathen man said, *Optū sine literis mors, & viciū hominis sepultura*, I thinke there is nothing more commendable then the study of those Letters and that poynt of Learning, which GOD himselſe hath wrote, not onely by the great Spirit of the Prophets, but also by his owne hand, without Scribe or other instrument, (the Creation and severall dispositions of liuing creatures :) wherein with the greatest and nobleſt Characters that euer were, he hath engrauen the higheſt wifedome of all Maieſtie. And to ſay the truth, no knowledge of politicall States, no Science Geographically of the round Worlds Orbe, no ſpeculation Aſtronomically of the Heauens lights or motions, nor Art of ſpeech, reaſon or workes, is comparable to this Learning, but a man deſtitute heereof, is dead and buried in a liuing graue, ſtinking before God and Angels. Wherefore this beeing my opinion, and I truſt the ſincerity of my iudgement touching Gods liuing workes, it may ſerue for a reaſon for the vndertaking of theſe labours; becauſe as *Xenophon* writeth vpon another caſe, *Ek toon po-noon malaka gignetai*, out of theſe paynes are begotten many pleaſures.

But whereas ſome thinke that there is knowledge enough of thoſe creatures by their out-fides, & the noyſe of their names, is a complete Lecture for humane vnderſtanding, I would but referre them to *Philo Iudeus*, writing in his Questions vpon *Genesis* in this manner; *Sicut cæci tractant tantum ipſam corporis ſpiſitudinē tactu, non decus colorum, non formas, non figuras, non aliud quicquam eximia qualitatis teſtimonium præbens: Sic nimis docti, & inertis anima oculi, nihil in hiſtorijs intrinſecus cernere poſſunt.* Wherefore, ſeeing that blind men cannot be comforted ſo much by their groping feeling, as other which enioy the commodity of all their ſences, no man ſhall iuſtly blame the Printers and my labour, if we ſet forth Gods workes ſiue times more plainly, pleaſantly, and largely, then euer before they were in any language of Chriſtendome.

I haue therefore now aduentured to put abroad into the World, the ſecond Booke of Liuing-creatures, which entreateth of Serpents, and all venomous Wormes of the Earth and Waters; vvhich for their Maker had the Sonne of GOD as vvell as men, for their antiquitie, were from the beginning before men; for their wit and diſpoſition in nature, come neereſt to men; for their ſeate and habitation, dwell in one and the ſame Element with men; for their ſpirits & inclination, are moſt vnreconcilable enemies to men; and for their uſe and commodity, very beneficiall to men: Therefore their knowledge is from God, their continuance from Heauen, their natures worth our ſtudy, & the fruite ſeruiſeable to man-kind.

The Epistle Dedicatory.

*Aequè pauperibus prodest, locupletibus aequè.
Aequè neglectum pueris, senibusq; nocebit.*

I could therefore arrogate to my selfe that *Virgilian* praise, *Pandere res alta terra & caligine testas*: but I will not, for if I haue deserued well, let another mans mouth speake it, and if the present enuious world will not, posterity I know will glorifie God for me. For my conscience beeing free from the rust of vaine-bragging, I dare be bold to pray vvith *Nehemiah*, *Recordare mei Domine in bonitate, secundum omnia quæ feci huic populo*: And therefore, if I be not buried till I be naturally dead, I will neuer die in idlenes, nor carry about my body, to containe a liuing mans Sepulture.

Although (I trust) it shall appeare to you R. W: that there is store and variety of matter comprised in this thinn Volume of Serpents, inso much as it is needlesse for mee (if not impossible) to say much more, yet pardon me (according to your accustomed clemencie) if I range a little in this poynt of Diuinitie, which is the cognizance I weare, and the robe where-withall it hath pleased my Sauour *Iesus Christ* to clothe mee, that I should be the man and the meane, (although the meanest of a thousand now aliue) to declare & publish to this present, and all succeeding ages of our Country-men, the secrets vvhich God hath registred in the indeleible natures of liuing creatures.

I haue oftentimes admired the frequent mention of Serpents, which you know (better then my selfe) is more then once remembred by GOD in Holy-vvrit: but especiallie there are three memorable things concerning Serpents recorded; First, a History, the second; a Figure, the third; an Allegory. The History, is the seduction of our first Mother by a Serpent. Whereof Authours write diuersly, enquiring whether it were a true Serpent, or a false created Serpent, or the Deuill, (which our Sauour termeth a Serpent in trope,) were also so called by *Moses*: but the answer is made, that it was a true Serpent, and that (as *Peter Lombard* writeth) he was onely permitted by GOD to take the Serpents body to doe that thing, his words *Lib. 2. Sent. dist. 21. Cap. 2.* are these; *Serpentem autem animal ex omnibus elegit, tum quia rationali creatura omnis irrationalis subiecta erat: tum quia per solum serpentem id facere à Deo permittitur est diabolus, non autem per columba formam, quod fortasse maluisset, ut melius fraudem subesse in satanae verbis, Homo ex eo subsolaceret, quod Serpens loquebatur. Et clarior ipsius tentatoris, id est, diaboli natura, per colubrum illius tortuosis anfractibus mobilem, ac proinde magis operi istius congruum, significaretur.* VVhich opinion (as you know very well) was before him giuen by *S. Austen*, *Lib. De Cinit. Dei, 14. & cap. 11.*

Iosephus writeth, that before that time, the Serpent was very familiar with man, and that the deuill chose him for that purpose, by false friendship to deceiue him, vvherefore God in the Iudgement after the fall committed, tooke away from him his legges, & maketh him creepe vpon the earth. But seeing there is no such thing reported in *Genesis*, especially that the Serpent lost any members, I will not auerre that for truth: but rather adde vnto *Peter Lombard*, that the Serpents subtiltie, aboue all the residue of creatures, was the cause that the deuill entred into him. VVhere-vnto *Epiphanius* in his Treatise against the *Ophites*, agreeth. But in this action, the Serpent was but the deuills trunke, neither serued it for any other purpose but to couer him; so as the words which were spoken, were the words of the deuill, and that *S. Austen* De Gen. ad lit. writeth, *Serpentem, dum cum Eva loqueretur, neque intellexisse quid diceret, neque rationalem animam habuisse.* But as hee speaketh by phanaticall men, so did hee out of the Serpent. And yet GOD (because hee was the deuills instrument) hath taken from him his voyce, leauing him onelie hyssing; and instead of those smooth words where-withall the woman was beguiled, hee hath giuen him poyson vnder his tongue, to which the Scripture alludeth, *Psalm. 140. 3. Rom. 3. 12.* as *Iosephus* also affirmeth, *Lib. 1. cap. 3. Antiq.* And for this cause also was it punished to grouell and creepe vpon the earth, and to suffer the enmity of man. For according to the Lords saying, that hath no power but to byte our heeles, & lower parts, and we on the other-side, make all force to bruize his head. I shall not need to allegorize this story, it is better knowne to you then to my selfe, and I list not write those things vvhich are impertinent to the matter. And therefore thus much shall suffice for this first record of the Serpent in holy Scripture, and so I will proceede to the second.

Another

The Epistle Dedicatory.

Another memory of the Serpent is, the type of *Christ Iesus*, represented in the Brazen Serpent, erected at the Lords owne commaundement, for the curing of the Burning-serpents poyson in the Wildernes. Many such statues of Serpents I haue remembred in the discourse following, differing onely in the end and benefit. This working miraculously those things, because it represented *Christ* crucified, which those could not doe, being but the inuentions of man: yet of this Saint *Austen* maketh this elegant allusion to *Christ*, in *Iohn 3. Tract. 12. Magnum hoc Sacramentum & qui legerunt nouerunt &c.* This, sayth he, is a great Sacrament, and they which haue read it, know it. For what are the fiery-byting Serpents, but sinnes arising out of the mortality of flesh? VVhat is that same Serpent lifted vp? but the death of our Lord vpon the Crosse. For because death came by the Serpent, death is figured in the forme of a Serpent. The byting of the Serpent was deadlie, the death of our Lord was liuely. The Serpent is looked vpon, that it might not be harmful, death is looked vpon that it might be of no force. *Sed cuius mors, mors vitæ, si dici potest mors vitæ, imò quia dici potest, mirabiliter dicitur.* Shall not that be spoken which was to be done? Shall I be scrupulous to say that, which my Lord did not disdain to doe? VVas not *Christ* life? and yet he was on the Crosse. VVas hee not life? and yet hee dyed. *Sed in morte Christi mors mortua est, quia vita mortua occidit mortem, plenitudo vitæ occidit mortem, absorpta est mors in Christi corpore.* But as they which did looke vpon the Brazen Serpent, did not perishe although they were bytten; so they which by sayth looke vpon *Christ* crucified, are saued from the perill of their sinnes: but with this difference betwixt the type and the person represented, that they were saued from a temporall death, and the faithfull from an eternall. Thus farre Saint *Austen*, and thus much of the Serpent in figure.

The third and last mention of Serpent that I apprehend, is that allegoricall precept, or instruction of our most blessed Sauour, where he exhorteth vs to be wise as Serpents, to be innocent as Doves. VVhich words haue often driuen mee into the serious consideration of the Serpents nature: that so I might at one time or other, attaine our Sauours meaning, for surely I thought of them, as that Learned-man did of the Iewes, *Hofes sunt in cordibus, insfragatores in libris*: and because of *Christ*s reference, whatsoever the Serpents are in their nature and inclination to vs, yet in their wisdom (as in a Booke) they are our instructors and helpers. And certainly, seeing there are no vertues of that worth to a Christian life, as are Innocencie and VVisedome, I could neuer satisfie my selfe in their diquifition, how we should goe to creatures so farre different in nature, betwixt whom is no concord, and take out their seuerall vertues, to marry them together in one humane breast. VVell I knew the worth of those vertues, and the necessity of their imitation, yet how to make vse of them in a Christian life, was *Hic labor, hoc opus.*

The Serpent in the earth, & the Dove in the ayre, doth it teach vs that with wisdom we must dwell below on earth, and with innocencie, as with the wings of a Dove, flye vp into heauen aboue? Or that in our pollicie while wee liue, wee may wind and turne in worldly assayres like a Serpents path, but in heauenly, keepe a straight and swift course, like as the Doves doe in their flight? Or that wee be euer armed to defend our selues, as the Serpent is with poyson, neuer vnfurnished, and yet be without hart and courage, as is a Dove? Or that there were no man in nature so wise as Serpents, or so innocent as Doves? Surely these thoughts draue me to looke vpon the Fathers, the best Expositors of this Text, for my satisfaction; that at least, if I could neuer attaine to the perfect science of VVisedome and Innocencie, yet I might shew my louing endeauour vnto both. They told me with one consent, that forasmuch as men desire wisdom without innocencie, our Sauour to reprove that affection, teacheth to conioyne both together, for *Prudentia sine simplicitate, malitia, simplicitas sine prudentia stultitia*: and therefore, *Ne machinemur dolos, habeamus simplicitatem Columbae, et ne ab alijs supplantemur, astutiam Serpentis*: to this effect you know they all vvrite. But yet this did not satisfie mee, for mee thought there was yet a more eminent meaning, or deeper secret, like some new *Mercurius*, or *Elisar vita*, containd in those words. VVherefore I sought further, and so I found, that Serpents defend their head, so must men theyr sayth; that they cast theyr skinn, so must men their sinnes; that they stop their eares against Inchaunters, so must men theyr eares against

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against the deuills tentations; that they byte at mens lower parts or heeles, so must we at the roote of our vnlawfull desires; that for hatred of men they seek peace among thornes and bryars, so must good men flie the society of those things which might endanger their foules; that they swym keeping their head out of the water, so ought men not to be drowned in pleasure; that they eate dust, according to the sentence of the Almighty, so must we be content with whatsoever estate God shall send vs: and to conclude, saith *S. Austen* *Solertiam habent in futurum educatione, in latibulorum adificatione, in nutrimentorum acquisitione, in vulnerum medicatione, in nocinorum euitatione, in mutationis temporum praecognitione, & suorum comparum dilectione.* These are high poynts of wisdom for men to imitate, and I know not what more can be added vnto them, if they were generall, except I should reckon the vicious affections of Serpents, which haue far more disciples then their vertuous inclination.

The Serpents spirit is a lofty and high spirit, reaching not onely after men, but also after the birds of the ayre, not being afraid of the Elephants. Heerein many follow them, for

Omnis cura viris vter esset Induperator.

And it is true, as writeth *Seneca*, *Animi hominum sunt ignei, & prouide sursum tendunt.* It was the poeie of *Pompey*, *Semper ego cupio, praecellere, & esse supremus.* And of *Caesar*, *Malem in apud primus esse quam Romae secundus.* Another vice in Serpents is theyr desire of reuenge, for euen to the losse of theyr liues, and when they are more then halfe dead, they kill other. Euen so it is become a noble euill to shed blood, or at the least to disgrace and disable other to the poynt of death. *S. Austen* sayth, that as a vessell is corrupted with the sharpe Vineger it containeth, so is the body and minde of man, by the wrathfull reuenge it taketh. The inhabitants of *Dinantium*, a Towne of *Burgundie*, to despight theyr Duke *Charles*, for some iniuries to them done, made his picture of yvood, with all his Armes and Coates of honour vpon it, and so brought the same to a Towne of his called *Bouinium*, where they set it in a filthy stinking poole, full of Toades and Frogs, and other venomous beasts, and cryed out to the *Bouinians*, *Hic sedet magnus buse Dux vester.* To whom the *Bouinians* sent a man with dehorting perswasions, to remoue their minds from that vndutifull disloyaltie of contempt and rebellion, which they shewed against theyr Prince; but that messenger they instantly killed: afterwards they sent a little boy, with Letters to perswade them to make peace, sue for pardon, and to turne away the rage of vvarre which the Duke was preparing against them; as soone as the little boy had deliuered the Letters, they tore him in peeces like so many *Wolues*.

Thus they tooke theyr reuenge; and shortly after came the Duke with his royall Arme, and razed downe theyr City to the ground, killed and executed many of the inhabitants; the residue he cast by couples into the Riuer *Mosa*, where they all perished, men, vvomen and chyldren, so that the third day after it was sayd, *Hic fuit Dinantium.* The Duke himselfe, for this great reuenge enforced by rebellion & murder, escaped not scot-free, but was the last of his race, and left the Duchy to another Family. Thus if in men there raigne the wrath of Serpents, they must also looke for the ruine of Serpents, and become like brute beasts that perish.

I omit to speake of theyr flattery, embracing while they sting; theyr treachery, lying in waite in the dust or grasse to doe harme; their venome where-withall they are euer armed to spoyle; theyr ingratitude, when they kill them that nourish them; theyr voracity, when they kill much more then they can eate; theyr hostility, whereby they bid battell to all liuing creatures; their contempt of the reuerend visage of man, whereby they neither spare vitious nor vertuous; and theyr desire to liue alone, destroying all other to multiply their owne kind; like our English Enclosers, who doe herein follow the wisdom of the Serpent, but not the innocencie of the Doue. Of all these and many more, if I did write to a man of meane knowledge, I would enlarge and apply in severall examples, but to you *R. VV.* it is as needlesse as to light a Candle at noone day.

To conclude therefore, I onely affeet three things in the Serpents wisdom, whereof two haue beene practised by the Church already, and the third remaineth now for vs to imitate. First, in the beginnings of the Church, all the heresies did chiefly tend against the doctrine of the Trinitie, or Vnitie, or Deitie, or true humanity of our Saviour *Christ*:

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as you know the *Simonians*, *Cerinthians*, *Arrians*, and other detestable beasts did inuent. Against them all the noble Christian Bishops and Fathers did oppose themselves, and defended their head, viz. *Iesus Christ*, to be true GOD, and true man; and so at one time were wise as Serpents, and innocent as Doves, dying for his sake that dyed for them.

Secondly, when by the corruption of time, and long current of many continued euils, the Church grew ouer-worne with many superstitions, so as the face thereof was disfigured, and the pure wedding-garment which *Christ* put vpon it, ouer-growne, and couered with the beggers-cloake of humane inuentions; then God made his instruments to follow the Serpents wisdom, in passing thorow a narrow passage of persecution, death and fire; and so stripped off that ouer-growne skinne, whereby the Prime decour, & comeliness of the Churches party-coloured coate of fine Needle-worke, resembled in the Serpent, is againe manifested. Thus farre they proceeded. And thus we haue scene the correspondence of figure to figure already performed.

But the third and last thing, is that part of the Serpents wisdom, whereby thee forsaketh societie of men, and Citties or places of pleasure, and dwelleth alone in the hedges, wildernesses, or desolate Rocks. It was a true experimentall saying of him that wrote, *Extrema Religio, vel in superstitione, vel in profanitate recidunt.* Now we haue ouer-past Superstition, I am out of feare that the Church shall neuer more haue a thick skinne: we haue fallen into open prophaneesse, and contempt of one another, (if not of God,) which must be remedied by the Serpents wisdom. And I thinke we must depart out of the ciuill and worldly wayes, and assayres of men, and betake our selues to more priuate and secure habitations, where the open enemy can neither so soone find vs, or wound vs. I neede not prosecute this matter, or at the least, if I should, I must exceed the limits of a Dedication, onely this I say, that if the Church and Church-men, could put on one mind and ioyne together in this action, whereby men might be esteemed for theyr worth, and not for their wages, I know the people would hunt after vs in deuotion, where now they tread vpon vs in prophaneesse. For we being made poore, base and contemptible before theyr eyes (which are the liuing organs of grace,) they tread vpon all the residue, euen to the blood of the New-Couenant: and therefore, once more I pray that the sons of *Leuie* may speake one thing.

I haue now said my full, & heere I present vnto you my *Second Treatise of liuing Creatures*, hauing collected all that is written of this Argument, out of severall Authors into one Volume and method: so that whatsoeuer *Galen* gaue to *Piso*, *Aristotle* to *Alexander*, *Oppianus* to *Antoninus*, *Bellonius* to Cardinall *Castillon*, *Fumanellus* to the Senate of *Verona*, *Cardan* to *Madrutius* the Prince of *Trent*, *Grinaus* to *Collimitius*, *Gesner* to *Grauius*, *Caronius* to Sir *Horatio Pallaucino*, *Maiolus* to *Heberus*, or any other that euer writ of Serpents, or venomous Beasts, that doe I heere dedicate to you, as the euertlasting pledge of my loue, honour, and seruice vnto you. Which I shall entreate you to entertaine and accept while it may honour you, because it hath Gods worke for a subiect, and refuse it not, when it shall any way ecclipse or dazle your light with Prince or people. And for my selfe, let me be bold to conclude with this my vnfayned protestation.

*Sum tuus, & sine fine tuus Decane Manebo,
Cum socijs, quorum sine felle & candida nosis
Pectora, sic in te sibi constatura deinceps.
De te nil dubito, si tu tamen ambigis, istas
En, desiderij pignus, pius aspice chartas.*

Edm: Topsell.



To the Reader.



Entle and pious Reader, although it be needlesse for mee to write any more of the publishing of this Treatise of Venemous beasts, yet for your better satisfaction and direction, briefly take this which followeth.

After the publishing of the former booke of *Foure-footed Beasts*, I vnderstood of two thinges much misliked therein, wherein I also my selfe receiued a iust offence. First, the manifolde escapes in the presse, which turned and sometimes ouerturned the sence in many places, (especially in the Latine:) which fault as it may in parte concerne me, so yet it toucheth another more deeply, yet are both of vs excusable: He, in wanting the true knowledge of the Latine tongue; and I, because of my employment in my pastorall charge, and both of vs together, because we were not so thorowly estated, as to maintaine a sufficient Scholler to attend only vpon the presse. Wherefore, in this second Booke, we haue remooued away that blot, and vsed a more accurate dilligence, and I trust there is no escape committed peruertering the sence, and not very many altring the letters.

The second exception taken against the former Treatise, was the not englishing or translating of the Latine verses, which thing I purposed to haue done if I had not beene ouerhastened in the businesse; for it had beene to the worke an ornament, and to the History a more ample declaration: This faulte I haue now amended in the setting forth of this second Booke of *Liuing Creatures*. Al therefore that can be saide for your direction, I could with the Historye more compleat for the manifestation of the most blessed *Trinities* glory, whose works are here declared; and for the better reuelation of the seuerall natures of euery Serpent. I may sayle in the expressing of some particular, yet I suppose that I haue omitted no one thing in their Narration, which might bee warranted by good authority or experience. And therefore, although I cannot say that I haue saide all that can be written of these liuing Creatures, yet I dare say I haue wrote more then cuer was before me written in any language.

Now therefore *Aske the Creatures (after God,) and they will tell you:* For, sayth *S. Austen*, *Interrogatio creaturarum profunda est consideratio ipsarum: responsio earum, attestatio ipsarum de Deo, quoniam omnia clamant, Deus nos fecit.* The asking of the Creatures is a deepe and profounde consideration of theyr seuerall natures: theyr answer is, their attestation or testimony of God, because all of them

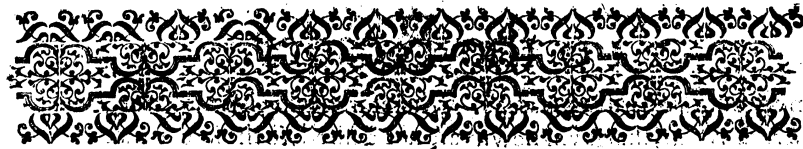
To the Reader.

them cry out *The Lord hath made vs.* Wherefore, seeing it is most true, *incognita non desiderantur*, things vnkowne are not desired, to the intent that all true English Christians may hereafter more affectionately long after and desire, both the mysticall vision of God in this world, and also his perfect sight in the worlde to come, I haue (for my part) out of that weake ability wherwith I am endued, made knowne vnto them in their owne mother tongue, the wonderfull workes of God; for the admiring of Gods praise in the Creatures, standeth not in a confused ignorance not knowing the beginnings and reason of euery thinge, but rather in a curious and artificiall inuestigation of their greatest secrets.

Therefore, let all liuing men consider euery part of diuine wisdom in all his workes; for if it be high, he therby terrifieth the proud; by the truth he feedeth the great ones; by his affability he nourisheth the little ones, and so I will conclude my preface, with the wordes of the three Children: *O all ye workes of the Lorde, praise him and magnifie him for euer.*

EDWARD TOPSELL.





A Table of the feuerall Serpents,

as they are rehearsed and described in
this Treatise following.

A	Dder.	50	Dryine.	E	174	P	203
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A Generall Treatise of Serpents,

DIUINE, MORALL, AND NATURALL.

Of the Creation and first beginning of SERPENTES.



Here is no Man that can iustly take exception that this History of Serpents beginneth at theyr Creation: for seeing our purpose is, to set forth the workes of GOD, by which as by a cleere glasse, he endeouoreth to disperse and distribute the knowledge of his Maiesty, Omnipotencie, Wisedome and Goodnesse, to the whole race of Mankind, it seemeth most proper that the first stone of this building, laid in the foundation be fetched from the Creation: and the rather, because some Naturalists (especially amongst the auncient Heathen) haue taken the Originall of these venomous Beasts, to be of the earth, without all respect of Diuine and Primary Creation. And hereunto some Hereticks, as the *Mamchees* and *Marcionites*, haue also subscribed, though not directly, for they account the Creation of these venomous & all hurtfull beasts an vnworthy worke for the good GOD, because they could netier see any good vse of such creatures in the World.

Yet we know the blessed Trinity created the whole frame of this visible World by it selfe; and for good, reasonable, and necessarie causes, framed both the beneficiall & hurtfull Creatures, eyther for a Physicall or metaphysicall end. Therefore it is most certaine; that if we consider the outward parts of these Creatures endued with life, no man nor nature could begin and make them, but the first Essence or fountaine of life: and if we can be brought, to acknowledge a difference betwixt our shallow capacite, and the deepe wisedome of God, it may necessarily follow by an vnauoydable sequele, that their vices & endes were good, although in the barrenesse of our vnderstanding, we cannot conceiue or learne them. But I purpose not to follow these things Philosophically by arguments, but rather Diuinely by euident demonstration of the things themselves. And first of all, it appeareth, Gen. 1, 24, that God brought forth out of the earth *all creeping things after their kinde*: And least that any man should doubt, that vnder the generall name of creeping things, Serpents and other Venemous beasts, were not intelligibly enough expressed, it is added Cap. 3, 1. *That the Serpent was more subtiler then all the Beastes of the fildes which God had made*. The Prophet *Dauid* also, Psal. 148, 7. among other things which are exhorted by the Prophet to praise their Creator, there are named *Dragons*, which are the greatest kind of Serpents. Vnto this also alluded S. Iames, cap. 3, 7. saying: *That the whole nature of Beastes, and of Birds, of creeping things of the sea is tamed by the nature of man*: for Man, which is next vnto God, hath authoritie and power, to rule ouer all his workes, and therefore ouer Serpents.

And herein it is fit to shew, what wonders men haue wrought vpon Serpents, taming and destroying them rather like Wormes and Beasts, no waies enemies to mankind, but friendly, and endued with sociable respect, or else as weaklings commaunded by a superiour power. Such an one was *Astyr* a notable Inchaunter, who by touching any Serpent *Textor*, brought

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brought it into a deadlie sleepe; according to these verses.

Nec non serpentes diro exarmare veneno,

Doctus Atyr: talique grames sepire chelydros:

In English thus;

The cunning Atyr, serpents fierce, of poyson did disarm,

And Water-snakes to deadlie sleepe, by touching he did charme.

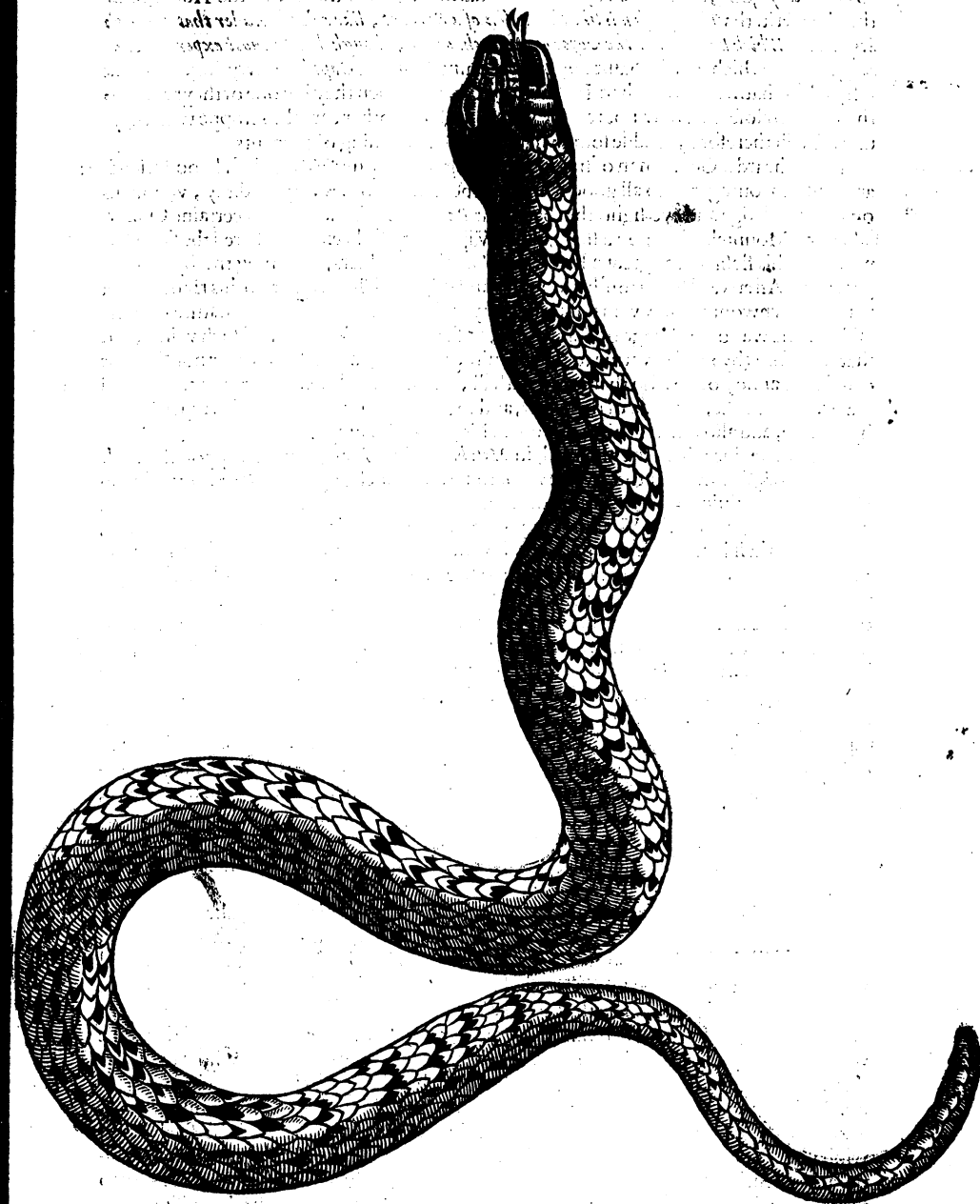
Aluifius Cadamustus, in his description of the new World, telleth an excellent historie of a *Lygurian* young man, beeing among the *Negroes* traailing in *Affricke*; whereby he endeoureth to proue, how ordinary and familiar it is to them, to take and charme Serpents, according to the verse of the Poet;

Frigidus in pratis cantando rumpit anguis. that is,
The cold-earth-snake in Meddowes Greene,
By singing, broke in peeces may be scene.

The young man beeing in *Affricke* among the *Negroes*, and lodged in the house of a Nephew to the Prince of *Budoniell*, when he was taking himselfe to his rest, suddenly awaked, by hearing the vnwonted noise of the hissing of innumerable sorts of Serpents; whereat while he wondred, and beeing in some terror, he heard his Host (the Princes Nephew) to make himselfe readie to go out of the doores, (for he had called vp his seruants to saddle his Cammels:) the young man demaunded of him the cause, why hee would goe out of doores now so late in the darke night? to whom he answered, I am to goe a little way, but I will returne againe verie speedily: and so hee went, and with a charme quiered the Serpents, and droue them all away, returning againe with greater speed then the *Lygurian* young man his ghest expected. And when he had returned, he asked his ghest if hee did not heare the immoderate hyssing of the Serpents? and he answered, that he had heard them to his great terrour: Then the Princes Nephew (who was called *Bisborer*) replied, saying; they were Serpents which had beset the house, and would haue destroyed all their Cattell and Heards, except hee had gone forth to drue them away by a Charme, which was very common and ordinary in those parts, wherein were abundance of very hurtfull Serpents.

The *Lygurian* young man, hearing him say so, marvelled about measure, and said, that this thing was so rare and miraculous, that scarcely Christians would beleue it. The *Negro* thought it as strange that the young man should bee ignorant heereof, and therefore told him, that their Prince could worke more strange things by a Charme which he had, and that this and such like, were small, vulgar, and not to be accounted miraculous. For when he is to vse any strong poyson vpon present necessitie, to put any man to death, hee putteth some venom vpon a sword; or other peece of Armour, and then making a large round circle, by his Charme compelleth many Serpents to come within that circle, hee himselfe standing amongst them, and obseruing the most venomous of them all to assemble, which he thinketh to containe the strongest poyson, killeth him, and causeth the residue to depart away presentlie; then out of the dead Serpent hee taketh the poyson, and mixeth it with the seede of a certaine vulgar Tree; and therewithall annoynteth his darre arrow, or swords point, whereby is caused present death, if it glue the bodie of a man but a very small wound, euen to the breaking of the skinne, or drawing of the blood. And the saide *Negro* did earnestly perswade the young man to see an experiment heereof, promising him to shew all as he had related, but the *Lygurian* beeing more willing to heare such things told, then bolde to attempt the triall, told him, that hee was not willing to see any such experiment. And by this it appeareth, that all the *Negroes* are addicted to Incantations, which neuer haue anie approbation from G O D, except against Serpents, which I cannot verie easilie be brought to beleue.

And seeing I haue entered into this passage of Charming, being (no doubt) an invention of Man, and therefore argueth his power to tame these venomous Beasts, according to the former saying of *Saint James*, although I condemne such courses vicerly, yet it is lawfull



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lawfull to prosecute the same, seeing the holie Ghost, Psalme 58, verse 4, 5. affirmeth a practise against Serpents, a dexteritie and ripenes in that practise, and yet an impossibility to effect any good, except the voyce of the Charmer come to the eare of the Adder: For thus hee writeth; *Their poyson is like the poyson of a Serpent, like a deafe Adder that stoppeth his eare.* 5. *Which heareth not the voyce of the Charmer, though hee be most expert in cunning.* Vpon which words, Saint *Augustine*, Saint *Ierom*, & *Cassiodorus* wryting, say; that when the Charmer commeth to Inchaunt or Charme, then they lay one of their eares to the earth so close, as it may not receive sound, and their other eare they stoppe with theyr taile. I will therefore yet adde somewhat more of this taming of Serpents.

Ma. Will:
Morley of
Glynde in
Suffex.

I haue heard a Gentleman of singular learning, & once my Worshopfull good friend, 10 and daily encourager vnto all good labours, report diuers times very credibly, vpon his owne knowledge and eye-sight, that beeing at *Padua in Italy*, hee sawe a certaine Quack-saluer, or Mountebacke vpon a stage, pull a Viper out of a box, and suffered the saide Viper to bite his flesh, to the great admiration of all the beholders, receiuing thereby no danger at all. Afterward he put off his doublet and shirt, and shewed vpon his right arme a very great vnwoated blew veine, standing beyond the common course of nature; and he said, that he was of the linage of Saint *Paule*, & so were all other that had such veines, and that therefore (by speciall vertue to that Family giuen from aboue) no Viper nor Serpent could euer annoy or poyson them: but withall, the fellowe dranke a certaine compound 20 water, or antidote, for feare of the worst, and so at one time vented both his superstitious hypocrisie, and also much of his Antidote to his great aduantage.

But I haue since that time also read, in *Matthiolus* his Commentaries vpon the sixth Booke of *Dioscorides*, that there were wont to be many such Iuglers in *Italy*, carrying in theyr bosomes liuing Serpents, of whose fraudulent Impostures hee speaketh in this sort. They take Serpents in the Winter time, when they growe dead and stiffe through cold, and yet for their better defence against their venomous byting, they defend themselves by a certaine experimentall vnguent, knowne to be practised in this sort, made of the Oyle pressed out of wilde Radish, the rootes of Dragonwort, the iuyce of Daffodill, the braine of a Hare, the leaues of Sabine, sprigges of Bay, & some other few things there-vnto added. As soone as they haue taken them, they instantly all to spette vpon their heads, for 30 by reason of a secret antipathy in Nature, they grow very dull thereby, and lay aside the force and rage of venome; for the spittle of a Man, is of a cleane contrarie operation to their poyson. And when afterward they make ostentation heereof in the Market, or publique Stage, they suffer them to bite their owne flesh: but first of all, they offer the a peece of hard flesh, where-vpon they bite to cleanse their teeth from all spawne and spume of venome, or els sometime pull forth the little bagges of poyson, which inhere in their chaps, and vnder their tongues, so as they are neuer more replcate or filled againe: And by this deceit they deceiue the world where euer they come, giuing forth that they are of the linage of Saint *Paule*, who cast a Viper off from his hands, as wee reade in the holie Scripture.

It was an inuention of auncient time among the wise Magitians, to make a pipe of the skinned of Cats legges, and there-withall to driue away Serpents; by which it appeareth, that the soueraignie of Man ouer Serpents, was giuen by GOD at the beginning, and was not lost, but continued after the fall of man, (although the hand that should rule be much weaker) and practised by the most barbarous of the world, necessitie of defence forcing a violence and hatred, betwixt the Serpent, and the Womans seede. For this cause we reade of the seauen daughters of *Atlas*, whereof one was called *Hyas*, whose daile exercise was hunting of venomous Beastes, and from her the *Hyades* had their denomination. And for a conclusion of this Argument, I will adde this one storie more out of *Adrianus*. When *Thonis* the King of Egypt had receiued of *Menelaus*, *Helen* to be safely kept, 50 whiles he trauailed through *Aethiopia*, it hapned that the King fell in loue with her beautie, and oftentimes endeouored by violence to rauish her; then, it is also said, that *Helen* to turne away the Kings vnlawfull lust, opened all the matter to *Polydamma* the wife of *Thonis*, who instantly fearing her owne estate, least that in time to come, faire *Helen* should deprive her of her husbands loue, banished her into the Island of *Pharus*, which was full of all

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all manner of Serpents, and yet taking pittie on her for her similitie, gaue her a certaine herbe, whereby she droue away all Serpents. For (it is said) when the Serpents and venomous beasts doe but smell the same herbe, they instantly hide their heads in the earth. *Helen* comming into that Island planted the same there, and was therefore called by the inhabitants, after her owne Name *Helenium*, which the skilfull Herborists at this day affirm to grow in *Pharus*.

Vnto this discourse of the taming of Serpents, I may adde yet more strange things, if any thing be strange in the nature of this World. And those are some histories of the familiaritie of Men, Women and Serpents. *Alexander* was thought to be begotten of a 10 Serpent, for it is said, that one time there was found a great Serpent vpon his Mother *Olympia* as shee was sleeping; and some say (for the honour both of the Mother and the Sonne, that this Serpent was *Jupiter*, turned into the likenesse of a Serpent, as wee reade he changed himselfe into many other shapes. And the like story vnto this, is alledged of *Scipio Africanus* his mother, who long time remained barren without the fruite of the wombe, insomuch as that *P. Scipio* her husband, vtterly dispaired of posteritie. It hapned one day, as she was in her bed, her husband beeing absent, there came a great Snake and lay beside her, euen in the presence of the seruants and familie, who beeing mightily astonished thereat, cryed out with loude voyces for feare, whereat the woman awaked, and the Snake slidde away inuisibly. *P. Scipio* hearing this report at his returne home, went to 20 the Wisards to vnderstand the secret or signification of this prodigie: who making a sacrifice, gaue aunswere that it betokened proliferation, or birth of children, and therevpon followed the birth of *Scipio Africanus*.

We reade also in *Plutarch* of certaine Serpents, louers of young Virgins, who after they were taken and insnaired, shewed all manner of lustfull, vitious, & amorous gestures of vncleanenes and carnalitie; and by name, there was one that was in loue with one *Aesolia* a Virgin, who did accustom to come vnto her in the night time, slyding gentlie all ouer her body neuer harming her, but as one glad of such acquaintance, carried with her in that dalliance till the morning, and then would depart away of his owne accorde: the which thing beeing made manifest vnto the Guardians and Tutours of the Virgin, they 30 remoued her vnto another Towne. The Serpent missing his Loue, sought her vpe and downe three or foure dayes, and at last mette her by chance, and then hee saluted her nor as he was wont, with fawning, and gentle slyding, but fiercely assaulted her with grimme and austere countenance, flying to her hands, and binding them with the spire of his bodie fast to her sides, did softly with his tayle beate vpon her backer parts. Whereby was collected, some token of his chastisement vnto her, who had wronged such a Louer with her wilfull absence and disappointment.

It is also reported by *Aelianus*, that *Egeon* in his verses, writeth of one *Alena* a *Thessalian*, who feeding his Oxen in *Thessaly*, neere the Fountaine *Hemonius*, there fell in loue with him a Serpent of exceeding bignes and quantitie, and the same would come vnto 40 him, and softly licke his face and golden haire, without dooing him any manner of hurt at all.

These, and such like thinges, doe euidently prooue, that Serpents are not onely inuoluntarily tamed by Men, but also willingly keepe quarter with them, yeelding to the first ordinance of the Creatour, that made them subiects & vassals to men. And thus much shall suffice to haue spoken in this place, concerning the first creation of Serpents.

(..)

Of the naturall Generation of SERPENTS, and
their feuerall Originalls.



LT being thus cleered, that Serpents were at the beginning created by GOD, and are ruled by Men, it now followeth, that wee should in the next place talk of the matter of their beginning, and the meanes of their continuance euer since their Creation.

First therefore it is most plaine in Genesis, that the Earth, (by the vertue of the Word of GOD) did produce all Creeping things, and among them Serpents: but since that time, they haue engendered both naturally, and also prodigiously.

As concerning their constitution, it is held to be most cold, aboue all other liuing Creatures; and therefore *Pliny* writeth, that they haue neither heate, nor bloode, nor sweat. Heere vnto subscribeth *Galen* and *Rasis*; yet *Auicenna* seemeth to affirme the contrary. *Mercuriall* decideth this controuersie, and proueth that Serpents are extreemely cold, & their bodies outwardly moist. First, because those which are stung & poysoned by Serpents, are oppressed with an vnnaturall cold, which ouercommeth naturall heate, and distendeth all their parts, vexing them intollerably. Secondly, there can be assigned no other reason why these Creatures hide themselves 4. moneths in the yere, but onely their naturall cold, making the so tender, as they are altogether vnfit to endure any externall frigiditie. Thirdly, if a Man take a Snake or a Serpent into his handling in the midst of Sommer, & warmest part of the yere, yet shall he perceiue, that they are cold in a palpable manner being aliuie, which is not a qualitie competible to any other creature. Fourthly, seeing that blood is the proper and natue seate of all heate in naturall liuing bodies, Serpents hauing a very small quantitie of blood, must also haue a smaller proportion of heate: and therefore it followeth vnauidably, that the eminencie of their temperament, is cold in the highest degree, aboue all other liuing Creatures. And that their bodies be outwardly moist, it appeareth (saith *Isidorus*) by this, that when they slide along vpon the Earth, (which way so euer they goe) they leaue behind them in their traine or path a slymie humour.

By this therefore it is confirmed, that they are of the Earth and of the Water, as afterward we shall shew in the description of their kinds. But yet there are prodigious beginnings of Serpents, whereof some seeme to be true, & other to be fabulous. The first sort are those which *Plinie* affirmeth to be engendred of the marrowe in the backe-bone of a man, and that indifferently, out of the dead bodies of good & euill men. Yet some more modest, thinking it vnreasonable, that the remnants of a good meeke man, should beget or be turned into so barbarous, venomous, & cruell a nature; rather taking it for granted, that peace and quietnes is the reward of such persons, attribute these beginnings or alterations to the bodies of wicked men, as a iust deserued punishment of their former euills, that the reuersion of their bodies should after death turne into Serpents, whom they resembled being aliuie in the venomous fraude of their spirits. Of this *Ouid* speaketh.

*Sunt quae cum clauso putrefacta est Spina sepulchro,
Mutari credunt humanas angue medullas.*

Which may be thus englished;

*Some thinke the putride backe-bone in the grane rack'd,
Or marrow chang'd, the shape of Snakes to take.*

In Egypt, as Frogs and Mice are engendered by showers of raine, so also are Serpents: And *Auicenna* saith, that the longest haire of women are easily turned into Serpents. *Nicander* dreameth, that all venomous beastes are engendered of the blood of the Tytans or Gyants. *Acusilaus*, of the blood of Typhon. *Apollonius Rhodius* of the drops of blood which doe distill from Gorgons. *Virgilius* saith, that dung being laid in a hollow place, subiect to receiue moysture, engendereth Serpents. Of the Gorgons drops, *Ouid* writeth thus.

Cumque

*Cumque super Lybicas victor penderet arenas,
Gorgonei capitis gutta cecidere cruenta,
Quas humus exceptas, varios animauit in angues;
Vnde frequens illa est infestaque cerra colubris.*

Which may thus be Englished:

*And as he ouer-flew
The Lybicke sandes, the drops of bloud that from the head did scwe
Of Gorgon being new cut off, vpon the ground did fall,
Which taking them, and as it were conceiuing them withall,
Engendred sundry Snakes and wormes: by meanes whereof that Clyme
Did swarme with Serpents euer since, to this same present time.*

But most strange of all other, are the succeeding Narrations. For it is reported that when *L. Scipio*, and *C. Norbanus* were Consuls, that the mother of *Clusius* in *Hetruria*, brought forth a liuing Serpent in stead of a childe, and the sayde Serpent by the commaund of the *V. isardes* was cast into a Ryuer, neuertheless it woulde not drowne but swimm'd against the streame. And *Pliny* sayth, that at the beginning of the Marfycke warre, there was a mayd-seruant that brought forth another Serpent. And *Faustina* the Empreffe dream'd that she brought forth Serpents, when shee was with childe of *Commodus* and *Antoninus*, and one of these Serpents seemed more fierce then the other, which proued allegorically true: for afterward *Commodus* was so voluptuous and tyrannous, that he seemed like a Serpent to be borne for nothing, but for the destruction of mankind.

In the yere of the Lorde 1551. there was a little Latine booke printed at *Vienna*, wherein was contained this History following. In this Summer (sayth the Booke) about *S. Margarites* day, there happened most rare and admyrable Accidents: for neere a Village called *Zichsa*, by the Riuer *Theose* in *Hungaria*, there were many Serpents & Lizards bred in the bodies of men, very like to such as are bred in the earth, whereupon they fell into exquisite torment: and there dyed of that calamity, about three thousand, & some of the bodies being layde against the Sunne gaping, the Serpents came forth of theyr mouths, and suddenly entred into their bellies againe. Amongst other, there was a certaine Noble-mans daughter which dyed of that malady, and when she was dissected or ripped, there were found in her body two great Serpentes. These things seeme to bee miraculous and aboue the order of Nature: yet credible, because in our experience in England, there haue bene Wormes like Serpentes found in the bodies of men, whereof some haue bene clected the parties being aliuie, and other when as the parties were dead. But that these beginnings of Serpents being vnnaturall are Diuine and sent from God as scourges, it may appeare by another notable History, recorded in the aforenamed booke, both in the same yere, and in the same Countrey.

There was (sayth mine Author) found in a mowe or rycke of corne, almost as many Snakes, Adders, and other Serpentes, as there were sheafes, so as no one sheafe could be remoued, but there presently appeared a heape of ougly and fierce Serpents. The countrey-men determined to set fire vpon the Barne, and so attempted to doe, but in vaine, for the straw would take no fire, although they laboured with all their wit and pollicye, to burne them vp: At last, there appeared vnto them at the top of the heap a huge great Serpent, which lifting vp his head spake with mans voyce to the countrey-men, saying: *Cease to persecute your deuise, for you shall not be able to accomplish our burning, for wee were not bredde by Nature, neither came we hither of our owne accord, but were sent by God to take vengeance on the sinnes of men.* And thus much for the true and naturall beginnings of Serpentes.

Now we reade in holy Scripture, that the rod of *Moses* was turned into a Serpent by diuine myracle, whereby he was assured of the power that God woulde giue him to deliuer his people *Israell* out of Egypt, which land abounding with Serpentes, both naturall bredde in the earth, and morall, such are crafty and politticke Princes and people: yet *Moses* shoulde take them as he did his Serpent by the tayle, and cause them to bende

vnto

*Pliny.
Galen.*

*Plutarch.
Pierius.
Textor.*

*Macrobius
Celsus Rhod.*

Pliny.

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vnto him like as it were a wand, or else some other little walking staffe: and also that his power should be vnresistable, because his Serpent deuoured others. The Magicians or Sorcerers, (as *Iannes & Iambres*) resisted him, and also turned their rods into Serpents. But *Moses* did it by true pietie, they by diabolicall delusions, as false Christians many times worke miracles by outward signes of true pietie, and therefore *Moses* rodde ouer-came the Sorcerers Serpents, because the end of fraude and falshood is, to be ouercome by truth & pietie.

From this changing of rods into Serpents, came the seuerall metamorphosing of sundry other things into Serpents also, as that tale of *Orpheus* head, after he was torne in peeces by the *Thracian* women; and the same throwne into a Riuer, was taken vp in *Lemnos*. 10 The Poet describeth it thus;

*Hic seruis exposito peregrinis anguis arenis
Os petit, & sparsos stillanti rore capillos
Lambit, & hymniferos inhiat diuellere vultus:
Tandem Phæbus adeit: morsusque inferre parantem
Arceat, & in Lapidem rictus Serpentis apertos.
Congelat, & patulos ut erant indurat hiatus.*

In English thus;

*No sooner on the forraine coast now cast a-land they were,
But that cruell natur'd Snake did straights vpon them fly,
And licking on his ruffled haire, the which was dropping dry,
Did gape to tyre vpon those lippes that had beene wont to sing
The heavenly hymnes. But Phæbus straights preuenting that same thing,
Dispoins the Serpent of his baite, and turnes him into stone,
With gaping chaps. &c.*

So *Isidius Tzetzes* writeth, that when *Tiresia* found Serpents in carnall copulation in *Cithæron*, he slew a femall, who presently after death was turned into a Woman, then also he slew a male, who likewise beeing dead, was in the same place and manner turned into a man. When *Cadmus* was sent by his Father, to seeke out his sister *Europa* that was rauished by *Iupiter*, with straight charge not to returne backe againe except he could finde her, hauing spent much time in seeking her, to no purpose, because he could not find her, and not daring to goe backe againe to his father; hee was warned by the Oracle that hee should goe into *Baoria* to build a Cittie. Comming thither, he sent his companions to the Fountaine of *Mars* that was in the Countrey to fetch water, where a great Serpent came and killed them; at the last, *Cadmus* not finding their returne, went likewise to the same Fountaine, where he found all his men slaine, and the Serpent approaching to assaile him, but he quickly killed it. Afterward he was admonished by *Pallas*, to strew the teeth of the same Serpent vpon the ground, which he performed, and then out of those teeth (saith 30 *Ouid*) arose a multitude of Armed-men, who instantly fell to fight one with the other, in such cruell and bloodie manner, that at the last there were but fiew of them all left aliue, which fiew (by the will of *Pallas*) were preferred to be the Fathers of the people of *Thebes*. And so *Apollonius* saith, that with the helpe of men bred of Serpents teeth, came *Iason* to obtaine the Golden-Fleece.

They saie also, that *Achelous* when hee stroue with *Hercules* about *Deianira*, turned himselfe into diuers shapes, and last of all into a Serpent, or as some say, into a Riuer. So likewise *Cadmus* afore-said, beeing ouer-come with the sight and sence of his owne miseries, and the great calamities that befell to his Daughters & Nephewes, forsooke *Thebes*, and came into *Illyrium*, where it is said, that hee earnestly desired of the Gods to be turned 50 into a Serpent, because a Serpent was the first originall of all his extremities. *Antipater* saith *Iupiter* to be turned into a Serpent, and *Medusa* refusing the loue of *Neptune*, is also sained by *Ouid* to be turned into a Serpent, when he writeth;

*Hanc pelagi rector templo vitiassè Minerua,
Dicitur, aversus est & castos Aegide vultus*

N. 1.

Of Serpents in Generall.

*Nata Iouis texit: nunc hoc impune fuisset,
Gorgoneum trinem turpes mutauit in Hydros.
Nunc quoque ut attonitos formidine terreat hostes,
Pellere in aduerso, quos fecit sustinet angues.*

In English thus;

*It is reported how she should abuse by Neptune be,
In Pallas Church, from which fowle fact, Ioues daughter turnd her be:
And least it should unpunisht be, she turnd her seemely haire
To loathsome Snakes, the which the more to put her foes in feare,
Before hir breast continually she in her hand doth beare.*

Pierius writeth, that the myrtle rod was not lawfull to be brought into the Temple of *Mecates*, and that a Vine branch was extended ouer the head of her signe: and whereas it was not lawfull to name wine, they brought it into her Temple vnder the name of milke, and that therein continually liued harmelesse Serpents. The reason of al this was, because that her owne father *Faunus* fell in loue with her, whom she resisted with al modesty, although she were beaten with a myrtle rodde, and made to drinke Wine; but at last the beastly father was transformed into a serpent, and then hee oppressing her with the spyres of his winding body, rauished her against her minde. These and such like stories and Fables are extant about the beginninges of serpents; all which, the Reader may consider, to stirre vp his minde to the earnest and ardent meditation of that power that of stones can make men, of Rocks water, of water wine, and of small rodde great serpents.

Then thus hauing exprest the originall of serpentes in their creation, it followeth now to adde the residue of this Chapter about their generacion. It is a generall rule that all beasts wanting feet and haue long bodies, performe their worke of carnall copulation by a mutuall embracing one of the other, as Lampreys and serpentes: And it is 30 certaine, that two serpents in this action seeme to be one body and two heads, for they are so indiuisibly vnited and conioyned together, and the frame of their body is altogether vnapt for any other manner of copulation. When they are in this action they send forth a ranke sauour offensiue to the sence of them that doe perceiue it: And although like vnto many Fishes, they want stones, yet haue they two open passages wherein lyeth their generatiue seed, and which being filled, procureth them to their veneriall lust, the feede it selfe being like a milky humour; and when the female is vnder the male, she hath also her passages to receiue the seed, as it were into the celles of hir wombe, and there it is framed into an egge, which she hideth in the earth an hundred in a cluster, about the quantity of a Birdes egge, or a great bead, such as are vsed sometime by women.

And this is generall for all serpents except Vipers, who lay no egges, but hatch in their wombes their young ones, as we shall shew at large in their particular hystory. The serpent hauing layd her egge sitteth vpon them to hatch them at seuerall times, and in a yeare they are perfected into young ones. But concerning the supposed copulation of serpents and Lampreys, I will not meddle in this place, reseruing that discourse to the historie of fishes, and now only it sufficeth in this place to name it, as a feigned invention, although saint *Ambrose* and other auncient Writers haue beleued the same, yet *Athenus*, and of late dayes *P. Iouius*, haue learnedly and sufficientlie declared by vnanswearable arguments the cleane contrarie. The serpents loue their egges most tenderly, and doe euerie one of them know their owne, euen among confused heapes of the multitude, 50 and no lesse is their loue to their young ones, whom for their safeguard, sometime they receiue into their mouthes and suffer them to runne into their bellies: And thus much for the generacion of serpents;

Of

Of the Names of Serpents, and their severall parts or Anatomic.



Y Serpents we vnderstand in this discourse all venomous Beasts, whether creeping without legges, as Adders and Snakes, or with legges, as Crocodiles and Lizards, or more neerely compacted bodies, as Toades, Spiders and Bees, following heerein the warrant of the best ancient Latinists, as namely *Cornelius Celsus*, *Pliny* & *Apuleius* doe call Lyce Serpents, in that their relation of the death of *Pherecydes* the *Sirian*, who was the Præceptor of *Pythagoras*, of whom it is said, *Serpentibus perisse*, to haue perished by Serpents, when on the contrary it is manifested he was killed by Lyce. *Aristotle* and *Galen* define a Serpent to be *animal sanguineū pedibus orbatum & ouiparum*; that is, a bloody Beast without teete, yet laying egges; and so properly is a Serpent to be vnderstood.

The Hebrewes call a Serpent *Nachasch*. *Darcon* and *Chencia* by the Chaldees: so also *Thaninim* & *Schephiphon*, by the Hebrewes, as *Rabbi Salomon*, *Munster* & *Pagnine* write. The Græcians, *Ophidi* and *Ophis*, although this word doe also signifie a Viper in particular, euen as the Latine, *Serpens*, or *serpula* doe, sometime a Snake, and sometime an Adder. The Arabians *Hais* and *Hadaie*, for all manner of serpents. And *Testuh* or *Tenslu*, or *Agesim* for serpents of the wood; likewise *Apartias* & *Atusii*. The Germans *Ein Schlange*: which word seemeth to be deriued from *Anguis* by an vñall figure, and after the German fashion, preposing *Sch*. The French call it *Vn serpent*, the Italians *Serpe* & *Serpente*: and *Massartus* saith, that *Scorzo* and *Scorzone*, are generall wordes for all manner of Serpents in Italy, which strike with their teeth. The Spanyards call them *Sierpe*. The Græcians call the young ones in the Dammes belly, *Embrua*: and the Latines *Catuli*. And thus much for their Names in generall, which in holy Scripture is englished a Creeping thing.

Now it followeth, that I should sette downe a particular description of all the outward parts of Serpents; and first of all, their colour is for the most part like the place of their habitation or abode, I meane like the Earth, wherein they liue; and therefore I haue seene some blacke, liuing in dung, some yellow, liuing in sandy rocks, & some of other colour, as Greene, liuing in trees and fieldes; but generally, they haue spots on their sides and bellie, like the scales of fish, which are both white, black, Greene, yellow, browne, & of other colours also, of which *Ouid* writeth:

Longo caput extulit antro,
Ceruleus serpens horrendaque sibilat. that is;
The greenish Serpent extolld her head from denne so sleepe,
And fearefull hyssing did send forth from thoroate so deepe.

The frame of their bodies doth not much vary in any, except in the feete & length, so that with a reservation of them, we may expresse their vniuersall Anatomy in one viewe: for almost all of them are of the same proportion that is seene in Lizards, if the feete be excepted, and they made to haue longer bodies. For they are inclosed in a kinde of shell or crustie skinnie, hauing their vpper parts on their backe, and the nether parts on the bellie like a Lizard; but they want bones, & haue such manner of places for copulation as fishes haue, their place of conception beeing long and clouen. All their bowels, by reason of the length and narrownes of their bodies, are also long and narrow, and hard to be discerned, because of the dissimilitude of their figures and shapes. Their arterie is long, & their throat longer then that: the ground or roote of the artery is neere the mouth, so as a man would iudge it to be vnder the tongue, so as it seemeth to hang out about the tongue, especially when the tongue is contracted, and drawne backward. The head long like a Fishes, and flate; neuer much bigger then the bodie, except in monstrous and great shaped Serpents, as the *Boa*. Yea, *Aristotle* maketh mention of a Serpent that had 2. heads, and

and *Arnoldus*, of a Serpent in the *Pirancy Mountaines*, slaine by a souldier, that had three heads, in whose belly were found two sonnes of the said souldier deuoured by him, and the back-bone thereof was as great as a mans skull, or a Rammes head. And such an one we read in our English story was found in England, in the yeere 1349. And the 23 yeere of *Edward* the third, there was a serpent found in Oxfordshire, neere *Chippingnorton*, that had two heads and faces like women, one beeing shaped after the new attyre of that time; and another after the manner of the old attyre, and it had great wings, after the manner of a Bat.

The Tongue of a Serpent is peculiar, for besides the length & narrownesse thereof, it is also clouen at the tippe, beeing deuided as it were with very little or small nailes points. It is also thinn, long, and black of colour, voluble; neither is there any beast that moueth the tongue so speedily: wherefore some haue thought, that a Serpent hath three tongues, but in vaine, as *Isidorus* sheweth, for they deceiue by the nimblenes thereof. Their ventricle is large, like their maw, and like vnto a dogs, also thinn, and vniforme at the end. The Hart is very small, and cleaueth to the end of their artery, but yet it is long, & sheweth like the reynes of a Man: vvhetherfore sometimes it may be seene to bend the tippe or lappe thereof to the breast ward. After this followeth the Lights, but farre seperate from it, being simple, full of fibres, and open holes like pipes, and very long: The Liuer long and simple; the Melt small and round as in Lizards. The Gall is for the most part as in fishes, but in Water-snakes it is ioyned to the Liuer: in other Serpents to the stomacke or maw. All their teeth stand out of their mouth, and they haue thirtie ribbes, euen as there were among the Hebrewes and Egyptians thirtie daies to euery month.

Aristotle saith, that as their eyes be small, so also they haue the same good hap that befallerh young Swallowes, for if by chance they scratch or rend out their eyes, then it is said they haue other grow vp naturally in their places: In like manner their tayles beeing cut off, grow againe. And generally, Serpents haue their hart in the throat, the gall in the bellie or stomack, and their stones neere their rayle: Their egges are long and soft, & in their teeth they carrie poyson of defence and anoyance, for which cause they desire about all other things to saue their heads. Their sight is but dull and dim, and they can hardlie looke at one side, or backward, because their eyes are placed in their temples, and not in their fore-head, and therefore they heare better then they see. They haue eye-liddes, for generally no creatures haue eye-liddes, except those which haue haire in the other parts of their bodies; foure-footed Beasts in the vpper cheek, Fowles in the nether, or Lizards which haue egges, or Serpents which haue soft backs. They haue also certaine passages of breathing in their nostrills, but yet they are not so plaine that they can be termed nostrills, but breathing places. Their eares are like to finny Fishes, namely small passages, or hollowe places in the backer parts of their head, by which they heare.

Their teeth are like sawes, or the teeth of Combes ioyned one within the other, that so they might not be worne out by grinding or grating together; and yet they bend inward, to the end that they may the better hold their meate in their moines, beeing without all other externall helpe for that purpose; for euen those Serpents which haue teete, yet can they not apply them to their chaps. In the vpper chap they haue two longer then all the residue, on either side one, bored thorough with a little hole like the sting of a Scorpion, by which they vter their poyson. Yet there be some good Authors that affirme, that this poyson is nothing els but their gall, which is forced to the mouth by certaine veines vnder the ridge or backe-bone. Some againe say, that they haue but one long tooth, & that a crooked one, which turneth vpward by often byting, which sometime talterh off, and then groweth againe, of which kinde those are, which men carry vp and downe tame in their bosoms.

Although they be great raueners, yet is their throat but long and narrow, for helpe whereof when they haue gotten a bootie, they erect themselves vpon their tayles, and swallow downe their meate the more easily. They cannot be said properly to haue any neck, yet something they haue, which in proportion answereth that part. They haue tayles like all other creatures, except Men and Apes, and some say that their poyson is contained in their tayles, & is from thence conuayed into little bladders in their mouthes, there-fore

Holmesbed.

Eliaims.
Isidorus.

fore the Mountebanks or Iuglers, breake that bladder, that they may keepe them without poyson, but within the space of twentie four houres, they are recollected, and growe anew againe.

Their bodies are couered ouer with a certaine skin like a thinn barke, and vpon Serpents it supplieth the place that scales and haire doe vpon Beasts and Fishes; for indeed it is a pure skinne, and in most things they are like to Fishes, except that they haue lights, & Fishes haue none: the reason is, they liue on the Earth, and the Fishes in the Sea, & therefore haue finnes and gilles in stead thereof. The little Serpents haue all their bones like thornes, but the greater, which stand in neede of greater strength, haue solide bones for their firmitude and better constitution. It is questionable whether they haue any melt or no, and some say they haue at the time of their laying of egges, and not otherwise. Their place of conception or secrete, is large, and standeth farre out, beginning beneath, and so arising vp to the back-bone double; that is, hauing one skinne or enclosure on either side, with a double passage wherein the egges are engendered, which are not layd one by one, but by heapes or clusters together. They haue no bladder to containe vrine, like to all other Creatures, which haue feathers, scales, or rinde-speckled-skinnes, except the Tortises: the reason is, because of the exiguity and smalenes of the assumed humour, and also all the humour acquired, is consumed into a loose and euaporate flesh. And to conclude this Anatomic, I will adde a short description vvhich *Gregorius Macer* a Phisition wrote to *Gesner* 1558. by his owne dissection as followeth, saying.

As I lay at rest in a greene field, there came vnto mee a great Serpent hyssing, & holding vp her necke, which I suddainly with a peece of vwood amazed at a stroake, and so slew without perrill to my selfe. Afterward, sticking her fast to a pale, I drevv off her skin, which was verie fast and sharpe, and I found betwixt the skinne & the flesh, a certaine little thinn skinne, descending all vpon the body with the outward skinne, and this vvas some what fat. And when I came vnto the place of excrements, I found it like a Fishes, but there issued forth certaine filth, farre exceeding in stinking saueur the excrements of a man. After I had thus pulled off the skinne, it was easie for mee to looke into the inward parts, which I found to answer the inward Anatomy of Fishes & Fowles in some parts, and in other things, there appeared a proper disposition to the Serpent it selfe. For the arterie *Trachaea* was about three or foure fingers long, turned about with little round circles, and so descended to the lights, vnto which the hart and the bladder containyng the gall, did adhere or cleaue fast. Then the liuer was long like the fish *Lucius*, and so a white caule or fatnes couered both the liuer and stomach, which was halfe a spanne long: The guttes began at the chappes, and so descended downe to the place of excrements, as vvee see they doe in Fishes.

Beneath the liuer were the guttes, vpon either side descended a certaine neruy or hard veine, vnto which the egges did cleaue: which were couered with such little skinnes as Hennes egges are before they be layd, but yet they were distinguished in seate or place because of their multitude; for vpon either side I found two and thirty egges. The tongue of the Serpent was clouen, and very sharpe, but there appeared not any poyson therein. And so it is euiden, that in the veine *Trachaea*, hart and lights; it agreeth with Birdes; in the liuer, guttes and caule, it resembleth a Fish, but in the place of the gall, and disposition of the egges, it differeth from both. And thus farre *Macer*, with whose words I will conclude this Chapter of Serpents Anatomic.

Of the quantitie of Serpents, and theyr abode, foode, and other accidents.

SO great is the quantitie of Serpents, and their long during age increaseth them to so great a stature, that I am almost affraide to relate the same, least some suspitious and enuious minded persons, should vtterly condemne it for fabulous; but yet when I consider not onely the plentifull testimonies of worthy and vndoubted Antiquaries; and also the euidence of all ages, (not excepting this wherein we liue) wherein are and haue beene shewed publicly many Serpents and Serpents skinnes, I receiue warrant sufficient to expresse what they haue obserued,

observed, and assured answers for all future Obiections, of ignorant, incredulous, and vncperienced Asses. Wherefore as the life of Serpents is long, so is the time of theyr groweth, and as their kindes be many, (as wee shall manifest in the succeeding discourse) so in their multitude, some grew much greater and bigger then other.

Gellius writeth, that when the Romanes were in the *Carthaginian* warre, and *Attilius Regulus* the Consull had pitched his Tents neere vnto the riuer *Bragara*, there was a Serpent of monstrous quantitie, which had bene lodged within the compasse of the Tents, and therefore did cause to the whole Armie exceeding great calamitie, vntill by casting of stones with slings, and many other deuises, they oppressed and slew that Serpent, and afterward sleied off the skinne and sent it to *Rome*, which was in length one hundred and twenue fecte. And although this seemeth to be a Beast of vnmarchable stature, yet *Posidonius* a Christian Writer, relateth a storie of another which was much greater, for hee writeth, that he saw a Serpent dead, of the length of an acre of Land, and all the residue both of head and bodie, were answerable in proportion, for the bulke of his bodie was so great, and lay so high, that two Horsemen could not see one the other beeing at his two sides, and the widenes of his mouth was so great, that hee could receiue at one time within the compasse thereof, a horse and a man on his backe both together: The scales of his coate or skinne, beeing euery one like a large buckler or target. So that now there is no such cause to wonder at the Serpent which is said to be killed by *S. George*, which was as is reported so great, that eight Oxen were but strength enough to drawe him out of the *Cittie Silena*.

There is a Riuer called *Rhyndacus* neere the Coasts of *Bythinia*, wherein are Snakes of exceeding monstrous quantitie, for when thorough heate they are forced to take the water, for their safegard against the sunne; and birds come flying ouer the poole, suddenly they raise their heads and vpper parts out thereof, and swallow them vp. The Serpents of *Megalauna*, are said by *Pausanias* to be thirtie cubits long, and all their other part answerable. But the greatest in the world are found in *India*, for there they grow to such a quantitie, that they swallow vp whole Bulls, and great *Siaggas*. Wherefore I doe not maruell that *Porus* the King of *India*, sent to *Augustus Caesar* very huge Vipers, a Serpent of tenne cubits long, a Tortoise of three cubits, and a Partridge greater then a Vulture. For *Alexander* in his navigation vpon the Red-Sea, saith; that hee saw Serpents fortie cubits long, and all their other parts and members of the same quantitie.

Among the *Seyrita*, the Serpents come by great swarmes vpon their flocks of sheepe and cattell, and some they eate vp all, others they kill and sucke out the blood, and some part they carry away. But if euer there were any thing beyond credite, it is the relation of *Volateran* in his twelfth booke of the *New-found Lands*, wherein he writeth, that there are Serpents of a myle long, which at one certaine time of the yeere come abroad out of their holes and dennes of habitation, and destroy both the Heardes and Heard-men if they find them. Much more fauourable are the Serpents of a *Spanish* Island, who doe no harme to any living thing, although they haue huge bodies, and great strength to accomplish their desires.

In the kingdome of *Senega*, their Serpents are so great that they deuoure whole beasts, as Goates, and such like, without breaking any one of their bones. In *Calechute*, they are as great as their greatest Swine, and not much vnlike them, except in their head, which doth farre exceede a Swines. And because the King of that Country hath made a Law, that no man kill a Serpent vnder paine of death, they are as great in number as they are in quantitie: for so great is his error, that hee deemeth it as lawfull to kill a Man, as a Serpent.

All kindes of Serpents are referred to their place of habitation, which is eyther the earth, or the waters of the earth; and the serpents of the earth, are moe in number then the serpents of the vwater, except the serpents of the Sea: And yet it is thought by the most learned *Rabbines*, that the serpents of the Sea, are fishes in the likenes of Dragons. Nowe the places of Serpents abode beeing thus generally capitulated, wee must enter into a farther narration of their habitations, and regions of their native breeding. In the first place, *India* nourisheth many and diuers sorts of Serpents, especially in the Kingdome of *Mor*, *filium*, *P. Fagius*, *Venetius*, *Hatthornus*.

filium, and *Alexander* the Emperour, found among other Beasts, sundry kinds of serpents in a long Desert, which is on the North-side of *India*. But all the Nations of the World may giue place to *Ethiopia* for multitude and varietie, for there they gather together on heapes, and lye in compasse like round hills, visibly apparant to the eyes of them that behold them a farre off. The like is said of all *Africa*, for in *Numidia*, eury yecre there are many men, women and children, destroyed by Serpents. The Island *Pharus*, is also (by the testimony of the *Egyptians*) filled with serpents: The Coastes of *Elymas* are annoyed by serpents; and the *Cassians* are so annoyed by serpents which come swimming in the floods, that men cannot sayle that waies but in the Winter-time. For from the beginning of the Spring, or equinoctiall, they seeme (for their number) to approachne, like troupes and Armies. There are also certaine Ilands called *Ophiusa insule*, named after *Ophis* a serpent, for the multitude bred therein: And there are serpents in *Candy*, *Ephesus*, and all hot Countries; for this priuiledge hath G. O. D. in nature giuen to the colder Countreys, that they are lesse annoyed with serpents, and their serpents also lesse nocent and hurtfull: and therefore the serpents of *Europe*, are fewer in number, lesser in quanticy, and more resistable for their weakenes and strength.

There were a people in *Campania* called *Osci*, because of the multitude of serpents bred among them: Likewise there are great store in *Lombardy* and *Ferrara*. And whereas we haue saide, that the most nocent and harmfull serpents, are bredde in the hottest Regions, where they engender more speedily, and also grow into greater proportions, yet is it not to be vnderstood of any speciall propertie appertayning to them alone, for I read in *Olaus Magnus*, his description of the Northerne Regions, of serpents of as great quantitie as in any other place of the World; but yet their poyson is not halfe so venomous & hurtfull, as in the hotter Regions, especially the *African* serpents. In *Bosnia* neere *Linomia*, there are great store of great serpents also, so that the Head-men are at continuall war and contention with them for defence of their flock: Likewise, in the Mountaines of *Heluetia* and *Auergne*, whereof there are many wonders reported in the world, which I will not stand vpon to relate in this place. We reade also, that some places haue bene disinhabited, & dispeopled by serpents, such were the people of *Seythia*, called *Neurs*, who before the war of *Darius*, were constrained to forsake theyr soyle, because they were annoyed, not onely with home-bred serpents, but also with many other which came from other parts: and so the Country remaineth desolate to this present day, the ancient Inhabitants being all remooued to dwell among the *Budisani*. The Cittie *Amycla* in *Italy*, (as *M. Varro* writeth) was destroyed also by serpents: And there be certain places of the world, which haue received their denomination from serpents, besides the *Ophiusa* neere *Creete*.

The Island *Tenos*, was called *Hydrussa* and *Ophiussa*, so were *Cremiuscos*, *Aepolinum*, and the Mountaines *Macrocremij*, *Rhodus*, & the long Ilands *Ophiades* in the *Arabian* coast, which after it had remained a long time desart, was purged and cleered from serpents by the Kings of *Egypt*. *Xisaneus* also calleth *Cyprus*, *Ophiodia*. And in *Pausanias*, we read of a place name *Opheos Kephale*, the Serpents head. The like might be saide of Riuers, as of 40 the Country *Thiamica*. *Ebusus* nourisheth no serpents, and the earth thereof hath in it a secret vertue to driue away serpents, wherefore it is much desired of all men to carry about them, for that it hath bene often prooued, that neuer any venomous beast durst aduenture vpon any man possessed thereof. The like is said of *Ireland*, as our owne Chronicles doe plentifully declare, and therefore I will spare to enter into any narration thereof.

To come therefore to the more particular abode of Serpents, especially, of such as are knowne to vs, we must leaue of the talke and nomination of Kingdoms, and descend to dennes, holes, caues, dunghils, sheep-coats, valleys, rocks, hollow-walls and trees, woods, greene pastures, hedges, and such like places, wherein they make their most abode: And now and then in these Northerne parts of the world (& yet sildome) they diue downe into the bottome or rootes of trees, especially such as are greene all the Winter-time: For they finde in them a greater heate or warmth, then in other, whose leaues fall off and decay in the cold weather, except in the rootes of Birch. And by reason of their multitude gathered together at the roote of this tree, it falleth out that their breath heateth the same, and

and so preserveth the leaues of it from falling off: Wherefore in auncient time, the ignorant multitude, seeing a Birch-tree with greene leaues in the Winter, did call it our *Ladies Tree*, or a Holy tree, attributing that greenesse to miracle, not knowing the former reason, or secrete of Nature. *Solinus* reporteth of such a like wood in a part of *Africa*, where in all the Winter time, the leaues of all the Trees abide greene, the cause is as before related, for that the Serpents liuing at the rootes of the trees in the earth, doe heate the with their breath. Neither ought any man to wonder that they should so friendly liue together, especially in the winter & cold time, seeing that by experience in *England*, we know that for warmth they will creepe into bed-straw, & about the legges of men in their sleepe; as may appeare by this succeeding discourse, of a true history done in *England*, in the house of a worshipfull Gentleman, vpon a seruant of his, whom I could name if it were needfull. He had a seruant that grew very lame and feeble in his legges, & thinking that he could neuer be warme in his bed, did multiply his clothes, and couered himselfe more & more, but all in vaine, till at length he was not able to goe about, neither could any skill of Phisitian or Surgeon find out the cause.

It hapned on a day as his Maister leaned at his Parlour window, he saw a great Snake to slide along the house side, and to creepe into the chamber of this lame man, then lying in his bedde (as I remember,) for hee lay in a lowe chamber, directly against the Parlour window afore-said. The Gentleman desirous to see the issue, and what the snake would doe in the chamber, followed, and looked into the chamber by the window; where he espied the snake to slide vpe into the bed-straw, by some way open in the bottome of the bedde, which was of old bordes. Straightway his hart rising therat, he called two or three of his seruants, and told them what he had seene, bidding them goe take their Rapiers & kill the said snake. The seruing-men came first and remoued the lame man (as I remember) and then the one of them turned vp the bed, and the other two the straw, their maister standing without at the hole, whercinto the said snake had entered into the chamber. The bedde was no sooner turned vp, and the Rapier thrust into the straw, but there issued forth five or six great snakes that were lodged therein: Then the seruing-men bestirring themselves, soone dispatched them, & cast them out of doores dead. Afterward, the lame mans legges recovered, and became as strong as euer they were: whereby did euidentlie appeare, the coldnes of these snakes or Serpents, which came close to his legges euerie night, did so benumme them as he could not goe. And thus for heate they pierce into the holes of chimneys, yea into the toppes of hills and houses, much more into the bottomes and rootes of Trees.

When they perceiue that winter approacheth, they find out their resting places, where in they lye halfe dead foure moneths together, vntill the Spring-sunne againe communicating her heate to all Creatures, reuiueth, and (as it were) raiseth them vp from death to life. During which time of cold and vvinter, as *Seneca* writeth, *Tuto tractari pestifera serpens potest, non desunt tunc illi venena, sed torpent*: They may bee safely handled, without feare of harme, not because they want poyson at that time, but because they are drouzie, and deadly astonished. But there is a question, whether when they be in this secrecie or drouzines, they awake not to eat, or else their sleepe be vnto them in stead of foode. *Olaus Magnus* affirmeth of the Northerne serpents, that they eate not at all, but are nourished with sleep. *Cardan* saith, that they take some little foode, as appeareth by those which are carried vp and downe in boxes to be seene, and are fedde with branne or cheafill. But this may be answered, that serpents in boxes, are not so colde as those in woods and desarts: and therefore, seeing cold keepeth them from eating, the externall heate of the box-house, or humane body which beareth them about, may be a cause, that inclosed serpents feede in Winter as well as in Sommer, and yet the serpents which run wild in the fieldes, eate nothing at all, during the time of their *Chias* or *Ehias*, that is, their lying hid.

Gruinius that learned man proponeth this question, *Si serpentes calidi sunt, qui sit ut in regros tres aut quatuor menses, id est toto illo tempore quo delitescunt absque cibo vivunt?* If (saith he) Serpents be hot; how commeth it to passe that they can liue three or 4. months without all foode, that is, all the time of their lying secret? He maketh (in my opinion) a sufficient answer to this question, which for me shall conclude the cause, saying; Doth

it not fall out with Serpents as it doth with some women, who beeing full of humor, and thicke phlegmaticke matter, haue but a little and weake naturall heate, (yet proportionable to the said humour) doe lue a great time by reason thereof without foode or nourishment. And for this cause, all the hoofts of Philosophers doe define, that serpents doe also abstaine from eating a long season. For Nature hath clothed them with a more solide skinne, and lined them with a more thicke and substantiall flesh, to the intent that theyr naturall heate should not easily vanish away and decay in their bodies, but remaine therein permanent, for the feeding and preserving of life. When they sleepe, they seeme to sleepe with open eyes, which is elegantly described by *Philes* in these Greeke verses.

*Opōs kathēude kai dōkei palin blepin
Ophis te kai ptox kai thumou pleres leōn
Epipetatai gar he chlamys ton ommaton
Allou timos Chitonos apaloterou.
Phyrorontos autois os dioptras, task-oras.*

Which may be englished thus;

*How can the Hare, the Serpent, and the Lyon bold,
Both sleepe, and see together at one time?
Within their eye-lids, a soft skinne their sight doth fold,
Shielding their apples, as glasse doth weakened eyne.*

The foode of Serpents that is permitted them by God, is the dust of the earth, as may appeare by that first and iust sentence, which G O D himselfe gaue vpon them, for seducing our first Parents *Adam* and *Eue*, *Gene: 3. 14. Because thou hast done this thing, thou art accursed above all the Beasts of the field, for thou shalt goe vpon thy belly, and eate dust all the dayes of thy life.* And againe, *Esay: 65. 25. Dust shall be meate to the Serpent.* And least that we should thinke that this curse hath not taken hold vpon the Serpent, we may finde the expresse practise heereof, *Micha: 7. 17.* Where it is said of Gods enemies, that, *They shall like the dust like the Serpent.* Yet *Aristotle* affirmeth truly, that Serpents are *Omnivori*, that is, deuourers of flesh, fish, herbes, or any other things; howbeit, heerein they 30 passe their kind, or else the curse of God reacheth not to any other kinds the to that alone which deceived our first Parents.

We haue shewed already, how they eate and deuour men, women & children, oxen, sheepe, and goates, but whatsoeuer they eate, they retaine nothing but the moysture of it, and the residue they cieft whole and vndigested. VVhatsoeuer is offered them, that they take, either a bird, or a small chicken, or an egge, hauing it, they take hold but of one end, as of the head of a chicke, or small end of an egge, and so let it directly before them; then doe they gather themselues together in as short a compasse as may be, that so their bodies which seeme long and small, beeing extended, may appeare great and wide, reduced into a short and compacted frame. And surely, heereby they open and make wider their pas- 40 sage or swallow, for then they suddenly goble in the beast or meate before them, without any great adoe; & hauing kept it in their body till it be dried from all moysture, they cast it out againe as they swallowed it vp, at another ordinary place. But for birds & chickens, they strue with them till they haue gotten off their feathers, or els, if they swallowe them whole, they cieft the feathers as they doe egge-shells.

The Serpents of the North, doe in the Sommer time eate the flesh of birds, & herbes, and after the eating of them, they tast of a little water, or milke if they can attaine it, or els vvine. For this cause they will suck the vdders of Kine, or Goates, or sheepe, as hath been scene in *England*. Yet is their appetite to drinke but small, as is in all other Creatures, whose liuers are fungous, and soft like Spunges; and so are all beastes and creatures which 50 lay egges. About all kindes of drinke they loue vvine, and thereof they be drunke, wherefore in *Italy* they set pottles of vvine, to entrappe Vipers: for if once they smell the vvine, they enter the vessell gladly and speedily, and the vvine or milke whereof they drinke, is poisoned by them. But in those places of *Affrick* where it neuer raineth, they eate a kinde of black moyst vvorme, which hath many legges, as is said by *Theophrastus*. And to con-

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clude, their meate and drinke is so small, that it is receiued for truth, *Nyllum venenatum perit fame vel siti*, that no venomous beast perissheth by hunger or thirst. The voyce of Serpents is called *Sibilus*, a hyssing, and theyr voyce differeth from all other beasts hyssing, in the length ther-of: for the hyssing of a Torreile is shorter and more abrupt. Of this hyssing voyce speaketh *Lucan*, saying;

Quod strident volutantque fera quod sibilat anguis.

In English thus;

*Gnashing and howling is the voyce of wild beastes,
Long hyssing in Snakes and Serpents doth rest.*

Among other things notable in a Serpent, this is one, because it casteth off his old age euey yeere, whereof the *Gracians* tell this fabulous reason. Once Man-kinde stroue earnestly with the Gods, by supplication for a perpetuall youth; that they might neuer waxe old: and obtrayning their desire, they layd the same to be carried vpon an Asse. The sillie beast waxing sore athirst in his trauaile, at last came vnto a water; and thereof endeouored earnestly to drinke; but the keeper of the same water beeing a Serpent, denied leaue to the Asse to drinke thereof, except he would grant him his carriage, which was *Perpetuall youth*: The poore Asse ready to perissh for thirst, easily condescended thereto. VVher- 20 vpon the Serpent changeth her age for youth, and men their youth for old age; and the Asse for his punishment, is more tormented with thirst then any other beast.

But to leaue fables, and to come more neere the marke, the *Latines* call the casting of their skin, *Anguina senectus, spoliū serpentis, & vernatio*: the *Gracians*, *Ophcos derma, suphar, leberis & geras*: the *Arabeans*, *Geluc & Genlut, & Fulcalhaileb*: the *Italians*, *Spoglia delle serpi*: and the *Spanyards*, *Pelle de la culebra*. About this Snakes skinne there is great difference among Authors, some affirming it to be the very skinne. Other, that it is nothing but a kind of hard Leprosie, growne vpon them during the Winter time vvhile they lye hid. Some againe say, that they cast it twice a yeere, first in the Spring, and then secondlie in the Autumne. But by conference of all together it appeareth, that while the 30 Serpents lye hidde, by reason of their drought now in the beginning of the Spring when they come first abroade, they rubbe off this skinne by slyding betwixt two stones, or vnderneath some roote of a tree, or else betwixt some boughes or small trees, beginning at the head, and so continuing to the tayle. And within foure and twenty houres, that which was raw and bald, beginneth to haue another skinne vpon it; and so as a young child or beast commeth out of the *Secondine* doth a Serpent come out of his skinne.

As concerning their eye-sight, they naturally doe take the iuyce of Fennell, which they eate, and by that recouer their seeing againe: and if it happen that they cannot finde sufficient, they rubbe their dimme eyes there-vpon. And if it happen that any of his scales be brusd or fall fenelesse, then doe they rubbe themselues vpon the thornes of Iuniper. 40 And whereas it is thought that they cast their skinnies againe in Autumne, that is to be attributed cyther to Vipers alone, which cast their skins twice a yeere, or else to those which are long before they cast, and so it falleth off in Haruest or Autumne the first time, which by reason of the vnseasonableness, is thought to be a second coate. And this haue I myselfe often found heere in *England* in the Sommer time. The casting of this skinne is thus elegantly described by *Tibullus*:

*Crudeles Diui serpens novus exuit annos
Forme non vllam fata dedere moram
Anguibus exuitur tenui cum pelle vetustas
Cur nos angust a condicione sumus.*

Which may thus be englished;

*O, cruell Gods, sith Serpents change their yeerely age,
And Fates delay not to refine their forme,
Sith snakes with tender skinne exculst d theyr yeeres enlarge,
Why unto worser hap is Man-kind borne?*

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Of

*Alanus,
Grennue,
Olans Mag,
Textior,
Pliny.*

Mercurialis

Pliny.

Of the inward disposition of Serpents, and of their concord and discord with other Creatures.



It is euer to our woe to be remembered, that which the Lord himselfe hath left recorded in Genesis, that, *The Serpent was more subtle then all the beasts which God had made.* By which is expressed, the naturall disposition of this beast about other to subtiltie and policie; For I cannot approoue the saying of them, who thinke that the deuill at the beginning, might as well haue vsed the tongue of an Asse or a dogge to haue deceived Man, as well as a serpents; but surely that old Serpent knewe very well, (better then all they which speake the contrary) that he could not haue so fit a subiect in all the World, as the shape, wit, and cunning of a Serpent. And that this came not into the Serpent at that time when the deuill framed his tongue to speake, may appeare by the precept of our Sauour Christ, where he saith; *Be wise as Serpents, be innocent as Doves.* For if there had not bene naturally, some extraordinarie faculty of vnderstanding in this beast, as there is of meekenes in a Dove, his wisdom would neuer haue sent vs to a serpent posselt with a deuill, but rather to some other ingenious Beast, whereof there were great store in the World. And therefore I conclude, that subtiltie and prudence, came not to the Serpent as speaking into Balaams Asse, but rather by nature or creation.

And yet concerning this last sentence of our most blessed Sauour, I cannot but expresse the words of Tzetzes, who writeth thus vpon it, *Seruate capita vestra, quemadmodum serpens qui insidijs petitis vapulasque ad mortem, omnimodo caput suum abscondit, sic vos à tyrannis & impijs cruciati, caput seruate mihi, fidem vestram, & ne Deum negetis usque ad ipsam mortem:* That is, it is as much as if our Sauour Christ would say; Euen as whē a serpent is set vpon and strooken, by all the meanes she can she hideth her head, and exposeth all her other parts to blowes, reseruing that sound; so you, when you are persecuted by Tyrants, preserve your head, that is, your fayth, and deny not your God to death. And this thing is affirmed by all Writers, both diuine and humane, which haue euer touched this poynt, that about all the parts of the body the Serpent preserveth his head. For Pliny saith, that if his body be cut off but two fingers length from his head, he will goe away as if he had no harme at all, and liue longer.

Paulus Fagius writing vpon Genesis, saith; It is the opinion of some Hebrues, that the Serpent at the beginning did goe vpright, and was indued with all the affections of men: but this Iewish fable is not worthy to be confuted, because humane affections cannot proceed but frō a reasonable soule, which to ascribe to the serpent, were blasphemous & absurd. Besides, that then the soule might die, and that God had created such a soule, otherwise then by breathing into the body the breath of life.

Serpents haue many Epithets giuen vnto them, as illiberal, perfidious, trecherous, venomous, poysonfull, stinging, implacable, furious, sauage, mercilesse, deuourer, and such like: And indeed the holy Writers, by a Serpent doe vnderstand implacable furie: For they are *inimicissimum animalium genus*, a most vngentle and barbarous kinde of all creatures, as may appeare by the rage of a little Snake, one of the least of Serpents kinde: for when he perceiueth that he is hurt or wounded, hee neuer cealeth casting out his poyson, vntill he haue done harme, or die for madnes.

Two things I find to be notable in Serpents, the first is proper to their kind, the second is common to them with Swine, Rats and Mice. First, they are about measure kinde, not onely to their young ones, but also to their egges. For *Funchius* confidently sweareth, so that at *Lothorsum* hee saw a serpents egge taken & cast into a hot fornace, and when it began to fry in the same, whether by naturall instinct, or by smell thereof, the olde Serpent came, and would haue runne into the fire to fetch it out, but that hee and other strangers by hindered her by killing her. And so likewise, if in a Wood one of them be set on fire, all the Serpents that are within the saueur thereof, or within the hearing of the hyssing, will

will instantly gather vnto it, euen as Beastes when they heare one another roare. And so great is their loue one toward another, (as Pliny & Textor writte) that it was a vulgar saying, *Serpentium morsus non petit serpentes*, one serpent will not bite another. And Luennall writeth;

*Sed iam serpentum maior concordia
Scilicet, quam hominum inter se.*

That is to say;

*Better doe serpents with serpents accord,
Then Man with Man, who should be their Lord.*

I cannot conceale a most memorable historie as euer was any in the world, of a fight betwixt the Serpents of the Land and the Water. This history is taken out of a Booke of *Schiltbergerus*, a *Bavarian*, who knew the same (as he writeth) while hee was a captive in *Turky*, his words are these. In the kingdome called *Genycke*, there is a Citty called *Sampson*, about which while I was prisoner with *Baiazeta* King of *Turkes*, there pitched or arrived an innumerable company of Land and Water-serpents, compassing the said Citty a mile about. The Land-serpents came out of the vwoods of *Trienick*, which are great & many, and the Water-serpents came out of the bordering Sea. These were nine dayes together assembling in that place, and for feare of them there was not any man that durst goe out of the Citty, although it was not obserued that they hurt any man, or liuing creature thereabouts. Wherefore the Prince also commaunded, that no man should trouble them, or doe them any harme, wisely iudging, that such an accident came not but by Diuine miracle, and that also to signifie some notable euent. Vpon the tenth day, these two valiant troupes ioyned battell, early in the morning before the sunne-rising, so continuing in fight vntill the sunne-set, at which time the Prince with some horse-men, went out of the Citty to see the battell, and it appeared to him and his associates, that the Water Serpents gaue place to the Land Serpents. So the Prince and his company, returned into the Citty againe, and the next day went forth againe, but found not a Serpent aliue, for there were slaine about eyght thousand: all which, he caused presently to be couered with earth in ditches, and afterward declared the whole matter to *Baiazeta* by Letters after he had gotten that Citty, whereat the great Turke reioyced, for hee thereby interpreted happines to himselfe.

But I haue bene too long in this first and proper affection of Serpents, namely, theyr mutuall concord; and this example of the Land and Water-serpents, doth not breake the common promised rule, because it is to be vnderstood of serpents that liue in the same element. The second propertie of Serpents is to presage pestilence, rottenesse of ayre, famine, floods, and ruine of those places wherein they are commorant, and haue theyr abiding: so doe they knowe to chuse a good ayre, and fore knowe fertilitye of fruites, earthquakes, and great tempests. VVhen *Helice* was destroyed, fūe dayes before, the serpents, snakes, rats, mice and vveills, departed all out thereof, beeing wiser then men, that misdeeming no harme, although they sawe & wondered at these remoualls, yet stood it out to their owne utter ruine, ouerthrow and destruction.

Of the friendship and enmitie which Serpents keepe with other Creatures.



Ever since the deuill entered into the Serpent, it became hatefull to all, or the most part of the Beasts of the field, so that it may as truly be verified of the Serpent as it was of *Esaū*, that the hands of all men and beastes are against them, (except very few) for they are strangers to all, and find very few or no friends. Yet it is reported, that the Serpent and the Foxe will liue peaceably together in one caue or lodging. There is a story, not vnpleasant, of a Man that found a Serpent enclosed betwixt two stones, and at the in-
treatie

treatie of the serpent, he loosed him out of danger, and did him no harme. The Serpent being released and free from death, instead of other recompence for so good a turne, told the Man that hee had bene therein long time inclosed, and was very hungry, and therefore was forced (against his will) to make the best of his fortune, & therefore must needs eate the Man, and bad him prepare himselfe for death. The man astonished at this motion, replied to the serpent, that he hoped hee would not deale so with him, hauing deliuered him from death, now to put his deliuerer to death: and said moreover, that he would not be the Iudge of his owne case, but referre the same to the next they found: and the serpent also yelded to that iudgement, being assured that no creature would quit the man, least he should cast his owne life into perrill. Forth then they went and met with an asse, to whom the man told the difference betwixt him and the serpent, howe kindly hee saued the serpents life, and how vnkindly, he againe would take away his life. And then the serpent bade the Asse consider what iudgement hee gaue, and for whom hee spake. The Asse adiudged it lawfull for the serpent to kill the man. Loe now, saide the serpent, make you readie, for the matter is iudged against you, and withall, began to make force at him with mouth and sting. But the man said, that hee would not take this Asses decree for reasonable, and therefore prayed the serpent to tarry yet a little longer, and to try once more the next beast they met withall; and the serpent thinking himselfe sure of the bootie, yelded there-vnto. Then forth they passed againe, & shortly after met with a Fox, to whom the man related his case, and the benefit he had done to the serpent: The serpent againe, confessed he released him, but withall, denied his case to be as the man had said, so desperat, but onely he entrapped himselfe, the better to compass a bootie.

The Foxe hauing heard them both, (desirous to end the matter for the mans benefit) would needs goe with them both, to the place where the serpent was inclosed, and so all parties contented. And when the Fox came thither, he bade the Serpent goe into the same place againe, that so he might the better iudge of the whole matter. The serpent went in againe betwixt the stones, and was so inclosed as he was before, for he could not stirre neither backward nor forward. Then the Foxe asked the man if this were the serpents case, from which he had deliuered him: The man answered yea, in all poynts. Then hee bade the serpent come out againe, as he said hee could, without the helpe of the man. But the serpent called the man to helpe him againe. Nay, said the Fox, I found you two at variance, because of your discharge from this place, and seeing nowe you are as you were before, and the man as he was before your enlargement, my sentence is, that when you come forth of that place you are in, then shall you eate the man: and if hee will let you soorth againe, I will neuer pittie him. By this fable is shewed, that Foxes loue not Serpents so well as they loue men; and yet they neuer loue men, but they are afraide, suspicious, and vvil- ling to forsake their familiaritie.

Some say there is a kind of loue betwixt Serpents and Cats, whereof I finde this storie in *Ponzettus*. There were certaine Monks, who all of them fell sicke vpon a suddaine, and the Phisicians could not tell how or whence this sicknesse came, except from some secreete poyson. At last, one of the seruants of the Abbey, saw the Cat which was daile fedde at the Monks table, to play with a serpent; and thereby it was coniectured, that the serpent hauing in his sport, lost or left some poyson vpon the Cats skinne, the Monkes by stroking of the Cat were infected there-with. And the cause why the Catte was not harmed thereby, was for that shee receiued the poyson from the sport, and not from the anger of the serpent.

And this thing surely is not so maruailous, seeing that little Mice and Rats doe also play with Serpents, and heerein Politicians play the serpents, vho hold correspondence and peace both with the Catte and the Mous: that is, with two sworne and naturall enemies together. The like peace and league they are also saide to keepe with Eccles, as may more plainly appeare by this following historie, of a certaine Monke, called, *Rodolphus a Will Monachus Capellensis*.

There vvas (as this Monke affirmeth) one of his fellowe Monks, which did often tell him, that being a little boy, and vsing to sport himselfe by the water side, hee hapned to catch an Ecle, which he attempted (for his owne pleasure) to carry to another water, and by

by the way as he went, hee passed thorough a vwood, at which time when hee was in the vwood, the Ecle began to hisse & cry mainelie, at the hearing whereof, there gathered together very many serpents round about him, insomuch that he was afraid, and set downe his basket fast pinned and ranne away; afterward he came againe and sought for his basket, but he found not the Ecle therein, wherefore it was supposed, that the Serpents deliuered the same Ecle out of the basket, by some sleight of nature: the onely doubt is, whether Eccles doe hyffe or not, seeing they are fishes, and *Omnes pisces mutes*, all fishes are mute or dumbe. But for answer to this obiection, it is most certaine that Eccles haue a voyce, as all they knowe which vse fishing in the night; for I my selfe, haue not onely heard such a voyce in the night time in Riuers, and other waters where Eccles abounded, but haue had it confirmed by diuers other, of greater practise & experience in fishing. The reason whereof, may be their manner of generation; for they engender not by spawne as other fishes, but of the slime of the earth or vvater, and differ not fro serpents in their external forme, except in their colour, and therefore may be said to partake with fishes & serpents in both their natures: that is, hauing a voyce like a serpent, & a substance like a fish. Such is their confederacie with living Creatures, and with no more that I euer read or heard of.

But moreover, it is said that they loue some plants or herbes about measure, as the *Fennell* and *Iuy*; and for this latter, both *Pliny* and *Textor*, doe not without great cause wonder, that euer there was any honour ascribed or giuen to the Iuy, seeing that serpents (the most vnreconcilable enemies of man-kind) delight so much therein. But herein the deuill blinded their reason, as hee did the modest women that worshipped *Priapus*, or the *Tartars*, which at this day worship the deuill, to the end that he should do the no harme. Thus much I can onely say of the friends and louers of Serpents, by the multitude whereof wee may coniecture, how among other parts of the curse of God vpon them, they are held accursed both by man and beast.

Now then it followeth, that we enter into a more particular description, or rather a relation of that hatred which is betweene them and other creatures, and first I will beginne with their arch enemy, I meane Man-kind. For vwhen GOD at the beginning did pronounce his sentence against the Serpent, for deceiuing our first Parents, among other things he said, *I will put enmity betwixt thee and the Woman, betwixt thy seed & the womans seed*. Whereby he did signifie that perpetuall warre, and vnappeaseable discord, vvhich should be for euer (by his owne appoyntment) betwixt them. And the truth heereof is to be seene at this day, for by a kind of secret instinct, and naturall motion, a man abhorreth the sight of a Serpent, & a serpent the sight of a man. And as by the tongue of the serpent, was wrought mans confusion, so by the spittle of a mans tongue, is wrought a serpents astonishment. For indeede such is the ordinance of God, that men & Serpents, should euer annoy and vex each other. And this, *Erasmus* saith shall continue, as long as *meminerimus illius inauspicati pomi*, we shall remember that vnfortunate Apple.

Isidorus saith, that serpents are afraid of a man naked, but will leape vpon, and deuoure a man clothed. Which thing is also affirmed by *Olaus Magnus*, for he saith, that when he was a boy hee often tryed it, that when hee was naked, hee found little or no resistance in serpents, and did safely without all danger combat with them hand to hand. I my selfe also in my younger time, when I was about tenne or twelue yeeres old, vsed many times in the Spring and Sommer time, to wash my selfe with other my colleagues, in certaine fishponds, wherein I haue seene and met with diuers water-snakes, without all harme; and I did neuer in my life, heare of any harme they did to any of my fellowes being naked; neither did I euer see any of them runne away so fast on the Land, as they did fly from vs in the vvater; and yet are not the vvater-snakes lesse hurtfull then the Land-Adders. And this was well knowne to many.

About the beginning or Fountaine Springs of *Euphrates*, it is said, that there are certaine serpents which know strangers from the people of the Country, wherefore they doe no harme to the naturall borne Country-men, but with strangers, & men of other countries they fight with might and maine. And along the bankes of *Euphrates* in *Syria*, they also do the like; sauing that if they chauce to be trode vpon by any of the people of those parts, they bite (like as a dogge doth) without any great harme; but if any other, forrai-

At Seauen-oake in Kent, which nowe belongs to Sir Raphe Bosc-vile, Knight. &c.

Alianus Pliny.

ner or stranger annoy them, they also repay him with malice, for they bite him, and intolerably vex him; wherefore the Country-men nourish them, and doe them no harme. Such as these are also found in *Tirintus*, but they are very little ones, and are thought to be engendered of the earth.

The first manifestation in nature, of mans discord with serpents, is their venom; for as in a serpent there is a venom which poysoneth a man: so in a man, there is the venom of his spittle, which poysoneth a serpent. For if the spitting spittle of a man, fall into the iawes of a serpent, he certainly dieth thereof. And of this, thus writeth the Poet *Lucretius*.

Est utique ut serpens, hominis quæ tacta salinis.

Disperit, ac sese mandendo conficit ipsa.

In English thus;

*As serpent dyeth when spittle of man he tasteth,
Gnawing his teeth to eat himselfe he wasteth.*

The cause of this, the Philosophers (which knew nothing of *Adams* fall, or the forbidden Apple) doe assigne to be in the contrariety, betwixt the living soules or spirits of these Creatures: for the Serpents life is cold and dry, and the humane life hote & moist, wherefore either of both abhorreth one the other; and the serpent leapeth as farre from a mans spittle, as it would doe out of a vessell of scalding water.

Agatharcides writeth, that there was a King in *Affrick* called *Psyllus*, whose Sepulchre was preserved in the greater *Syrtes*. From this King there were certaine people named *Psyllians*, in whose bodies there was a certaine inbred and naturall power to kill, or at the least to astonish Serpents, Spiders, Toades, and such like, and lay them for dead, even by the favour or smell of them. And the manner of these men, to try the chastitie of theyr wiues, was to take their children newly borne, and to cast them vnto direfull Serpents, for if they were of the right line, & lawfully begotten, then did the serpents die before them, but if they were adulterous, and the children of strangers, the serpents would eat and deuoure them. *Pliny* affirmeth, that even in his dayes, there were some of those people aliue among the *Nasomons*, who destroyed many of them, & did possess their places; yet some running from death, escaped. Generally, such people were called *Marfi* and *Psilli*, for the *Marfi* were a people of *Italy*, descended of *Circes* (as is said) in whom there was a vertue to cure all the stinging of serpents, by touching the wounded places. Such faith *Crates Pergamenus*, are in *Hellespont*, about the Riuer *Pariis*. And some are of opinion, that at the beginning they were *Ophiogenes*, borne or bred of Serpents; or that some great Noble man, father of that country, was of a serpent made a man. And *Varro* faith, that in his time there were some few men aliue, in whose spittle was found that vertue, to resist & cure the poyson of venomous beasts.

But hauing named *Ophiogenes*, or *Anguigene*, that is, men bred of serpents or snakes, I see no cause why it should be iudged, that those which cure serpents poyson, should be so misiudged, for to cure poyson, is not the worke of poyson, but of an Antidote, or contrary power to poyson: and therefore curers & resisters of poyson, are without all learning called *Ophiogenes*, that is, serpents broode: but rather, that terme belongeth more iustlie to those people, whose nature is sociable with serpents, and serpents agree with them, as they would doe with their own kind. Such an one was *Exagon* the Embassadour at *Rome*, who at the commendement of the Consuls, (for their experience) was cast naked into a vessell or tunne of snakes, who did him no harme, but licked him with their tongues, and so with great miracle, he was let forth againe vntouched: and yet there is no more reason to say, that this man was borne of the lineage of serpents, because those Men-enemies did not hurt him, then it was to say, that *Daniell* was borne of Lyons, because that the Lyons did not harme him. Or that *Romulus* and *Remus* were borne of the kindred of Wolves, because a shee Wolfe did nourish the. VVe do read of many people in the world, which were surnamed of Serpents, all which may as well be deemed to be descended of such creatures, because of their name, as well as the other, who were by GOD, for their innocencie preferred from death.

Ebusus

Ebusus was called *Cobubrexia*, and the people thereof *Ophiusa*, and in *Arabia* we read of the *Ophians*, both which are deriued from Serpents, called in Greeke *Ophis*. *Eustathius* also relateth a story of a man called *Ophi*. I omit to speake of the *Ophites* and others; yet thus much I must needs say, that commonly such names have been giuen to Serpents, for some cause or accident, either fainedly or truly deriued from Serpents. So wee read of *Ophion*, a companion of *Cadmus*, and a builder of *Thebes*, who was said to be made by *Pallas* of a Dragons tooth. Likewise the *Spartanes* were called *Ophiodeiros* by *Pythius*, because in a famine they were constrained to eat Serpents.

S. Augustine maketh mention of certaine blasphemous Hæreticks, who were called *Ophites*, because they worshipped a Serpent, & said that the serpent which deceiued our first Parents *Adam* and *Eua*, was Christ. Wherefore they kept a Serpent in a Caue, whom they did nourish and worshipping, which at the charme of the Priest would come out of his Caue, and lick the oblations which they set vpon his denne; rowling and folding himselfe round about them, and then would goe in againe: then did these abominable Hæreticks breake these oblations into the Eucharist, and receiue them as sanctified by the serpent. And such also is the storie of *Calius Rhod*: where hee termeth the great deuill *Ophiomeneus*, whom both holy Scripture, and auncient Heathen say, that hee fell out of Heauen. But all these things are but by the way, vpon occasion of that vnaturall conceit of those men called *Ophiogenes*: that is, descended or begotten by Serpents. Therefore I will returne where I left, namely, to the hatred of Men to Serpents, and of Serpents to Men againe: In testimonie whereof, there haue beene mutuall slaughters, namely men, which haue killed monstrous serpents, and serpents which haue killed men againe.

Hercules being but an Infant, (as Poets faine) killed those two serpents which *Juno* sent to his cradle to destroy him; for *Juno* is saide to be much offended at his birth, because hee was begotten by *Jupiter* vpon *Alcmena*: and therefore there was reserved the Image of *Hercules* at *Athens*, strangling a serpent. But *Pierius* maketh of this fiction a good morall or Hieroglyphick, when he saith, that by *Hercules* strangling of the serpents in his cradle, is vnderstood, how those men which are borne for any great enterprises, should kill their pleasures while they be young. I neede not to stand long vpon this poynt, for it is euident, that to this day there are many *Hyades*, both men and women, which are not afraid to kill the Serpents broode. But such as haue perished by serpents, I meane men of any note, are also expressed, whereof *Ouid* writeth of *Aclæus* the sonne of *Priamus* and *Alixorhoes*, who following the Nymph *Hesperia*, (with whom hee was in loue) was suddainly killed by a snake biting his foote. So were *Asiantus*, *Munius*, *Eurydice*, *Laocoön*, *Opheltes* the sonne of *Lycurgus* King of *Nemæa*, *Orestes*, *Idmon* and *Mopsus*, were slaine by serpents: vvhich of *Opheltes*, by the negligence of his Nurse *Hypsiphiles*, leauing him vngarded in his cradle.

It is recorded by *Aelianus* and *Pliny*, that when a serpent hath killed a man, he can neuer more couer himselfe in the earth, but in punishment of so vile an offence, wandereth to and fro subiect to infinite miseries and calamities, being not acknowledged by his female if he be a male, nor yet by the male if it be a female; and is forsaken of all his crew or societie. The earth it selfe, not dayning to entertaine a man-murderer into her bowels, but constraining him to liue Winter and Sommer abroad vpon the open earth. And thus hath the Diuine providence dispensed his iustice, that hee suffereth not murder of men to be unpunished among the greatest haters and enemies of men.

What monsters therefore are they which haue serpents in their delights, and admire that in them vvhich should be hated of all men. And how base were those minded *Græcians*, which worshipped the Serpent for a God? Or the *Ashemians*, which kept a Serpent in their Temple, for an opinion that the same did conserue their Tower or Castle from all Herodotus Enem Sgl. enmity. *Jupiter* was also worshipped in many places in the shape of a Serpent. And the ancient *Borussians*, worshipped a naturall Serpent of the earth. It is strange to consider the errour of the King of *Calechur*, who doth as seuerely punish the slaughter of a Serpent, as hee doth the slaughter of a Man; and not onely restraineth his subiects from harming them, but also buildeth for them little coates, wherein they safely lodge in the winter time. And the cause of this errour, is their conceit, that they thinke serpents are Diuine powers dropped out of Heauen, which they proue, because when they sting fiercely, they quickly kill,

kill, and dispatch their enemy suddenly. Wherefore they thinke that no creature can kill so speedily, except an Angell of God: Some of the Heathen, had their *Ophiophagæ* beasts with Serpents heads, which they did worship for a God. And the Poet *Virgil* hath an excellent description of *Aeneas*, his sacrificing to the ghost of his Father *Anchises*.

Gallus.

— *adytis tum lubricus anguis ab imis*
Septem ingens gyros septena volumina traxit
Amplexus placide tumulum lapsusque per aras
Cerulea cui terga nota, maculosus & auro
Squammas incendebat fulgor: sen nubibus areus
Mille trahit varios aduerso sole colores
Obstupuit visu Aeneas, ille agmine longo
Tandem inter pateras, & lania pocula serpens
Libansque dapes, rursusque innoxius imo
Succesit tumulo, & depasta altaria liquit.

Which may be thus englished:

Then from the hollow holes, a sliding snake appeared,
 Which seauen waies did wind and turne, and dead-mans tombe embrace,
 Glyding along the Altar from, and backe, with colour cleered,
 By sunne-shine-light, like spots of gold each varied to the face
 A thousand hiewes, whereat Aeneas maruayled: but yet at last,
 This snake the holy dishes, and smoothe best cups of choyce
 Did haue to touch, like as it would the sacreds tast,
 And so sunck downe from Altar cleane, without both harme or noyse.

And to make an end of this Section, of the *Antipathy* betwixt Men and Serpents, that whosoeuer is of the *VV*omans seede, may professe himselfe an enemy to the Serpent, let him but consider how that hatefull monster *Helioabalus*, hauing by the helpe of the *Marsicke-Priestes* gathered together many serpents, one day in the morning, vwhen the people were gathered together to see some rare & vnheard of spectacle, suddenly he let loose the serpents, and hurt many of the people. *Tzetzes* telleth another story, of a deuise or vvarlike stratagem, how serpents by slings or trunks, were sent abroad among the *Campes* of their enemies. So doth *Galen*, of serpents included in an earthen pot, and cast like darts among the Tents of the Romanes. And so did *Anniball* shevv to *Antiochus*, how in a battell by sea, he might shoote serpents among the *Martiners* to his enemies, and hinder their rowing: for when he did follow the same deuise at *Prussia*, he went away *Victor* & *Conquerour*. And thus I will conclude this part, with the Emblem of *Alciatus*, which hee wrote vnto the Duke of *Millan*, vppon his Armes, beeing an Infant proceeding out of a Snakes iawes.

Pampridius

Exiliens Infans sinuosi faucibus anguis,
Est gentilitijs nobile stemma tuu.
Talia Pelleum gessisse numismata regem.
Vidimus, hisque suum concelebrasse genus
Dum se Ammone satum, matrem anguis imagine lusam.
Diuini & sobolem numinis esse docet.
Ore exit, tradunt sic quosdam enitter angues,
An quia sic Pallas de capite orsa Iouis.

In English thus:

Out of the mouth of winding snake,
 Great Duke, this is thy Crest,
 A leaping Infant making scape
 From iawes, a wofull rest:
 The like Coate did Pelleus King
 Vppon his siluer presse,

As we haue seene, the same to sing
 Of Kindreds worthinesse.
 For whiles of Ioue he glorieth,
 Descended of his race,
 He faimes his Mother like a snake,
 Borne of Diuine grace.
 But why proceeding from the mouth?
 Some Serpents so are bred,
 Or els, that *Pallas* issueth
 Out of great Ioue his head.

And the like by the same Author is expressed vpon this theame, That the wisdom of man, is foolishnes with *G O D*; therefore vppon the vnnatural coniunction of two mortall enemies, framed into one bodie, he thus writeth elegantly:

Quid dicam quodnam hoc compellem nomine Monstrum?
Biforme quod non est homo, nec est draco.
Sed sine vir pedibus, summis sine partibus anguis
Vir angui-pes dici, & homiceps anguis potest:
Anguem pedit homo, hominem ructauit & anguis
Nec finis hominis est initium, nec est fera.
Sic olim Cecrops doctus regnavit Athenis.
Sic & Gigantes terra Mater protulit
Hec vastrum species, sed & religione carentem
Terrena tantum quique curet, indunt.

That is to say;

What shall I call? or how this Monster rightly name?
 Biformed, which nor man nor dragon, in all the same.
 But man vnlegged, and snake vnheaded: doubtful parts,
 Man-snake, snake-man, exceeding humane arts.
 Mans tayle breeds snake, & snake a man vp-casteth,
 On end is not of man, nor other of wild beast tasteth.
 Such one was Cecrops, learned Athens King,
 And Gyants such did earthly mother bring.
 Mishapen then, an earthly mind expresth,
 Deuoyde of grace, for worlds good onely misbeth.

Thus then I will leaue to talke of our most iust (& by *G O D* ordained) hostilitie, betwixt men and serpents, and descend to a particular discouery, howe Serpents and other beasts, are for mans sake at the like enmitie. And first of all I will begin with the Fowles, and so descend to foure-footed Beastes, and insects, or imperfect creatures.

Eagles are alwaie in warre with Serpents, from an high they espy them, and suddenly flye downe vppon them, with a great noyse or cry, tearing out their bowels, and casting aside their venom or poyson. And some (as *Alberus*) say, that they will in particuler deale with Vipers, Tygres & Dragons, when she seeth them hunting those small beasts or birdes vvhich are her pray. This fight is thus described by *Virgil*, howe the Eagle griping the serpent in her talant, flyeth vp into the ayre:

Vtque volans altè raptum cum vulua draconem
Fert Aquila, implicuitque pedes atque unguibus haest
Saucius et serpens, sinuosa volumina verfat,
Arrectis horret squammas, & sibilat ore.
Ardua, insurgens: illa haud minus urget adunco
Luctantem rostro, simul æthera verberat alis

In English thus;

*As Eagle flyeth on high, and in her clawes a Dragon beareth,
Folded within her feete, wounded, dying to her salants cleaueth.
The serpent fierce now windeth round, and with her head erected,
Hyssing out threats, rough scales vpsetteth that were deiefted,
To fright her so: but all in vaine, for she with beake doth strue,
And beate the ayre with wings of force, till Dragon cease to liue.*

There is in the seauenth Booke of *Aelianus* historie of liuing Creatures, a notable and elegant story, of an Eagle which was almost ouercome by a Serpent, and yet preferred & made Conquerour by a man. There was (saith hee) sixteene men which were threshing of corne in the heate of the sunne, by reason whereof they became very thirstie, then they agreed to send one of their company to a Fountaine not farre off, to fetch some water for them all to drinke; and so the messenger comming to the Fountaine, found an Eagle almost killed by a Serpent: for whiles frō an high she beheld the serpent, beeing more greedie of the pray for to feede her young, then vvarie to auoyde danger, fell downe vpon her bootie, which was too strong for her; for the serpent receiued her aduersary with fell force, power, and preparation to stifle her, and so indeede she had accomplished, had not by chance this thresher come vnto them: for the serpent had so enlared and wrapped vp the Eagle with her long body, that she was neerer *ad pereundum quam ad perdendum*, that is, to be killed, then to kill, or get a pray. The man beholding the sight, with his sickle cut asunder the serpent, and so deliuered the Eagle: but how the Eagle requited the man, shall be shewed in the history of the Eagle.

In the Mountaines of *Morsium*, there are great store of great Serpents, which are very dangerous, but there are also great vvhite Eagles, which doe eate and destroy them. Some say that the Vulture doth also destroy serpents, but heerein I cannot be satisfied, for all Eagles doe not hunt after this game, but onely the lesser sort of them. Eagles whē they build their nest to breed in; they seeke out a certaine stone called *Aëtites*, the vertue whereof keepeth serpents from their young, and also make their egges fruitfull, so as it is a verie rare thing for Eagles to haue a rotten egge.

All kindes of great Hawkes, Bussards, & Kites, are also enemies to serpents, snakes, & Adders, and the Kites will eate them, if they find the aliue or dead, as I my selfe haue often seene by experience. The Storkes also doe hunt after serpents, wherefore in *Theſalie*, it is as vnlawfull to kill a Storke as to kill a man; for they haue many deuises to catch Serpents, and all venomous beasts, and thereof to eate without harming themselves: and not onely eate them selues, but giue thereof to their young ones, as *Iuuenall* witnesseth.

*Serpente ciconia pullos nutrit
Et inuenta per denia rura lacerta.*

In English thus;

*The Storke her young ones, according to kind,
In Serpents and Lizzards, doe their mease find.*

Sometime they fight together irefully, & the serpent stranglenth the storke by twyning about her necke; againe, the storke killeth the serpent by pecking vpon her head, and so sometimes they are both found dead together. As the Eagle hath the stone *Aëtites*, so hath the storke *Lychnites*, to defend herselfe and her young ones from the rage of serpents. There is (as *Oppianus* writeth in his *Ixenticis*) this vulgar story in *Italy*. There was a certaine serpent, which came two yeeres together to the nestes of diuers storkes & destroyed their young ones, neither could all the storkes make sufficient force against her with all their might to saue their broode. The third yeece the serpent came againe to attempt the like slaughter; but there among the storkes thee found a certaine strange Bird neuer seene before, being shorter then the storkes, and yet had a great long sharpe bill, as sharpe as the poynt of any sword. This bird (as it seemeth) was brought thether by the storkes to guard their young ones, when the Parents were gone abroad to forrage for them. Then, as

soone

soone as the young ones were hatcht, out commeth the Serpent from his hole, and beginneth to assaile the nests of the storkes, but the guardian bird, (according to the trust committed to her) resisted the serpent, and pecked at her mortally with her sharpe beake. The serpent to end his aduersary, nimble aduanced himselfe vpright, & endeouored to reach the bird; but the warie bird, soared so high about his reach, that the langrell serpent could not catch him, & so they continued in fight, till at last the bird killed the serpent, after that the serpent had once onely fastened his venomous teeth vpon the bird, which afterward so wrought vpon this bird, that all her feathers did flie off from her backe.

But of all other Fowles enemies to serpents, there is none greater or more deadlie, then the bird called *Ibis*, which the *Egyptians* doe wonderfully honour; for when swarmes of serpents come into *Egypt* out of the Arabian gulfes and fennes, these birds meete and destroy them; and there is such an admirable feare in serpents of these birdes, that they doe not onely tremble, and fall fencelesse at their sight, but also at the sight of their feathers: they do harme to no other liuing thing, except Locusts and Caterpillers, wherefore they are worthily nourished, and called *Inimice et populatores serpentum*, enemies and destroyers of serpents.

All kind of Pullen, as Cocks and Hennes, are likewise enemies to the broode of serpents. And a good couragious cock, (as *Columella* saith) is able to kill and resist a serpent. For, (as *Rondeletius* saith) he hath found in the croppe or craw of pullen, young serpents deuoured by them. But from whence *Albertus* had his relation, that a Henne cannot be hurt that day by a serpent wherein she layeth an egge, I cannot tell, and therefore leaue it to the Reader to beleue or refuse.

And it is also said, that the flesh of hennes applyed to the bitings of serpents, doth cure them, or els cause a hen to sitte vpon the wounded place; but if the beast which is wounded, be a cow with calfe, or any such other femall with young, how soeuer it fareth with the old one, surely the young ones shall perishe.

There is also another bird, which for his combatting with serpents, is termed *Ophiomachus*, a fighter with serpents. Although *Gesner* be of opinion, that *Ophiomachus* neuer signifyeth a Bird. Of this Bird the *Septuagints* make mention; *Leuit. 11.* but many of the better learned, doe interpret it for a Lizard, or a Locust, or an *Ichneumon*. The Peacocke also is a terrour to serpents, so as they will not abide within the hearing of his voyce, for it is at perpetuall fewde with all venomous beastes. And the Vulture, as we said before, is a terrour vnto them, inso much as one of their feathers burned, will by the fauour of the smoake driue away the serpent. And to conclude, the Swallowes also are at variance with the serpents broode, for the snake will creepe vp to the swallowes nest; & therein suddenly surprize the young, for the old ones will flye away chattering, and chirping in mournfull sort, not beeing able to hinder or resist their chicke-deuouring foes. But at the last, when they see all their young ones dispatched, as if they could not endure to liue for sorrow, or els thinking it possible to flye into the snakes belly, to fetch out againe their deuoured young ones, they fall downe vpon their enemies lawes, doing what they can to make them deuoure and swallow them vp also. And thus much for the hatred betwixt fowles and serpents: Wherein, although they kill the serpent, either in their owne defence, or els for raue & pray, yet may we admire the prudence of the most mightie Creator, who hath so disposed of his power, that he caueth the fowles of heauen, to reuenge mans quarrell vpon the serpents of the earth, by whose subtiltie man was plucked from heauen, and they made subiect to corruption.

In the next place, God hath also framed an opposition betwixt serpents, & the beasts of the earth and water, which liue with serpents in the same Element, that so they might be both annoyed at home and abroad. I will therefore beginne with the dogge, who is a notable enemy to the serpents, as I my selfe haue seene many in England, for hee vwill earnestly seeke them out with nose and foote; both in waters, dunghills, and hedges, and when he hath found any one, he will suddainly snatch him into his mouth, biting him about the middle, & so holding it in equall payse, will sling and shake it about his eares very fast and violently, till hee perceiue it can stirre no more, and then suddainly againe letteth it fall out of his mouth to the earth, but if it beginne to stirre, he snatcheth it vp againe, and

D 2

shaketh

*Philes
Marcedi.
Simocratus
Diodorus
Zoroaster.*

Crescentius

Oppianus

Beasts

*P. Venetus
Aristotle
Philophrastus*

Solinus.

shaketh it about his eares as before, and so neuer giueth ouer till it appeare dead: but they sildome kill them, onely they astonish them, and so may a young childe knock out theyr braines. Howbeit, when they fight in defence of their Maisters, then they kill them, by byting them in peeces. And yet is it more safe for them, to astonish them, and leaue them for dead, by shaking them about their eares, then by biting them in peeces, for that commonly then, while they share them asunder, they are stung or bitten by the serpent. And this I haue scene often in mine owne experience. But one of the greatest enemies of Serpents, are Harts, a timorous beast of all other, and yet greedie to combat with the serpent, vvhether I will briefly describe this their war and hatred, out of *Solinus*, *Aelianus*, *Plutarch*, and *Oppianus*.

The Hart will greedily follow out the path of the serpent, and finding it lodged in his denne or hole, by the vertue of his nose draweth it out of the earth, and thereof some haue deriued *Elaphos* a Hart, of *Elanein tous opheis*, that is, driuing away of serpents. And herein I thinke it not reason to follow the opinion of *Aelianus*, who intreating of Harts drawing serpents out of the earth, saith; that the serpent is inticed and allured out of her hole, by the breath of the Hart, as by a Philtre or Cup of loue; for seeing that there is so great an hostilitie, and antipathy in nature, betwixt their whole disposition, howe can it come from any secret sympathy, that the serpent (which is the subtillest of all beastes) should be bewitched with the loue of his enemies breath? But if it be said that Serpents, which are by nature very cold, can easily be drawne forth by a warmer breath, as it were by the sweet beames of the hot sunne; how then falleth it not out, that when any other beast breatheth vpon their lodging, and into their denues, they are not remooued? But let it be granted, that the warmesse of the Harts breath maketh him forsake his denne, yet it cannot be ascribed to any secret in nature, as if there were a fire of loue in the Harts throat or bones, but onely from the naturall concomitant qualitie of heate, with expiration, respiration, & inspiration: and therefore I cannot but conclude, that there is not any possibilitie or probability in nature, that where the spirits, which take and make the breath, are at such variance, there the breath proceeding from the one aduersary, should so inchaunt & beguile the other.

But the true cause of this extraction of serpents out of their lodgings, is as I coniecture, not her warme breath, that allureth, nor yet scorveth and burneth her aduersary, but that when the Hart hath found the denne of the Serpent, by her violent attraction of the ayre out from the serpent, she enforceth it for the safegard of life to follow it out of the denne. As when a vessell is broched, or vented, the vvine followeth the flying ayre; or as a Cupping-glasse draweth blood out of a scarified place of the body: and so is a serpent against her will, drawne to follow the breath of her destroyer. *Oribasius* and *Gunterius*, doe subscribe vnto this opinion, and take it for most consonant to reason and truth, and therefore I will not follow it any further: for by the selfe same manner doe the Sea-Rammes drawe the Sea calves out of their lodgings among the Rocks vnder the earth, for when they haue found the Calfe, they keepe them from ayre, and preuent their refrigeration.

When the serpent seeth himselfe so drawne forth by his aduersarie, hee beeing about measure incensed to rage, flyeth away, and maketh his poyson more noysome, violent & powerfull, for which cause, there was wont to be a prouerbiall caueat or warning: *Cane ne incideris in serpentem, quum extraxta a latebris anhelitu cerni, effugeris, tum enim propter iracundiam vehementius ei venenum est.* Take heede least you meete with a serpent flying away from the Hart, after she is drawne out of her denne by her breath, for then, by reason of her rage, her poyson is more forcible. But I will pceede to the more strange & wonderfull combat betwixt serpents and Harts. For when the serpent perceiueth the vnauidable danger, and that she must needs fight for her life, she hyfeth strongly, lifting vp her head from the earth, euen to the throat of the Hart, & thereat catcheth & gnasheth with her teeth; but on the other side, the valiant Hart, (if such a word may be giuen to a fearefull beast) as it were deriding his aduersaries weake endeouours to harme, suffereth the serpent to wind about his breast and belly, and to embrace both necke and legges with his long and weake bodie, that so he may haue the more power vpon it, for he teareth it into an hundred peeces.

But

But the most strange combats, are betwixt the Harts and Serpents of *Libia*, where hatred hath his deepest tooing, for there the serpents watch the Hart when he lyeth downe to sleepe vpon the ground, and beeing a multitude of them, set vpon him altogether, fastning their poysonfull teeth in euery part of his skinne, some on his neck and breasts, some on his sides and backe, some on his legges, and some hanging vpon his priuie partes, byting him with mortall rage, to end and overthrow him. The poore Hart beeing thus oppressed with multitude, and assailed without any warning to the battell, in vaine attempteth to runne away, for their cold earthy bodies, winding tayles, and pinching teeth, hinder his wonted pace, and ouer-charge his strength: whereat beeing forced to quite himselfe in the best manner he can, enraged with teeth, feete and hornes, assaileth his enemies, whose speares and arrowes of teeth and stinges, sticke so fast in his body, tearing them in peeces which he can touch with his teeth, beating others asunder where he can reach the with his hornes, and trampling vnder his feete those which cleaue to his lower parts: and yet such is the rage and dauntlesse courage, or rather hatred of these enemies, not willing to die alone, (but like Champions to end their liues vpon and with their aduersarie) doe still hold fast, and euen when their bodies are beaten in peeces, their heads sticke close, and hang sharpe vpon the Harts skinne, as though they would grow with him, and neuer fall off, till he should also fall downe dead. But the Hart feeling some ease, and hauing by the slaughter of their bodies deliuered his feete from thraldome, by a diuine naturall instinct, flyeth and runneth fast to some adioyning fountaine, where hee seeketh for Sea-crabbes, whereof he maketh a medicine, that shaketh off their heads which cleaue so fast vnto him, and also cureth all their wounds and poyson. This valiant courage is in Harts against serpents, neuer yeelding, tyring, or giuing ouer, and yet otherwise, are afraid of Hares and Connyes by nature.

But what is the cause of this hostilitie betwixt Harts and serpents? Is it for meate, or for medicine and cure? Surely they would abhorre to eate them, if it were not for health and naturall medicine, for sometimes the pores of their body are dulled and shut vp, sometimes the wormes of their belly, doe ascend vp into the rooffe of their mouthes while they chew the cudde, and there cleaue fast; for remedie whereof, the Hart thus afflicted, runneth about to seeke for serpents, for the eating of a serpent cureth this maladie. *Pliny* saith, that when the Hart waxeth old, and perceiueth that his strength decayeth, haire changeth, & his bodie beginnes to be feeble, then for the renewing of his strength, he first deuoureth a serpent, and afterward runneth to some fountaine of water, whereof when he hath drunk, he findeth a sensible alteration, both in horne, haire, and whole bodie. And this thing is also deliuered by the *Writter* of the Glosse vpon the 42^d Psalm, which beginneth, *Like as the Hart desireth the water springs, so longeth my soule after my GOD.* But for the ending of this question, we must consider and remember, that there are two kinds of Harts, one eateth serpents, and feeling the poyson to worke, straight-way by drinking casteth vp the poyson againe, or else cureth himselfe by couering all his body ouer in water. The other kind onely by nature killeth a serpent, but after victorie forbeareth to eate it, and returneth againe to feede in the Mountaines. And thus much for the discorde betwixt Harts and Serpents.

In the next place, great is the variance betwixt Serpents, Dragons & Elephants, whereof *Pliny* & *Solinus* write as followeth. When the Elephants, called Serpent-killers, meete with the Dragons, they easily tread them in peeces, and ouer-come them, wherefore the Dragons and greater serpents, vse subtiltie in stead of might, for when they haue found the path, and common way of an Elephant, they make such deuises therein to intrap him, as a man would thinke they had the deuise of men to helpe them, for with their tayles they so ensnare the way, that when the beast cometh, they entangle his legges as it were in knots of ropes; now when the beast stoopeth downe with his trunk to loose and vntie them, one of them suddenly thrusteth his poysoned head into his trunk, whereby hee is strangled. The other also, (for there are euer many which lye in ambush) set vpon his face, byting out his eyes, and some at his tender belly: some wind themselues about his throat, and all of them together, sting, bite, teare, vex & hang vpon him, vntill the poore beast, emptied of his blood, and swollen with poyson in euery part, fall downe dead vpon his aduersa-

D 3

aduersa-

aduersaries, and so by his death kill them at his fall and ouerthrow, whom hee could not ouercome beeing aliue. And whereas Elephants (for the most part) goe together in flocks and troupes, the subtiler serpents doe let passe the forme of euery rancke, and sette onely vpon the hindermost, that so one of the Elephants may not helpe another; & these serpents are said to be thirtie yardes long.

Alimus.

Likewise, forasmuch as these Dragons know, that the Elephants come and feede vpon the leaues of trees, their manner is to conuay themselves into the trees, and lye hid among the boughes, couering their fore-parts with leaues; and letting their hinder partes hang downe, like dead parts and members: and when the Elephant cometh to brouze vpon the Tree-toppes, then suddenly they leape into his face, and pull out his eyes, and because 10 that reuenge doth not satisfie her, thirsting onely after death, she twyneth her gable-long bodie about his necke, and so stranglenth him.

It is reported that the blood of Elephants is the coldest blood in the world, & that the Dragons in the scorching heate of Summer, cannot get any thing to coole the except this blood: for which cause they hide themselves in Riuers & Brookes, whether the Elephants come to drinke, and when he putteth downe his trunk they take hold thereof, & instantly in great numbers leape vp into his eares, which onely of all his vpper parts, are most naked and vnarmed, out of which they suck his blood, neuer giuing ouer their holde till hee fall downe dead, & so in the fall, kill them which were the procurers of his death. So that his and their blood is mingled both together, whereof the Ancients made their Cinna- 20 baris, which was the best thing in the world to represent blood in painting: Neither can any deute or arte of man, euer come neere it; and beside, it hath in it a rare vertue against poyson. And thus much for the crumie betwixt Serpents and Elephants.

The Cat also, by *Albertus* is said to be an enemy to serpents, for hee saith shee will kill them, but not eate thereof; howbeit, in her killing of them, except she drinke incontinently, she dieth by poyson. This relation of *Albertus*, cannot agree with the Monks of *Mess-ven* their relation about their Abbey-cat. But it may be that *Albertus* speaketh of wild-cats in the woods and mountaines, who may in iaine for their pray kill a serpent, which followeth with them the same common game.

The Roes or Roe-bucks do also kill serpents, & the Hedge-hogge is enemy vnto them, 30 for sometimes they meete both together in one hole; and then at the sight of the serpent, the hedge-hogge foldeth himselfe vp round, so as nothing appeareth outwardly, save onely his prickles and sharpe bristles: the angry serpent setteth vpon him, and biteth him with all her force; the other againe, straineth herselfe about measure, to annoy the serpents teeth, face, eyes, and whole body: and thus when they meete, they lie together afflicting one another, till one, or both of them fall downe dead in the place. For some time the serpent killeth the hedge-hogge, and sometime the hedge-hogge killeth the serpent, so that many times the cattrieth away the serpents flesh and skin vpon her backe.

Aristotle
Feruntus
Istoriae
Alimus.

The Wcills also fight with serpents with the like successe; the cause is, for that one & other of them liue vpon iuyce, and so for their pray or bootie, they fall together in mortall warre. Herein the Wcill is too cunning for the Serpent, because before she fighteth, she 40 seeketh Rue, and by eating thereof, quickly discomfortheth her aduersarie. But some say, that shee eateth Rue afterward, to the intent to auoyde all the poyson shee contracted in the combat.

The Lyon also and the Serpent are at variance, for his rusling mane is discouraged, by the extolled head of the Serpent to his breast. And therefore as *S. Ambrose* saith, this is an admirable thing, that the snake should runne away from the Lion, the most fearefull of all other beasts, and yet ouercome the Lyon, King of all the residue.

Tellorinus
Quis.

The *Ichneumon* or *Phaeres Mouse* is an enemy to serpents, & eateth them; and because he is too feeble to deale with a snake alone, therefore when hee hath found one, hee goeth and calleth as many of his fellowes as he can find, & so when they find themselves strong enough in companie, they set vpon their pray, & eate it together; for which cause, when the *Egyptians* will signify weakenes, they paint an *Ichneumon*. The Peacock is also a prof- 50 fessed terror and scourge to Snakes & Adders, and they will not endure neere those places where they heare their voyce. The *Sorex* and Swine, doe also hate and abhorre serpents,

pents, and the little *Sorex* hath most aduantage against them in the Winter-time, when they are at the weakest. To conclude, the horse is wonderfully afraid of all kinds of Serpents if he see them, and will not goe ouer, but rather leape ouer a dead snake. And thus I will end the warre betwixt serpents; and foure-footed beastes and fowles.

Now least their curse should not be hard enough vnto them, God hath also ordained one of them to destroy another, and therefore now it followeth, to shewe in a word, the mutuall discord betwixt themselves: The Spider (although a venomous creature) yet is it an enemy to the serpent, for when shee seeth a serpent lye vnder her tree in the shadow, she weauieth or twisteth a thred downe from her web vpon the head of the serpent, and 10 suddenly byteth into his head a mortall wound, so that he can do nothing but onely roule to and fro, beeing strooken with a Megrim, whereby hee hath not so much power, as to breake the Spiders thred hanging ouer his head, vntill he be dead and ouerthrowne. The Cockatrice is such an enemy to some kind of serpents; that he killeth them with his breath or hyssing.

Pliny.

Erasmus

The Lizard, a kind of serpent, is most friendly to man, & very irefull against serpents; to the vttermost of his power, whereof *Erasmus* (in his booke of friendship) telleth this storie: I saw (saith hee) on a day, a very great Lizard fighting with a serpent in the verie mouth of a Caue, at the first sight whereof I maruailed at the matter, for the serpent was not visible out of the earth: there was with me an *Italian*, who said, that surely the Lizard 20 had some enemy within the Caue. After a little while the Lizard came vnto vs, & shewed vs his side all wounded, as it were crauing helpe, for the serpent had bitten him sore, for of greene, he made him appeare redde, and this Lizard did suffer himselfe to be touched of vs. Thus saith *Erasmus*.

Againe, in the same place he saith, that when a Lizard saw a serpent lye in waite to set vpon a man, being a sleepe, the Lizard ranne to the man, and neuer ceased running vpon the mans face, scratching his necke and face gentlie with his claws, vntill he had awaked the man, and so discovered to him his great danger. The Locust also fighteth with a serpent, and killeth him when he lusteth, for he getteth hold with his teeth vpon his lower chappe, and so destroyeth him; but this is not to be vnderstood of euery kinde of Locust, 30 but onely of one kind, which for this cause is called *Ophiomachus genus*.

The Serpent is also an enemy to the Chamæleon, for in the extremitie of famine, shee setteth vpon them, and except the Chamæleon can couer herselfe from his rage, hee hath no defence but death. *Albertus* calleth a certaine vworme, *Spoliator colubri*, because (as he saith) it will take fast hold vpon a serpents necke vnderneath his iawes, and neuer giue ouer till he hath wearied and destroyed his aduersarie. The Tortoises are enemies to Serpents, and will fight with them; but before they enter combat, they arme themselves with wild Marioram or Peniroyall.

Alianus.

But there is not any thing in the world that fighteth more earnestly against serpents then Sea-crabbes & Cranes, for when the Sunne is in *Cancer*, serpents are naturally tormented with paines and feaues, and therefore if swine be stung or bitten with serpents, they cure themselves by eating of Sea-crabbs. There is a great water neere *Ephesus*, at the one side whereof there is a Caue full of many noysome & irefull serpents, whose bytings by often probation, haue bene very deadly both to men and beastes. These serpents doe oftentimes endenour to crawl ouer the poole; now on the other side there are great store of Crabbes, who when they see the serpents come crawling or swimming, they instantly put out their crooked legges; & as it were with tonges or pynsars, reach at the slyding serpent, where-withall the serpents are so deterred, that through their sight, & often remembrance of their vnhappy successe with them, they turne backe againe, and neuer dare any more aduenture to the other side. Where wee may see the most wise prouidence of the 50 Creator, who hath set Sea-crabbs, the enemies of serpents, to guard both men and cattell,

Thrasillus
Pliny.
Alimus.

which are on the opposite sides: for otherwise, the inhabitants would all perishe; or els be droue away from their dwellings. To conclude, not onely liuing creatures, but also some kind of earth and plants are enemies to serpents: and therefore most famous are *Ebusus* & *Crete*, as some say, althoough *Bellonius* say, that there are *Scolopendras* Vipers, and Slow-wormes in *Greece*, yet he saith they are without venom: and there are very fewe in *Eng-land*

Isidore

land & Scotland, but none at all in Ireland, neither will they liue if they be brought in thether from any other Country. This antipathy with Serpents, proceedeth from liuing to dead and vegetable things, as trees, herbes, and plants, as may be seene by this discourse following.

There is such vertue in the *Ash-tree*, that no Serpent will endure to come neere either the morning or euening shadow of it, yea though very farre distant from them, they do so deadlie hate it. We set downe nothing but that wee haue found true by experience: If a great fire be made, and the same fire encircled round with *Ashen-boughes*, & a serpent put betwixt the fire and the *Ashen-boughes*, the serpent will sooner runne into the fire, then come neere the *Ashen-boughes*: Thus saith *Pliny*. *Olaus Magnus* saith, that those Nor-
 10 thren Countries which haue great store of *Ash-trees*, doe want venomous beasts, of which opinion is also *Pliny*. *Callimachus* saith, there is a Tree growing in the Land of *Trachinia*, called *Smilo*, to which if any Serpents doe either come neere, or touch, they forthwith die. *Democritus* is of opinion, that any Serpent will die if you cast *Oken-leaves* vpon him. *Pliny* is of opinion, that *Alciadum*, which is a kind of wild Buglosse, is of the same vse & qualitie; and further, beeing chewed, if it be spet vpon any serpent, that it cannot possibly liue. In time of those solemne Feastes which the *Athenians* dedicated to the Goddesse *Ceres*, their women did vse to lay and strew their beddes, with the leaues of the Plant called *Agnos*, because serpents could not endure it, and because they imagined it kept them chaste, Where-vpon they thought the name was giuen it. The herbe called *Rosemarie*, is terrible
 20 to serpents.

The *Egyptians* doe giue it out, that *Polydamna*, the wife of *Thorris* their King, taking pittie vpon *Helen*, caused her to be set on shore in the Iland of *Pharus*, and bestowed vpon her an herbe (whereof there was plenty) that was a great enemy to serpents: whereof the serpents hauing a feeling sence (as they say) and so readily knowne of them, they straight-
 30 waies got them to their lurking holes in the earth: and *Helen* planted this herbe, who coming to the knowledge thereof, she perceiued that in his due time it bore a seede that was a great enemy to serpents, and there-vpon was called *Helenium*, as they that are skilfull in Plants affirme; and it groweth plentifully in *Pharus*, which is a little Ile against the mouth of *Nylus*, ioyned to *Alexandria* with a bridge. Rue, (called of some Herbe of grace) especially that which groweth in *Lybia*, is but a backe friend to serpents, for it is most dry, and therefore causing serpent soone to faint and loose their courage, because (as *Simocatus* af-
 39 firmeth) it induceth a kind of heauines or drunkenesse in their head, with a vertiginie or giddines through the excesse of his driness, or immoderate stickie. Serpents cannot en- dure the sauour of Rue, and therefore a Wefill, when she is to fight with any serpent, eateth Rue, as a defensatiue against her enemy, as *Aristotle*, & *Pliny* his Interpreter, are of opinion.

The Country people leauing their vessels of milke abroad in the open fieldes, doe be-
 40 smeare the round about with garlick, for feast least some venomous serpents should creepe into them, but the smell of garlick, as *Erasmus* saith, driueth them away. No serpents were euer yet seene to touch the herbe *Trifolie*, or Three-leaved-grasse, as *Aedonius* would make vs believe. And *Cardan* the Philisian hath obserued as much, that serpents, not any thing that is venomous, will neither lodge, dwell or lurk priuily neere vnto *Trifolie*, because that it is their bane, as they are to other liuing creatures: and therefore it is sowne to very good purpose, & planted in very hot countries, where there is most store of such venomous crea-
 50 tures. *Arnoldus Villanonus* saith, that the herb called *Dracontea* killeth serpents. And *Florentinus* affirmeth, that if you plant woormwood, Mugwort, or Sothernwood about your dwelling, that no venomous serpents will euer come neer, or dare enterprise to invade the same. No serpent is found in Vines when they flourish, bearing flowers or blossoms, for they abhor the smell, as *Aristotle* saith. *Anicen* an Arabian Philisian, saith, that Capers doe kill wormes in the guts, & likewise serpents. If you make a round circle with herbe *Beto-*
 50 nie, & therein include any serpents, they will kill themselves in the place rather then strue to get away. *Galbanum* killeth serpents only by touching, if oyle & the herbe called *Fenell* giant be mixt withall. There is a shrubbe called *Therionarca*, hauing a flower like a Rose, which maketh serpents heauy, dull and drouisie, and so killeth them, as *Pliny* affirmeth.

Albertus

Alcianus.
Constantinus

Alcianus

Elecompane
in English.

Albertus and *Kyranides* affirme, that there is a certaine Tree in *Asia* called *Hyperdioch*, which soundeth as much as, *Against the right hand*, with whose sweet fruite *Doues* are de-
 10 lighted; but there are serpents which are sore enemies to the *Doues*: so lying in waite for them, and not beeing able to abide the smell and shadow of the Tree, the *Doues* notwith- standing very safely doe there in the Tree seeke their refuge, and finde foode where-with to sustaine themselves. *Rafis* (who practised phisick one hundred yeres) affirmeth, that if any man doe melt *Sal Almoniack* in his mouth, and then spet it into a serpents mouth, that he will die of it.

Of the Medicines made and taken out of SERPENTS.



10 T is manifest, that if any man be wounded of a Serpent, though the wound seeme incurable, that the bowels or inward parts of the same serpent, being applied to the wound, will cure the same; and those that haue eaten the liuer of a boyled Viper at any time, shall neuer after be wounded of any serpent. Neither is a snake venomous, vnlesse at some-times of the Moone, when shee is
 20 thoroughly moued or angered. And a liue snake or serpent being caught, if the bitten place be bathed, soaked or washed with the snake being bruised in any water, it is of notable eff:ct. Besides, they are thought to be ve-
 30 ric foueraigne against many infirmities, and therefore (as *Pliny* saith) they are dedicated to *Aesculapius*.

Anicen saith, that if any be troubled with the Leprosie, he is to be cured by taking a black serpent, and beeing excoriated, he must be buried so long till there breede wormes of him, and then he is to be taken forth of the earth and dried, and so to be giuen to the leprous
 30 person for three dayes together, the quantitie of one dramme at euery time, with syroppe of honic: *Pliny*, and with him agreeth *Cornelius Celsus*, affirmeth, that if any one doe eat the middle part of snakes or serpents, casting away the heads & tayles, they cure *Strumes*, which we in English call the Kings-Euill. There is a disease called *Elephantia*, or *Elephan-*
 40 *tiasis*, which is a kind of Lepry proceeding of Melancholie, choler and flegme, exceeding- ly adust, and maketh the skinn rough, of colour like an Elephant, with blacke wannish spots, and dry parched scales and scurffe: This disease (I say) so greuous, and *Strumes*, are exceedingly holpen by eating often of Vipers and serpents, as *John Taganet*, in his first Booke *Institut. Chirurg.* hath assured vs.

Pliny saith, that if you take out the right eye of a serpent, and so bind it about any part of you, that it is of great force against the watering or dropping of the eyes, by means of a
 40 rhume issuing out thereat, if the serpent be againe let goe aliue. And so hee saith, that a serpents or snakes hart, if either it be bitten or tyed to any part of you, that it is a present remedie for the tooth-ach: and hee addeth further, that if any man doe tast of the snakes hart, that he shall neuer after be hurt of any serpent.

Paulus Venetus, in his second booke, chap. 40, writeth, howe that in the Prouince of
 50 *Caram*, there be serpents of exceeding greatnes, which beeing killed, the inhabitants of the Country doe pull out their gall, which they vse to prize at a verie high rate when they sell any of it, for it is very medicinall: so that they which are byt of a madde dogge, if they take inwardlie in any drinke but the quantitie of a penny weight of this gall, they are pre-
 50 sently cured. And if a woman be in her traualle of child-birth, if shee tast neuer so little of this gall, the birth will be the more speedie. So, if any be troubled either with the Pyles or Hemerthoides in the fundament, if that the place be annoynted with this gall, after a few dayes, he is set free from his disease. *Hippocrates* giueth the seede of serpents as a remedie against the suffocation of the belly.

Nicholus Myrsus preferibeth this medicine against straines & hardneses. Take a dead
 50 serpent, & put him into a new pot, luting it very well with *Gypsum*, then set it in a furnace that it may be burnt, after that, commixe the ashes of a serpent with an equall portion of the

Remedies to
be had and ta-
ken from ser-
pents.

the seedes of Fennegreke, so being wrought vp with Attick-hony, & thoroughly digested, annoynt the place affected. And with him agreeeth *Pliny*, who expressly affirmeth, that the ashes of snakes and serpents; beeing annoynted vpon *Strumes*, eyther with oyle or waxe, is a singuler medicine. And likewise to drinke the ashes of a serpent, that is burnt to powder in new earthen pottle, is very good: but it will be the more effectually, if the serpents be killed betwene two tracks or forrowes that are made with Cart-wheeles. The ashes of a serpent burnt with salt in a pot, beeing put with oyle of *Roses* into the contrary care, helpeth the tooth-ach.

An vnguent against the Morpue, prescribed by *Olaus Magnus*. Take of the ashes of a serpent burnt in a newe pot and well couered, two ounces, *Lytarge*, *Galbanum*, *Ammoni- acum*, and *Opponax* dissolued in Vineger, three ounces, boyle them vntill the Vineger be consumed, then straine them, putting to them of Turpentine three ounces, Frankinsence, Masticke and Sarcocolla three ounces, Saffron two ounces, working them with a Spatullor till they be cold. The powder of a burnt serpent, is likewise good against Fistuloes. The fat of a snake or serpent mixt with oyle, is good against *Strumes*, as *Pliny* saith. The fat of snakes mixt with Verdegreafe, healeth the parts about the eyes that haue any rupture. To which agreeeth the Poet, when he saith:

*Anguibus ereptos adipēs arugine misce,
Hī poterant ruptos oculorum iungere partes.*

Which may be thus englished;

*The fat of snakes mingled with yron-rust,
The parts of eyes doth mend, which erst were burst.*

It is certaine that barrenesse commeth by meanes of that grieuous torment and paine in child-birth; and yet *Olympias* of *Thebes* is of opinion, that this is remedied with a Bulls gall, the fat of serpents, and Verdegreafe, with some honie added to them, the place beeing there-with annoynted before the coming together of both parts. When a Woman is not able to conceiue by meanes of weakenesse in the retentioⁿ vertue, then there is no doubt, but there must needs growe some membrane in the bellies entrance, for which it is not amisse to make a Pessarie of the fat of a serpent, verdegreafe, & the fat of a Bull mixt together, &c. and to be applied. *Hippocrates* in lib. de Sterilibus.

Gesner had a friend who signified to him by his Letters, that the fat of a Serpent was sent to him from those sulphureous Bathes which were neere vnto *Cameriacum*, and was sold at a very deere rate, namely, twelue poundes for euery ounce, and sometimes deerer. They vse to mixe it with the emplaster of *Iohn de Vigo*, that famous Chirurgion for all hardnesse, nodes, and other priuie & vnseene (though not vnfelt) tormentis proceeding of the Spanish-poxe. They vse it yet further, against leprous swellings, and pimples, and to smoothe and thinne the skinne. *Matthiolus* saith, that the fat of a black Serpent, is mixt to good purpose with those oynments that are prepared against the French or Spanish-pox. And *Pliny* mixeth their fat with other conuenient medicines, to cause haire to grow againe. The suffumigation of an old serpent, helpeth the monthlie course. *Michaell Aloisius* saith, that oyle of Serpents decocted with the flowers of Cowslips, (euer remembreing to gather and take that which swimmeth at the toppe) is singuler to annoynt podagrical persons there-with.

Now followeth the preparing of Serpents. Take a Mountaine-Serpent, that hath a blacke backe, and a vvhite bellie, & cut off his taile, euen hard to the place where he sendeth forth his excrements, and take away his head with the breadth of foure fingers, then take the residue & squise out the blood into some vessell, keeping it in a glasse carefully, then sleie him as you doe an Ecce, beginning from the vpper & grosser part, and hang the skinne vpon a stick and dry it, then deuide it in the middle, and reserue all diligently. You must wash the flesh and put it in a pot, boyling it in two parts of Wine, and beeing well and thoroughly boyled, you must season the broth with good spices, and Aromaticall or cordiall powders, and so cate it. But if you haue a mind to rost it, it must be so

rosted, as it may not be burnt, and yet that it may be brought into powder, and the powder thereof must be eaten together with other meat, because of the loathing, and dreadfull name, and conceit of a serpent: for beeing thus burned, it preserueth a man from all feare of any future Lepry, and expelleth that which is present. It keepeth youth, causing a good colour about all other Medicines in the world; it cleareth the eye-sight, gardeth futele from gray haire, and keepeth from the Falling-sicknes. It purgeth the head from all infirmitie, and beeing eaten (as before is said) it expelleth scabbines, & the like infirmities, with a great number of other diseases. But yet such a kind of Serpent as before wee haue described, and not any other, beeing also eaten, freeth one from deafenes.

You may also finelie mince the heads and tayles of Serpents, & feede there-with chickens or geese, beeing mingled with crummes of bread or Oates, and these Geese or Chickens beeing eaten, they helpe to take away the Leprosie, and all other foulness in mans bodie. If you take the dried skinne, and lay it vpon the tooth on the inner side, it will mitigate the paine thereof, specially if it proceede from any hote cause. In like sort, the same skinne washed with psettle, and with a little peece of the taile laid vpon any Impostume, or *Noli me tangere*, it will tame and master the paine, causing it to putrefie more easily and gentlie, and scarcely leauing behind any cicatrice or skarre. And if a woman beeing in extremitie of paine in child-birth, do but tye or bind a peece of it on her belly, it will cause the birth immediatly to come away. So the skinnē beeing boyled and eaten, per-

formeth the same effects that the Serpent doth.

The blood of a Serpent is more precious then *Balsamum*, and if you annoynt your lips with a little of it, they will looke passing redde: and if the face be annoynted there-with, it will receiue no spot or fleck, but causeth it to haue an orient and beautifull hue. It representeth all scabbiness of the body, stinking in the teeth and gummies if they be there-with annoynted. The fat of a serpent, speedily helpeth all rednes, spots, & other infirmities of the eyes, and beeing annoynted vpon the eye-liddes, it cleareth the eyes exceedingly. Item, put them into a glassed spot, and fill the same with Butter in the Month of May, then lute it well with paste (that is, Meale well kneaded) so that nothing may euaporate, then sette the pot on the fire, and let it boyle wel-nigh halfe a day; after this is done, straine the Butter through a cloth, and the remainder beate in a mortar, and straine it againe, and mixe them together, then put them into water to coole, & so reserue it in siluer or golden boxes, that which is not euaporated, for the older, the better it is, and so much the better it will be, if you can keepe it fortie yeeres. Let the sick patient, who is troubled eyther with the Goute, or the Palsie, but annoynt himselfe often against the fire with this vnguent, and without doubt he shall be freed, especially if it be the Goute. All these prescriptions and directions, were taken from the writings of a certaine namelesse Author.

Hippocrates saith, that a Hart or Stagge hauing eaten any Serpents, the wormes in their guttes are thereby expelled. And *Absyrus* hath the same words, that Harts by eating of a Serpent, doe kill and expell wormes from their guttes. *Heracles*, to a certaine medicine which he prepared for the Strangulation in a horse, mingled the dung of a Lizard, & *Stear herpeton*, (that is, as I interpret it) the fat of a serpent, the blood of a Doue, &c. *Laurence Rufius* saith, that it is good to giue the flesh and decoction of Serpents, to madde, beating and striking horses. And that the fatte of a Serpent, &c. doth cure the puffing or swellings that arise in horses backs, which come by meanes of any compression, or close sitting and thrusting downe.

Item, the vnguent that droppeth from a Serpent, whilst he is roasted on a spit, is highlie commended for Fistuloes that are in horses hooves. *Galen* and *Rafius*, doe counsell vs to cut in peeces a snake or serpent, and to lay the fat thereof vpon a stick, and to annoynt the outward parts of the hoofe of any horse. Horseleaches, liue Mice, the greene Lizard beeing burned, if they be giuen to a Hawke in her meate, they do cause a speedie mutation of her feathers or wings; and the same effect haue little Riuer-fishes, finely beaten or stamped, if they be cast vpon any meate.

Item, the Serpent that is speckled, and of diuers and sundry colours, of all others hath the least poyson, and in the German tongue it is called *Huf*, (peraduenture it is that which we call a snake) if, (I say) you take this serpent, and boyle it with Wheate, and giue the same

same Wheate to a Henne to feede vpon, beeing mingled amongst her meate and drinke with the venim of a Serpent, a Hawke beeing fedde with the flesh of such a Henne, forthwith casteth her sicke feathers, and is freed from any other disease, if she haue any at all, as *Albertus* saith.

The old skinn of an Adder or Snake, that he casts off in the Spring-time, if it be rubbed vpon the eyes, cleareth the sight, as *Pliny* saith. And *Galen* biddeth vs, if any be troubled with blood-shotten eyes, to take the old cast-skinne of serpents, & being beaten with Sea-water, to annoynt them there-withall. And *Cardan* saith, that the cast-skin of a snake, if the eyes be rubbed there-with euery morning, that they will neuer be very dim of sight, nor yet euer haue any pinne or webbe in them. Amongst compositions that are made for the eyes, they vse to mixe the cast-skinne of snakes, as *Diocles* affirmeth; adding further, that the old age, or cast-skinne of a snake beeing boyled in vvine, is an excellent helpe for paine in the eares, if a little thereof be dropped into them. Boyle the cast skinne of a snake with toppes of Poppy, and droppe a little thereof into the eares, if any be troubled with paine thereof, and this is an excellent remedy, as *Galen* in his third Booke, *De Compos. medicam. sec. loca*, hath taught vs, hauing himselfe learned the same from *Archigenes*. The cast-skinne of serpents being burned in a pot, or on a hot burning tyle-shard, if it be mingled with oyle of Roses, and so dropt into the eares, is prouoed to be very effectually against all sores, and sicknesses of the eares; but especially against the stinking fauour of them: or if they be purulent or full of matter, then to be mixt with vinegar. Some vse to mingle Bulls gall there-with, and the iuyce of the flesh of Tortoisés beeing boyled.

Marcellus saith, that if you take the gall of a Calfe, with a like quantitie of Vineger, and mixe them with the cast-skinne of a serpent, if then you dippe a little vwooll into this medicine, and put it into the eare, that it helpeth very much, especially if with a sponge being soaked in warme-water, you first foment the eare. *Dioscorides* and *Galen* doe affirme, that the cast-skinne of a serpent, if it be boyled in Vvine, doth cure the tooth-ach, if the pained place be washed there-with. But yet, in intollerable paines of the teeth, this is prouoed more singuler. Take the cast-skinne of a Serpent and burne it, then temper it with oyle, till it come to the thicknes or consistence of hard Hony, and couer the tooth (being first scoured and clenfed there-with, annoynting all the neere places to the same, and put some of it into the hollownes of the tooth. And as *Archigenes* saith, if you lay the cast-skinne of a snake vnto the teeth, not beeing burnt, they will all fall out. It cureth likewise the lowlie euill, called *Phthiriasis*. And *Galen* prescribeth this cast-skin of snakes or serpents, for a remedie against the Cholick, if it be put into a brasie pot with some oyle, and so burnt to powder, if then it be dissolved in oyle, and the place there-with annoynted, it is of great vertue. And if it be boyled in a Tinne vessel with some oyle of Roses, it remedie the the Bloody-fluxe, and such as be troubled with *Tenesmus*, which is, a great desire in going to stoole, and yet can doe nothing.

Arnoldus de villa noua, in his Breuiarie saith, that if you take the cast-skin of a serpent, *Opopanax*, *Myrrhe*, *Galbanum*, *Castoreum*, yellow Sulphur, Madder, Pidgeons or Hawkes doung, and incorporate them with the gall of a Cow, they beeing first puluerised, and the fume thereof receiued through a tunnell at the lower parts, it bringeth forth either the dead or living birth. *Cardan lib. de Subtil.* saith, that the cast-skin of a serpent burned in the full of the Moone, & entring into the first degree of *Aries*, if the ashes thereof be sprinkled on the head, that thereby terrible and fearefull dreames will follow. And if the face be annoynted or washed there-with being first layd in water, that it will cause one to looke very fearefully and horribly: and if it be held vnder the tongue, it will make one very wise and eloquent: and if it be kept vnder the soles of the fecte, it maketh one very gracious among Princes, Magistrates and great men. And another saith, that this cast-off-skin beeing puluerised when the Moone is in her increase, and in the first degree of *Aries*, if the powder thereof be set on the Table, in a wooden or metalline dish, if any poyson be therein, it will be disperfed and doe no hurt, and yet the powder will remaine safe and whole: and if giuen to a Leaprous-person, his disease will spreade no further. And if you put a little of this powder into any wound, it will cure it within three dayes. I haue seene, (saith *Galen*) Goates that haue eaten of the boughes and leaues of Tamariske, and I haue found them

them without a spleene: also I haue seene other Goates that haue lickt vpp serpents after they had cast their skinn, and I haue prouoed, that after that, they haue growne verie white, and to haue kept their young yeeres a great while; so that it was long before they waxed old.

Of the way to driue away Serpents. Of their poison and bytings.

A certaine and sure way to cure those, who either haue beene poisoned, envenomed, or bitten by them.



To expell and driue farre away any venomous Creatures, wee vse to make fumigations of the roote of Lyllies, Harts-horne, and the hornes and hooves of such beasts as be clouen-footed: likewise of Bay-leaues and berries, Calamint, Water-cresses, and the ashes of the Pine-tree. The leaues of *Vitex*, *Bitumen*, *Castorium*, *Melanthium*, Goates-hornes, *Cardamomū*, *Galbanum*, *Propolis*, which may be called Bee-glew, the herbe called Horstange, *Panax*, *Opopanax*, *Fleabane*, the shauings or scrapings of the Cipres or Cedar tree beeing steeped in oyle, the Iet-stone, *Sagapinum*, the herbe called *Poley*, Fernc, and all other things that haue a strong or vehement ill sauour, beeing cast on the coales for a fumigation, doe with theyr vapour chase away venomous beasts. For whereas all venomous creatures haue the passages or pores of theyr bodies very straight and narrow, they are very easily filled and stuffed, and are quickly stopped and suffocated by such like fumes and smells.

Aetius in his 13. Booke, setteth downe an excellent fume after this manner. Take of *Galbanum*, of *Sandaracha*, Butter, and of Goates-fat, of euery one a like much, make them into Pills, and vse them for a Fumigation. *Alexander* in *Theriakis* setteth downe some for the same intentions, in these verses.

Cernique graui cornu nidore fugabis:
Et sic cum accendens Gagatæ quandoque lapillum,
Quem consumens non excedit impetus ignis:
Multifidam flicem crepitantibus inijce flammis,
Aut imas viridis libanotidos accipe fibras,
Tantundemque acris nassucci: his iunge duobus
Aequali caprea iam iactum pondere cornu,
Aut excitantem nates cerebrumque nigellam,
Interdum Sulphur, sedum quandoque Bitumen,
Præputia aequali pendantur singula parte.
Præterea gravæoleis candentibus indita prauis
Galbana, et ignitum faciens vetula dolorem,
Dentatisque cedrum maxillis sectile lignum,
Omnibus inuisum serpentibus effusa vdonem.

In English thus:

By Hart-horne-fume doe serpents slide away
 When stone Gagates burning's put thereto:

With which heate of fire doth not cleane destroy
 When in abose flames cast many-legged Fenne also
 Of Greene hog's-fewell, take the latest branches,
 Of Rose-more sharpe, so much as thou canst
 A like proportion of Rees-horne, trimmaigs & kamsches,
 Or Nigella, drying wese and leane
 Or Brimstone, called filbey Sulphure,

*So all be equall in waight and parts so cure.
Besides, Galbanum ranck, layde on burning coales.
Or Nettles, which doe cause a ferie paine,
And Cedar cut, all burn'd 'bout serpents holes,
Them ouer-come, and make them flie amaine.*

The breath or vapour that issueth from Serpents, is so pestilent, that it killeth all young chickens, as *Columella* saith; & for preuenting of this mischiefe, it is good to burne Harts-horne, Womens haire, or *Galbanum*.

*Vix et mirificos causus perdiscere odores,
Accensis quibus arceatur teterrima serpens,
Aut Styracem uras, aut atri vulturis alam,
Vel nepetam aut frondem rigida stirpemque myrica.*

In English thus;

*If thou wouldst learne what odours for thy skill
Were best to scarre the serpent fierce away,
Burne Styrax, or blacke Vultures winged quill,
Or Neppe, greene leanes, or flock of Tamariske assay.*

And *Pliny* and *Sextus* agreeing with him, doe say; that if you burne the feathers of a Vultur, all Serpents will quickly aoyde the strong sent thereof. There is a certaine Riuer in the countries of *Media* & *Paonia*, (as *Aristotle* testifieth) wherein there is a stone found, with whose fume serpents are chafed away: whose propertie is such, that if any man cast water on it, it will burne, and burning, if with any Fan you goe about to make it to flame, it is straight-way quenched; and thus beeing extinguished, it sendeth forth a sauour stronger then any Brimstone. And to this subscribeth *Nicander* in these words.

*Ves tu Threicium flamma succende lapillum,
Qui licet irriguis merfus tamen ardet in undis,
Expressaque statim resinguitur unctus oliua,
Hanc quem fluctisoni mittant de lictore Ponti,
Qui, rude vulgus ibi vescentes carne magistri
Pascendi pecoris sua post armenta sequuntur.*

In English thus;

*Or take the Thracian stone, which set on fire
Will burne in water, yet quenched is with oyle.
This cast from Pontus shore, Heard-men desire,
The better to feede their flocks, & serpents foyle.*

The povdver of a Cedar tree, putteth to flight venomous Serpents, as *Virgil* in the third of his *Georgicks* witnesseth.

*Disce et odoratum stabulis accendere Cedrum,
Galbanoque agitare graves nidore thelydros.*

Which may be englished thus;

*Learne how of Cedar, fire in thy foldes so make,
And with Galbanums sauour, put to flight the snak.*

Of such things
as are layd vn-
der vs, that will
expel serpents.

Things that are strewed or layd vnder vs, both in our houses and in high-waies or beds, will likewise defend & keepe vs fro venomous creatures, as for example; Sothernwood, Dittander, Fleabane; Calamint; Gentian; *Hastula regia*; Sage; Nightshade; S. Iohns-vvort, called of some *Fuga demonum*; Margerom; Origan; Wilde-Rue; Wilde-Time; Bay-leaues; the shauings or toppes of the Cypres or Cedar-tree; *Cardamomum*; Penyroyall; Worme-vvood; Mugwoort; *Eysimachia*, called in English Loose-strife; & Rose-marie. And if we cannot lye vpon such a bedde,

Tunc

*Tunc nixta virides sinuosi vorticis alueis,
Amnicolam nepesam per obesus collige ripas.
Aut tibi casta salix, pulchro qua flore renidet,
Præbeat, in strata securum fronde grabatum.
Sic quoque montanum polium, cuius graue spirans
Horret odor, nomenque suum quæ debet echidna
Herba, et ab Euxina quæ fertur origanus urbe,
Quæcumque illarum decerpitur obuia, prodest.
Quin etiam multa per aprica cacumina flore
Ridens abrotonus, pecorique ingrata petisum
Pabula serpillum, molli quod pascitur horto.
Præstat item exiguum circumlustrare conyzam,
Vrticeasque comas, et spinosas anagros:
Sic et punicea sectis ex arbore ramis.
Regalisque amplis licet hæstæ frondibus vti.
Accipe item innocuo medicantem frigore strumum,
Atque invisâ pigris Scyra prima æstate bubulcis.*

In English thus;

*Then by the winding banks of crooked streames
The Water-neppe take up, which under-foote is tread,
Or the chaste Osier, whose fayre flower hath beames
And leaues, secure from serpents make thy beede.
The Mountaine Poley, whose strong-smelling breath
The snakes abhorre, and that which doth the Hydra name,
The Origan which commeth from Euxinus earth,
Doe profit all gainst serpents, if you beare the same.
The smyling Sothernwood, which groweth on tops of hills;
Wild-Marioram, to beasts abhorred foode,
Conyza strewed, the haunt of serpents spils,
The Nettle-croppes, thorny Anagres stay theyr moode,
So doe Pomegranate branches cut from tree:
And the broad leaues of Kingly Hosta use,
Strume, healing strumes in harmelesse cold I see,
And Scyra, which in Sommer Neat heards doe refuse.*

Nicander.

In like sort, to sprinckle the place with water, wherein *Sal Ammoniacum* is dissolved, driueth away Serpents, as *Auicenn* affirmeth.

If any one annoynt himselfe, either with Deares-sewit, the fat of Elephants or Lyons, Serpents will shunne that person: and there be some, (as *Pliny* saith) that for feare of Serpents, doe annoynt their bodies with the seedes of Iuniper. The iuyce of the blacke Vine extracted from the roote, and annoynted on the bodie, performeth the like. For preeruention from Serpents, *Nicander* compoundeth this oymntment. Take two Vipers about the end of Spring-time, Deare-sewit thirtie drammes, *Vnguenti rosati* thirtie fixe drams, crude oyle of Oliues as much, commix them with nine ounces of Waxe, boyle the Serpents till the flesh fall from the bones, which you must cast away because they are venomous.

They that will yet be more assured, let them annoynt their bodies with a thinne cerate, made of Wax, oyle of Roses, a little *Galbanum*, some powder of Harts-horne, or els Curr-min-seede of *Ethiopia*. &c. *Actius*. If a man carry about him the tooth of a Stag, or those small bones which are found in his hart, he shall be secured from serpents. If any one doe beare about him Wild-Buglosse, or the roote of the wild-carot, hee cannot be wounded of any Serpents. *Greunius* is of the minde, that the Iet-stone, beside other manifest qualities, hath yet this as peculier to it selfe, that he which carrieth it about with him, need neither to feare serpents, nor any other poysons.

Now for venomous beastes, which are found in any houses, the best way is to powre scalding

scalding water into their dennes & lurking-holes. And if any man (constrained by necessitie) can find no other place to sleepe, but such a one as where Salamanders, the Spyders called *Phalangia*, or the like serpents doe abound, it is good to stop the holes and corners with Garlick beaten with water, or some of those herbes which before we haue spoken of. But yet men now adayes hold it the safest course, to powre vnquenched Lime sprinkled with water, into their dennes and secret corners.

As they that are bitten by a madde dogge, so all such persons as be wounded by venomous creatures, are in exceeding great danger, vnlesse at the first they receiue speedy help and succour: The safest way therefore to cure the poyson, is by attractiues, which dravve from the more inward parts to the surface, and not to make too much post-hast in closing vp the wound. But if any one hath swallowed downe, and taken inwardly any poyson, the best way is (as *Dioscorides* writeth) to vomit often: but if any be wounded by biting, then it is best to vse scarification, and to fasten Cupping-glasses vpon the place affected, to draw out the poyson. Some vse to suck the venom out, and others to cut off and dismember the part. And this is to be obserued, that if any one will vndertake to suck out the venom, the partie that attempteth it must not be fasting: & besides, he must wash his mouth with some VVine, and after that, holding a little oyle in his mouth, to suck the part, and to spit it presently forth. And before Cupping-glasses be applyed, the part must first be fomented with a Spung, then scarified deeply, that the venomous matter may the more speedily be drawne out from the more inward parts; and yet cutting of the flesh round in a compasse, doth more good then any scarification.

But if the place will admit no section or incision, then cupping-glasses, with deepe scarification, with much flame, must needes be vsed: for by attraction of the blood, and other humors with windines, the poyson it selfe must of necessitie follow. And *Aetius* in his 13 Booke and tenth chapter, counselleth that the sicke person be kept from sleepe, and so sitte still, vntill he find some ceasing or release from his paine. Besides, the member which is envenomed, ought to be bound round about, that the poyson may not too easily conuey it selfe, and penetrate into the more noble and principall parts, as the hart, liuer or braine. And in this manner hauing applied your Ligature, you must by the aduise of *Fumellus*, set on your Cupping-glasses, and they beeing remoued, apply the herbe Calamint vpon the place, and to giue the patient, some of the roote of Mugwort in powder, or the best Treacle, and such cordials as doe corroborate the hart: and for this intent, Buglosse, Borage, Balme, and any of their flowers are much commended.

A Doue or Pidgion beeing deuided in the midst, & applyed hote to the place affected, attracteth poyson to it selfe, and healeth. And the same effect and vertue haue other liuing creatures, as namely, hennes and chickens, young Kiddes, Lambes and pigges, if they be set to in the beginning, immediatly after the cupping-glasses be remoued, for beeing as yet hot and warme, they draw out the poyson and mitigate paine. But if neither any one for loue or mony can be found, that will or dare suck out the venom, & that no cupping-glasse can be provided, then it is best that the patient doe suppe of mutton, veale, or goose broth, and to prouoke vomiting. Yet they that will more effectually and speedily giue help, vse to kill a Goate, and taking out the entralls, with the warme dung therein found, forth-with bind it vnto the place.

The learned Phisition *Matthiolus*, in his comment vpon *Dioscorides*, saith; that to auoyd the danger that cometh by sucking out the venom, men now a-dayes vse to apply the fundament of some Cocke or Henne, or other Birds after the feathers are puld off, to the wounded place, and the first dying, to apply another in the same order, and so another and another, vntill the whole venomous matter be cleane driuen away, whereof one may be certainly assured, if the last henne or byrd so applyed, doe not die. *Auicen* the *Arabian* saith, that the Phisicians of *Egypt*, (in which Country there be infinite store of venomous beasts) doe hasten to burne the part with fire, as the safest and surest remedy, when any one is this way endangered: For fire not onely expelleth poysons, but many other grieuances. But the way how they vse to burne with fire, was diuers in these cases: For some-times they vse to seare the place with a hot yron, and other-whiles with a corde or match beeing fired, and sometimes scalding oyle; and many other deuises they had with burnning

burning medicaments, to finish this cure, as saith *Hieron. Mercurialis* in his first Booke *De Morb. Venenatis* writeth, and *John Tagault, Institut. Chirurg. lib. 2.* saith, that the wound must first be seared with a hot yron (if the place can endure it) or els some caustick and vehement corroding medicine must be vsed: for all such wounds are for the most part deadly, and doe bring present death, if speedy remedie be not giuen; and therefore, according to *Hippocrates* counsell, to extreame grieues, extreame remedies must be applyed; so that sometimes the safest way is to take or cut off that member, which hath either been bitten or wounded.

Neither am I ignorant (saith *Dioscorides*) what the *Egyptians* doe in these cases: For when they receiue their Come in Harvest time, they haue ready at hand prepared, a pot with pitch in it, and a string or band hanging at it; for at that time of the yere they are most afraid of Serpents, which then chiefly doe hide themselves in darke holes, and caues of the earth; and vnder thick clothes & tuffes; for *Egypt* aboundeth with such venomous & poysonfull creatures. *VVhen* therefore they haue wounded either the foote or any other part, they that are present, doe put the string into the pot of pitch; and binding the place, they fall to cutting it with some instrument rounde in compasse as the string is tyed, after this is done, they powre in of the pitch a sufficient quantitie, then vntying and loosing the band, they lastly annoynt it with Garlick and Onions.

A certaine Countie man beeing bitten of a Serpent, perceiued by and by his foote to swell, and by little & little the force of the poyson to swell vp higher, & neerer to the hart, the Castle of life: who being taught & instructed of an old woman, to burie his foote vnder the earth, and to cutt the henne into two parts to apply to the wound, and to the hen she wished him to lay a liue frogge, who continually sucking the blood from the hennes flesh, might by this meanes at length, attract and draw all the poyson into it selfe. So when hee had held his foote a whole night covered and buried vnder the earth, & finding no abatement, but rather an increase of his tormenting paine, at length, by the aduise and direction of a certaine Noble Matron, he dranke a good draught of *Theriaca* & Hony tempered in Ale, and so after a few houres, fell on a great & continuall vomiting, by which meanes he was perfectly freed from the paines of the vpper parts of his body, his feete notwithstanding continuing in their former swelling: which was also taken cleane away, onely by drinking the milke of a black Goate, so much in quantity at a time as one egge-shell would containe, his foote in the meane space beeing held or plunged in a sufficient quantitie of the same milke. From which thete issued and ranne, a foule stinking, glutinous & snivelly matter; and this he was admonished to doe by a certaine Priest.

But yet afterwards by chance, washing himselfe in a hot sunnie day in a certaine Riuer, and sitting vpon the banke, his feete hanging downe into the water, and hee falling fast a sleepe, (hee knew not well how long time hee so continued) at length awaking, hee plainly perceiued the water that was heere, on all sides to bee filthy, stained and polluted with much stinking matter, and as it were, dreggie refuse and fulelencie, and from that time forwards, he remained well and lustie, and as sound as a Bell.

Another time a Mayde being bitten of a Serpent, layd presently vpon the wound some Fresh-cheefe, made of the milke of a white Goate; and powring or sprinkling her foote with the milke of the same Goate, as a defensatiue for that part, was by this meanes restored to her former health, as a certaine learned man testified in his Letters written to *Gesner*.

Vegetius affirmeth, that if any liuing creature be bitten and wounded of venomous Beasts, the place which is hurt, must first of all be suffumigated with hens egge-shells burnt, which first ought to be infused in Vineger, with a little Harts-horne, or *Galbanum*. After fomentation, the place must be scarified, & the blood must be let out, or els the place must be seared with a hot yron, so farre as the venom stretcheth. And this care must be had, that the Cauterre be neuer applyed and layde, either about the ioynts, or in sinewie parts at any time, for the sinewes or ioynts beeing seared and burnt, there must of necessitie, a continuall weakenes and debilitie follow. Therefore great diligence must be vsed, that neither a little aboue, nor a little beneath the nerues & ioynts, we lay any Cauterizing medicine, yea, although necessitie biddeth vs. But it is also requisite that euery one thus wounded,

doe gently and easily prouoke sweating with warme clothes cast vpon him, & afterwards to walke vp and downe, & to take Barley-meale in his meate, with some leaues of the Ash-tree, and the white Vine added to it. And to the wound it is good to apply Attick-honie, or Comin heated and parched, and so mixed with olde Wine. Some vsc to mixe newe Hogs-dung and Attick-honie tempered together with wine, and so beeing warmed, to apply it as a Caraplasme, adding to it some vrine of a man.

I haue faid before, that young chickins, beeing disected or cut in peeces when they are warme, ought to be layde to the stinged part: and some there be that yeelde this reason why they should be good for this purpose, because (say they) there is a naturall antipathy betwixt them, and venomous creatures. But this reason is reasonlesse, and I thinke rather, that hennes or young birds, beeing of a very hot nature and complexion, doe easilie concoct and digest notable poyson, and their stomacks doe consume most dry & hard feedes, which the strongest man liuing cannot doe; which may easily also be prouoed by this argument, that many times by their rauening, they swallowe downe sand and little stones, which they doe easily dissolue, and their croppes very soone discharge, without any offence to them at all. And therefore the spirits of an inuicomed person, beeing helped and refreshed, with the liuely and strong naturall heate of these fowles thus applyed, and receiving and acquiring strength from the part wounded, and so hastily leaping out as it were, and quickly sparkling forth, they doe expell, shut and draw out the poyson.

Now, after we haue described the generall method of curing this mischieuous euill, we will now descend to particular remedies, obseruing ouer this rule & order, that first I will speake of such meanes as are topically, or such as are outwardly applyed; and next, of such as be taken inwardly, and in both of them I will first describe compounding, before I speake of simple medicaments. This one lesson you must carry with you, that many remedies are prescribed and set downe, which be not onely good for the bytings of serpents, but also for the bitings and stingings of all other venomous creatures, as namely, of Scorpions, Tarantulaes, Spiders and the like. But yet, such these doe properly respect Serpents, I will in this place first sette them downe, beginning first (according to my promise) with such compounded Medicines, as are applyed outwardly for helpe against the stinging of Serpents.

Theriaca Andromachi applyed plaister-wise, is notable for this purpose. So there bee other vehement strong plaisters, whose vertue is to attract, expell, and discusse venime, of which are those which are made of Salt, Niter, Mustard-seede, and Rosemary-seedes, Dittanie, or Ditrander, and the roote of Chamaeleon: and this that followeth is of singular vertue. Take of the scumme, froth or spume of siluer, one pound, Ceruse, and of the best Turpentine, of either as much as of the former, old oyle three pounds, waxe sixe ounces, *Ammoniacum Thymiana*, foure ounces, and of *Galbanum* as much: boyle the Ceruse, the scumme of siluer, and the oyle so long, that they will not cleaue vnto the hands, then melting the other ingredients, incorporate them all together, and vse them when neede is for any bytings, &c.

There is an Emplaister fathered vpon one *Epigonus*, & bearing his name: for this *Epigonus* beeing in close prison, and condemned to die, for recuering this Medicine had his pardon granted him, and was freely discharged, because he there-with healed the daughter of the Emperour *Marcus*: for beeing sorely wounded by a Serpent in her breast, and all other Phisitians dispayring of helpe, yet with this shee was recovered. It is also good for all new and old Vicers, and for such as are either bitten by men, or by any kinde of venomous creeping wormes and serpents. Take of *Squamma eris*, (which is the scales and of fall of Brasile, blowne from it in melting) of *Ammoniacum*, *Aloes hepatica*, Verdegrease, of *Aes vstum*, of Frankinsence, *Sal ammoniacum*, *Arisaëchia rotunda*, of euery one halfe an ounce, Turnep-seedes three scruples, of the roote of Dragonwort halfe an ounce, feedes of Mugwoort nine scruples, pure waxe five pound, of *Calophonia* one pound, old oyle three ounces, sharp Vinegar halfe a spoonefull, Mustard-seede three scruples, *Spodium* nine scruples, Stone-Allom and *Opopanax*, of either halfe an ounce: Infuse the metalline ingredients for three dayes space in Vinegar, and beate and powder them together, melting those that are to be melted, then sprinkle on those that are dry; and all of them being thoroughly wrought

wrought and made vp, according to the form of an Emplaister, vse them where necessitie requireth.

Antonius Fumanellus a late Phisitian, prescribeth an experimented, and (as hee calleth it) a diuine oyle against any poyson taken into the body, or the byting of any venomous beasts and serpents, whether it be receiued inwardly by drinking it downe, or annoynted outwardly vpon the body, & this is it that followeth. Take of oyle of Olues one pound, the flowers and the leaues of the herb called *S. Iohnswort* brused, boyle them for the space of three houres and straine them; then boyle againe other fresh flowers and leaues of the same herbe and straine them hard, and doe so againe the third time, then adde to them the rootes of *Gentian* and *Tormentill*, of eyther one ounce, boyle and straine them as you did before, and reserue this oyle for your vse.

Andreas Matthiolus in his Commentaries vpon *Dioscorides*, doth exceedingly comend oyle of Scorpions, because beeing annoynted vpon the pulcres outwardlie, it is (as hee affirmeth) a singuler remedie, not onely against any poyson taken inwardlie into the bodie by the mouth, but for the bytings and stingings of any venomous creature whatsoever. The way to prepare and make it, he describeth at large; in his Preface vpon the sixth book of *Dioscorides*, which I thinke needlesse heere to describe to auoyde tediousnes; therefore if any one be desirous to know the composition of it, let him read *Matthiolus* in the place before cyted. Vnquenched Lyme, mixeth with Honie and oyle, and applied to the place the thicknes of a cerote, is good against the wounds that come by any venomous beastes byting.

Now I thinke it meete to set downe those simple medicaments which are outwardlie to be applied, eyther by laying on, or by annoynting, against the sting and venomous byting of Serpents. It is best first to foment the sore place with hote vinegar, wherein Camint hath been boyled, and in stead of Vinegar, one may take Salt-water, or Sothernwood, Maidenhaire, and Garlick, either in drinke, meate, or to be vsed as an oymntment. The roote of Aram, & of Astrologe, & the leaues of the true Daffadill, and oyle of Balme, is most effectuell: also Beellium, and the roote either of the white or black Beete, is good against the bytings of Serpents.

Beronie, Coleworts, especiallie the Wild-coleworts, Calamint, the leaues of the wild Figge-tree, Centorie, Onions, Germaner, Chamaeleon, the herbe called Fleabatie, wilde Carrets, Rocket, Heath, Fennell, Figges, Winter-cherries, *Enula Campana*, Barly-meale, the Day-lilly, Hisop, the Flower-deluce-roote, Horehound, Balme, Water-cresses, Bassill, Origan, Plantine, Leekes, Turneps, Maddar, Rue, Vervin, Mustard-seede, Scabiose, and *S. Iohnswort*, all these plants are greatlie praised amongst the Writers of Phisick, for the mischiefes abouesaid.

Pliny is of opinion, that the bowels or entralls of Serpents themselues, beeing applyed, will surelie cure the wounds of all other Serpents, although they seeme incurable. A liue serpent beeing caught, if it be brused, beaten and stamped in water, and the hurt place fomented there-with, will assuredlie helpe and doe much ease.

*Qua nocuit serpens, fertur caput illius apud
Vulneribus jungi, sanat quæ sauciat ipsa.
Vt Larissæ curatus Telephus hosta.*

Qu. Serenus.

Which may be thus englished;

*What Serpent hurteth, men say by long experience,
His head applyed doth cure: for where the wound,
The helpe is also made, as in Telephus sence,
Harmd by Larissus speare, by it was cured found.*

And *Gul. Varignana* saith, deuide or cut a serpent, and lay it vpon the place, and it will mitigate the anguish and paine. The seede of *Thraspi* and of *Tishimal* (which is a kind of spurge) is greatlie vsed for this. *Aut Tishimallus atrox, vulnus quæ tuta perungat.* Some besides these, doe put the roote of black Hellebor into the wound, because it draweth out the poyson, as I by mine owne experience can testifie, saith *Matthiolus*.

Serenus

There

There be also sundry Antidotes and preferuatiues which are taken inwardly, that are very effectuall against the bytings of serpents and venomous beasts, as namely that which is called *Theriaca Andromachi*, or *Methridate*, & the like composition. *Galen* in his booke *De Theriaca ad Pisonem*, preferreth *Theriaca Andromachi* before all other medicines either simple or compound, for virulent wounds; because it performeth that effect for which it is ministred. For it was neuer as yet heard, that euer any one perished of any venomous hurt or byting, who without any delay forthwith dranke this medicine: and if any man had taken it before he receiued any such dangerous hurt, if he were set vpon and assailed by any poysonous creature, it hath not lightlie been heard that hee hath dyed of the same. There be many Antidotes described by the Ancients, which they set downe to be admirable for these passions: As for example, that which *Auicenna* termeth *Theriaca mirabilis*, whose composition is as followeth. Take of *Opium* and of Myrrhe, of eueyther of them a dramme, Pepper one dramme and a halfe, the roote of *Aristolochia longa* and *Rotunda*, of each of them three drammes, Wine two drammes; make them vp with Honey & Rocke water, so much as is sufficient for an Electuarie: the quantitie to giue, is foure scruples, rectified in some fit and conuenient decoction.

King *Antiochus*, surnamed *Magnus*, had a kinde of *Theriaca* which hee vsed against all poysons, which is described of *Pliny* in his 20 booke and last chapter in this wise. Take of Wild-time, *Opopanax*, and the herbe called Gromell, of each a like much, two drammes, *Trifolie* one dramme, of the feedes of Dill, Fennell, Smallage, Anise, and *Ameas*, of euey one alike fixe drammes, of the meale of *Orebus* twelue drammes: all these beeing poynded and finely lested, must with wine a sufficient quantitie, be made into Trochiscs, whereof euey one must weigh one dramme, giue thereof one dram at a time in a draught of wine. There is another Antidote and preferuatiue against any poyson, described by *Paulus Aegineta*, much like vnto this, which is thus. Take of Bryonie, *Opopanax*, of the roote of *Lris Illyrica*, and of the roote of Rosemarie, and of Ginger, of each of these three drammes, of *Aristolochia* siue drammes, of the best Turpentine, of wilde Rue, of each three drams, of the meale of *Orebus* two drammes; make them into Trochiscs with Wine, euey one weighing one scruple and a halfe, or two scruples to be giuen also in wine.

Galen in his second booke *De antidotis*, chapter 49. discourseth of a certaine *Theriaca* medicament, called *Zopyria antidotus*, (so taking the name of one *Zopyrus*) which was notable against all poysons, & bytings of venomous creeping creatures. This *Zopyrus* in his Letters written vnto *Mithridates*, solicited him very much, that he would make some experiment of his Antidote: which as he put him in mind he might easily doe, by causing any one that was already condemned to die, to drinke downe some poyson aforehand, & then to take the Antidote: or els first to receiue the Antidote, & after that to drinke some poyson. And put him in remembrance, to try it also in those that were wounded any manner of way by Serpents, or those that were hurt by arrowes, or Darts, annoynted or poysoned by any destroying venime: So all things being dispatched according to his pramonition, the man (notwithstanding the strength of the poyson) was preferred safe & sound by this alexipharmaticall medicine of *Zopyrus*.

Matthiolus in his Preface vpon the sixth booke of *Dioscorides*, entreating of Antidotes and preferuatiues from poyson, saith; that at length, after long studie and trauaile, he had found out an Antidote, whose vertue was wonderfull and worthy admiration: and it is a certaine quintessence extracted from many simples, which hee setteth downe in the same place. He saith it is of such force and efficacie, that the quantitie of foure drammes being taken either by it selfe, or with the like quantitie of some sweet-scenting Wine, or els with some distilled water, which hath some naturall proprietie to strengthen the hart; if that any person hath either been wounded or strooken of any venomous liuing thing, & that the patients life be therewith in danger, so that he hath lost the vse of his tongue, seeing, & for the most part all his other senses, yet for all that, by taking this his Quintessence, it will recouer and raise him, as it were out of a dead sleepe, from sicknes to health, to the great astonishment and admiration of the standers by. They that desire to know the composition of this rare preferuatiue, let them read it in the Author himselfe, for it is too long and tedious to describe it at this time.

There

There be besides these compounds, many simple Medicines, which beeing taken inwardly, doe performe the same effect, as namely the Thistle, where-vpon *Serenus* hath these verses following.

*Carduus et nondum doctis fullonibus aptus,
Ex illo radix tepido potatur in amni.*

That is to say;

*The roote of Teasill young, for Fullers yet vnfit,
Drunke in warme-water, venome out doth spit.*

10

That Thistle which *Qu. Serenus* heere vnderstandeth, is properly that plant which of the Greekes is called *Scolymos*. Yet it is taken sometimes for other prickly plants of the same kind, as for both the Chamaleons, *Dipsacos*, or *Labram veneris*, *Spina alba*, *Eryngium*, and some other. But *Dioscorides* attributeth the chiefest vertue against poysons, to the Thistles called *Chamaleon albus*, and to the Sea-thistle, called *Eryngium marinum*, which some call Sea-hull or Huluer: for in his third booke and ninth chapter, entreating of *Chamaleon albus*, hee saith thus. The roote of it taken with Wine inwardly, is as good as Treacle against any venime: and in the 21 chapter of the same booke, *Eryngium*, is (saith he) taken to good purpose with some wine, against the byting of venomous creatures, or any poyson inwardly taken. And the same *Serenus*, ascribeth the same vertue to the Harts curd or rennet, as followeth.

*Cervino ex foetu commista coagula vino
Sumantur, quae res membrum agit atra venena.*

In English thus;

*Wine mixt with rennet taken from a Hart,
So drunk, doth venom from the members part.*

He meaneth a young Hart, beeing killed in the Dammes belly, as *Pliny* affirmeth also the same in his 8. booke and 30 chapter in these words; The chiefest remedie against the byting of Serpents, is made of the coagulum of a Fawne, killed and cut out of the bellie of his damme. *Coagulum*, is nothing els but that part in the belly which is vsed to thicken the Milke.

Proderit et caulem cum vino haurire sambuci.

Qu. Serenus.

Which may be englished thus;

*In drinke, the powder of an Elder-stalke,
Gainst poyson profiteth, as some men talke.*

That vertue which *Serenus* here giueth to the stalke of Dwarf-e Elder, (for that is meant in this place) the same effect *Dioscorides* attributeth to the roote, in his fourth booke, and *Pliny* to the leaues. The herbe called Betony is excellent against these fore-said affects, & by good reason, for the greatest part of poysons doe kill through their excesse of coldnes, and therefore to ouer-come and resist them, such meanes are necessarie, by which naturall and liuely heate is stirred vp and quickned, and so the poyson hindered from growing thick together, and from coagulation.

Againe, all men doe agree, that those medicines are profitable which do extenuate, as all those doe which haue a proprietie to prouoke vrine, and Betonie is of this qualitie, and therefore beeing taken with Wine, it must needs doe good in venomous bytings, and that not onely in the bytings of men and Apes, but in Serpents also. Radish also hath the same qualitie, beeing taken with vineger and water boyled together, or els outwardly applied, as *Serenus* affirmeth.

*Sive homo, seu similis turpissima bestia nobis
Vulnera dente dedit, virus simul inulit atrum,
Vetoniam ex duro prodest assumere Baccho.*

Of Serpents in Generall.

*Nec non et raphani cortex decocta medetur,
Si trita admorsus fuerit circumlisor membris.*
In English thus;

*If man, or Ape (a filthy beast most like to us)
By biting wound, and therein poyson thrust,
Then Betony in hard wine steeped long,
Or rinde of Radish sod as soft as pappe,
Doe heale, applyed to the member strong.*

There be certaine herbes and simples, as Wild-lettice, Veruen, the roote called Rhu-
batb, Agarick, oyle of Oleander, and the leaues of the same, the feedes of Peonie, with a
great number a little before described, that beeing taken either inwardly or outwardly in
iuyce or powder, doe cure poyson, yea though it be receiued by hurt from envenomed ar-
rowes, shafts, or other war-like engines & weapons: for the *Arabians, Indians, the Galles*
(now termed French-men) and *Scythians*, were wont to poyson thei arrowes, as *Paulus*
Orosius in his third booke testifieth of the *Indians*, where hee writeth, howe *Alexander* the
Great, in his conquering and winning of a certaine Citie, vnder the gouernment of king
Ambira, lost the greatest part there of his whole Armie with envenomed Darts and quar-
rells. And *Celsus* in his fifth Booke saith, that the auncient *Galles* were wont to annoynt
their arrowes with the iuyce of white Hellebor, with which they did great mischief. *Pli-*
ny affirmeth the same to be vsed of the *Scythian* Nation. The *Scythians* (saith hee) doe an-
noynt their arrow-heads with the corrupt, poysonous, and filthy stained dreggie blood of
Vipers, and with mans blood mixed together: so that the wounde seemeth to be incur-
ble. And to this alludeth *Quintus Serenus*.

*Cuspide non quisquam, longa neque cade sarissa,
Fulmine non gladij, volueris nec felle sagitta,
Quam cito Vipereo potis est affligier ictu:
Quare aptam dicamus opem, succosque manentes.*

Which may be thus englished;

*There is no man with speare or launces poynt,
Sharpe edge of sword, or swift arrowes might,
To kill so soone, as Vipers force doth dints:
Then fit is the ayde and meanes that it requite.*

There is a certaine kind of people to whom it is naturally giuen, either by touching or
sucking, to cure the wounding of venomous Serpents, called *Psylli*, (a people of *Libia*) &
Marfi, people of *Italie*, bordering vpon the *Samnites*, and *Aquiculania*, and those that
were called by the auncient Writers *Ophiogenes*, which dwelt about *Hellestone*, as both
Pliny, *Elianus*, and *Aeneas Siluius* doe witnesse.

Callias in the tenth Booke of the history which hee wrote of *Agathocles* the *Syracusan*,
saith, that if any man were bitten of a Serpent, if eyther a *Libian* by birth, or any *Psyllus*,
whose body was accounted venom to serpents, was either purposely sent for, or came that
way by chaunce, and saw the wound but indifferently and not very sore tormenting the
patient, that if he did lay but a little of his spetle vpon the biting or stroke, that presently
the aking and paine would be mitigated. But if he found the sick patient in great and in-
tolerable anguish and paine, he tooke this course in his curation, that first he would sucke
and draw vp into his mouth a great deale of water, and first rinse & wash his own mouth
there with, and after this, pouring it all out of his owne mouth into a cup, he would giue
it to the poore wounded person to suppe of. Lastly, if the malignity and strength of the
venome had crept and spread it selfe very farre and deepe into the body, so that there was
danger of death, then would he stripp himselfe stark naked, and so lie and spread his bodie
vpon the naked body of the sicke person, and so by this way of touching, breake the
malice and qualitie of the poyson, and giue perfect cure to the man. For more confirmati-
on heereof, *Nicander Colophonius* is sufficient authority, whose verses I will here describe.

Audini

Of Serpents in Generall.

*Audini Libycos Psyllos, quos aspera Syrtis
Serpensumque ferax patria alit populos,
Non ictu inflicto diro, morsuue venenam
Ledere: quin lassis ferre et opem reliquis,
Non viradicum, proprio sed corpore juncto.*

Which is in English thus;

*The people Psylli bred in Lybia Land
Neere Syrtis, where all serpents doe abound,
Are neuer stung nor bitten by that band
Vnto their harme, or any bodies wound:
But straight one naked man anothers hurt doth heale,
No rootes, but bodies vertue danger doth repeale.*

Some of the *Greekes* haue left in writing, that the Idolatrous Priests and Prelats of the
God *Vulcan*, that dwelt in the Ile *Lemnos*, had a speciall vertue giuen them to cure those
who were wounded by Serpents: wherevpon it is said, that *Philottetes* beeing wounded
by a serpent before the Altar of *Apollo*, went thither to be remedied of his hurt. *Cornelius*
Celsus saith flatly, that the people called *Psylli* had no such peculiar gift in healing the that
were hurt of serpents, either by sucking or touching the place, but beeing boldly aduentu-
rous, had presumed thereby to attempt and do that, which others of lesse courage had no
stomack to doe: for whoseouer durst be so confident as to follow their example, should be
himselfe out of danger, and assure the other safe and free from feare of further hurt.

Galen in his booke *De Theriaca ad Pisonem*, manifestly sheweth, that the *Marfi*, who li-
ued in his dayes, had no such speciall qualitie against the poyson of Serpents, but that with
their crafty dealing, and knauish tricks, they beguiled the common people. For (saith he)
those Iuglers and Deceiuers, do neuer hunt Vipers at any conuenient time, but long after
the Prime of the yeere and Spring, wherein they cast their skins, when as they are weake,
and haue lost their strength, and are very faint: then do they take them, & so by long vse
and continuance, teach them, and invre themselves one to another, & bring it so to passe,
that they will feede them with strange and vnaccustomed meates to their nature: yea they
will permit them to tast of flesh, and constraene them to be continuallie gnawing and by-
ting of the same, that by their so labouring and struuing, their poyson may by little and lit-
tle be spent, and purged out of their bellies. Besides all this, they giue the kind of bread
made of milke and flower, that by this meanes the holes in their teeth may be stopped: &
so by this labourious course of dyeting them, they bring the matter so about, that thei
bytings are very weake, & do small annoyance to any that they strike at. So that the fees
and lookers on, account it a thing exceeding common reason and nature, and blaze it a
broad for a miracle.

Matthiolus also, a Phisition of late dayes, agreeth with him in this poynt, affirming ex-
pressly, that these kind of trumperies and craftie fetches, are much put in practise in these
times, by such bold and impudent Quacksaluers, Mountebanks, and coofeners of plaine
Country-people, who dare face it out, lye, faine and cogge, that they are descended from
the race and lineage of Saint *Paule*, wherein they shewe themselves notorious lyers. &c.
Thus farre *Matthiolus*.

Serpents doe sometimes creepe into the mouthes of them that are fast asleepe, where-
vpon a certaine Poet saith;

Non mihi tunc libeat dorso jacuisse per herbam.

Which may be englished thus,

*Then would I not vpon the grasse,
Lye on my back where Serpents passe.*

For if a man sleepe open-mouthed, they will conuey themselves in, and wind & role
them round in compasse, so taking vp their lodging in the stomacke, and then is the poore
wretched man, miserably and pittifully tormented; his life is more bitter then death, nei-
ther

ther feeleth he any release or mitigation of his paine, vnlesse it be by feeding this his vnwelcome guest in his guest-chamber, with good store of Milke, and such other meates as Serpents best like of. The onely remedy against this mischiefe, is to eate good store of Garlicke, as *Erasmus* in his *Dial. De Amicitia* saith. *Cardan* saith, how that it was reported for a certaine, that a Viper entering into a mans mouth being asleepe and gaping with his mouth, the venomous worme was expelled onely with burning of Leather, and so receiuing the stinking fume at his mouth, the Viper not enduring it, hee escaped with life. But of this more in our discourse of the Viper.

A certaine man called *Cissus*, beeing very deuout in the seruice, and much addicted to the worship of the God called *Serapis*, being treacherously wound in and intrapped, by the craftie wilines of a certaine woman, which first he loued and afterward married, when by her meanes he had eaten some serpents-egges, he was miserably vexed, and torne & rent with disquiet and torment through all his body, so that he seemed to be in great hazard of present death. Whereupon, forthwith repayingnt and praying hartily to this his God, for his helpe and deliuerance, he receiued answer, that he must goe and buy a liue Lamprey, and thrust his hand into the vessell or place where it was kept, and preserued: which hee forth-with did, and the Lamprey caught fast hold on his hand, byting hardly, & holding fast by the teeth: and at length, when she was pulled from her fast hold, the sicknesse and grievous torment of his body, was plucked away, and he freely deliuered from that threatening danger. Thus farre *Aelianus*.

All this medicinall description of Serpents, was written by Theo Bonham Doctor in Physicke.

The Conclusion of this generall Discourse of SERPENTS.



Having thus discoursed of the medicinall qualities in Serpents, and the remedies which Almighty GOD in nature hath provided against their venom, now for a conclusion, I will adde some other naturall vses of them, and shut vp all in moralities, and in sundry wayes to take them.

There were certaine *Amazons*, as *Pierius* noteth, that in their warre-like preparations and Armes, did vse the skinned Serpents. And to the intent that this may not seeme strange, the *Troglodites* did eate Serpents and Lizards, for they liued in Caves in stead of houses, & their voyce was not a significant voyce, but a kinde of seritching, like gnashing. And for these causes, Serpents are very much afraid of any one of this Nation. Likewise certaine of the *Candeans* were called *Ophiophagi*, that is, Eaters of Serpents, and one part of the people of *Arabia* eate Snakes. But in *India*, *Ethiopia*, and an Iland in the Ocean, found out by *Iambolus*, there are Serpents which are harmelesse, and their flesh very sweet and pleasant to be eaten: So are there in *Macinum*, a Prouince of *Asia*. In *Manzi* in the vpper *India*, and *Caria*, they sell the flesh of Serpents in open Markets. These Serpents are called *Iuana*, & the common people are forbidden to eate them, because they are very delicate, euen as Pheasants, Partridges and Peacocks are in *Fraunce*. Yet is there but one way to dresse them, which is, to roule them in Lard, and so to seeth them. For first they bowell them, then wash them and fold them vp together round, putting them into a pot no bigger then to receiue their quantitie; vpon them they cast Pepper with water, & so seeth them vpon wood & coales that will not smoake. With this Lard there is made a broth sweeter then any Nectar, which they vse in many bankets of great account.

But for the taking of Serpents, I will yet adde one or two more experiments, vvherein the Ancients reuerged themselves vpon these irreconcilable enemies of mankind. They did vse to set into the earth a deepe pot, whereinto all venomous creatures would gather and hide themselves, then came they suddenly & stopped the mouth of that vessell, whereby they inclosed all that were taken, and so making a great fire, cast the said pot of venomous serpents into the same, which consumed them all. Otherwise, they tooke a liuing Serpent, and digged in the earth a deepe Well or pit so steepe, as nothing at the bottome could

Herodotus
Mela
Pliny

Solinus
Scaliger
Boetius

Aeneas Syl
Nicander
Venetius
P. Martyr

Tlorentinus

could climbe vp to the top thereof, into this pit they would cast the serpent, and with hee a brand of fire, by meanes whereof the enclosed Serpent would fall a hyssing for her life, at the hearing whereof, her fellowes of the same kind, were thereby easily inuited to come at her call to giue her releefe, (as we haue shewed elswhere) who finding the noise in the bottome of the pit, doe slide downe of their owne accord, whereby they likewise intrap themselves in the same pit of destruction.

But the Iuglers or Quacksaluers take them by another course, for they haue a staffe: slic at one end like a payre of tongs, those stand open by a pinne, now when they see a serpent, Viper, Adder or Snake, they set them vpon the neck neere the head, and pulling forth the pinne, the serpent is inuitably taken, and by them loosed into a prepared vessell, in which they keepe her, and giue her meate. It is reported, that if a Serpent bee strooken with a Reede, she standeth still at the first blow, as if she were astonished, and so gathereth herselfe together, but if she be strooken the second or third time, as one deliuered from her astonishment and feare, she recollecteth her wits and strength, and slydeth away. The like obseruation vnto this, is that of the Ancients, that a serpent cannot be drawne out of her denne by the right hand, but by the left, for they say, if one lay hold on her taile by the right hand, she will either slide farther into the earth from him, or else suffer herselfe to be pulled in peeces, neuer turning againe: and therefore saith mine Authour, *Non cedit trahenti, sed elabitur fugiens, aut certe abrupitur*, the yeeldeth not to him that draweth her, but slideth away, flying from him, or els suffereth herselfe to bee pulled in peeces in the combat.

The sundry Hieroglyphicks, statues, figures, Images, and other morrall obseruations about Serpents, are next heere to be exprest, which the Ancients in their Temples, Shields, Banners, Theatres and publique places had erected for their honours and dignitie. And first of all, in the Temple of *Delphos*, neere the Oracle, there was placed the Serpent which prouoked *Apollo* to fight with him, wherein it was by him slaine. And the *Hermopolitans*, did reuerse the Image of *Typhon*, in a Sea-horse, wherevpon sat fighting a Hawke and a Serpent: by the Sea-horse they signified the Monster *Typhon*, by the other beasts, as namely the Hawke and the Serpent, how by his principallitie and gouernment, which he had gotten by violence, he troubled both himselfe and others.

Hercules had in his shield certaine Serpents heads, pictured with these verses,

Bis sena hic videas, stridentibus ossa flammis
Collis, venenato vultra maculosa draconum.
Tum magis offenso spirantia gutture virus
Quam magis Alcides effuso sanguine pugnas.

Which may be englished thus;

Of Dragons heads twise sixe heere maist thou see,
Raging amongst the flames with poyson spotted face:
Casting most venom forth when they enraged be,
As when Alcides saw his blood distill apace.

And so *Virgill* saith of *Aeneas*.

Clypeoque insigne parentum.

Centum angues, cinctamque gerit serpentibus, Hydram.

That is to say;

His shield an hundred snakes, his Fathers crest
An Hydra in their compasse is entrest.

Ofus which raigned among the *Tyrrhenians*, gaue in his Standard & Coate of Armes a Serpent. Now the people *Osci* (from whom it may be he was sprung and deriued) liued in *Campania* in *Italie*, as we haue shewed alreadie.

In auncient time we read, that when hostilitie began to be compounded, they had *Hercules* and *Embassadors* of peace, which they called *Caduceatores*, which carried vp right a certaine Rodde or staffe called *Caduceus*, this Rod was very straight, & at the either side,

Calpurn Rhod
Aelianus

Constantinus

Pliny
Textor

Plutarch
Plinius

Suidas
were

were artificially ioyned two serpents figures, winding and crooking into each other as the manner of Serpents is. This Rodde was so sacred, that it was a great offence to violate or offer any iniury vnto it: for by the straight Rod, was signified Perfect & Vpright reason or vnderstanding; by the two crooked serpents at eyther side thereof, was figured the two Armies inuading and assailing the same Vpright-vnderstanding, yet not preuailing: For this passed thorough and betwixt them without harme, by truce and entreaties of Peace. This Rod was therefore consecrated to *Mercury*, the tails of the Serpents reaching downe to the handle or halfe of the Rod, where they were adorned with vings. *Alciatus* made these Emblematicall verses vpon the *Caduceus*.

*Anguibus implicitis, geminus Caduceus abis,
Inter Amalthæa cornua rectus adest.
Pollentes sic mente viros, sandique peritos
Indicat, ut rarum copia multa beer.*

In English thus;

*Twixt Ceres hornes the Rod of Peace doth stand
Vpright, with winding snakes, and double-winged tayles,
To shew that minds and tongues with Learnings brand,
Are blest with plenty in all worldly wayles.*

But hauing thus entred into the Hieroglyphicall Emblems, if I should say so much as I find made ready, and squared for the architecture of this discourse, I might loose my selfe in a voluminous world of matter, therefore I will but giue the Reader a tast hereof. By the Serpent in Holy-writ, are many obseruatiue significations; and first, that the deuill himselfe, which is *Malus deus mali mundi*, an euill God of an euill world, should be termed and expressed by a Serpent. The cause saith *Pierius*, is *lingua motatio*, the continuall and neuer ceasing motion of a Serpents tongue: and so the continuall and euer-working perswasions of diabolicall tentations, and a true mixture and limbe of this old Serpent, speaketh otherwise with his tongue, then he thinketh with his hatt. Therefore it is also said, that a naturall serpent hath a clouen or twisted tongue.

Clemens saith truly, that Serpents doe also signifie men giuen ouer to sinnes, and fraudulent impostors or malices, *Onos hybris*, *ho akotastos*, *bukos agrios* *ho pleonecticos*, *kai ophis ho apatroun*, that is, An insolent & an intemperate Asse. There is a raging wolfe which is couctous, and there is a serpent which is an impostour and fraudulent. The same learned man saith, that riches are like to a serpent: For as when an ignorant man thinketh to take a Serpent without harme by the tayle, shee turneth backe againe and biteth him, but if he take her by the necke, she cannot execute any part of her malice: euen so when a wise man hath the managing of riches, by vertue of his discretion hee so charmeth them, that there is not in them any harme at all: but the foolish man is mortally stung by his imprudent possession and dispensation of them.

OF THE ADDER.



IT falleth out in the particull Discourse of Serpents, that I expresse the most knowne Serpent to vs in *England* in the first place, according to Alphabetical order, that is, the Adder. For although I am not ignorant, that there be which write it *Nadere*, of *Natrix*, which signifieth a Water-snake, yet I cannot consent vnto them so readily, as to depart from the more vulgar receaued word of a whole Nation, because of some likely-hood

Of the Adder.

hood in the deriuation from the Latine: For whereas *Nadere* may seeme now improperly to be deriued of *Natrix*, and *Natrix* of *Narand*, that is, swimming in the water, the first coniecturall deriuation is destroyed by the latter, because this Serpent whereof wee now entreat, haunteth not the waters, except for drinke in her time of thirst, and therefore I mislike the writing of *Nadere* for *Adder*: & rather take that word to signifie a land snake. And yet if there be any good argument of deriuation of English from Latine, I would not haue the Reader thinke, but that the Adder may as well be deriued *à terra*, from the earth which it vseth, or of *ater*, blacke, which is the colour that it beareth, or from *astor* fierce, (for there is no serpent of that quantitie, more fierce, angry, or hurtfull,) as well as *Nadere* from *natrix*.

The Latines doe expresse this kind of serpent by the word *Coluber*, whereof some giue sundry reasons, either because *colit umbras*, it haunteth and lieth in hedges & shadowy places; or els *a lubricis tractibus*, of his winding pace or path. *Gelenius* deriueith it of the Greeke word *kolobouras*, which signifieth wanting a tayle, because the snakes which are about houses, are sometimes found without tayles, which haue been strooke off my men; but this opinion hath no reason for the Adder, which is not domesticall. Indeede I confesse that *Pliny* vseth *Coluber* for a generall word for serpents, when he saith, *Coluber in aqua uiuens*, which deceiued *Theophrastus* & *Gaza*, applying it to the water Serpent. And so *Erasmus* and others, translate *Ophis coluber*, that is, the generall greeke word for a Serpent, an Adder. There is also *Colubra*, as in *Lucilius Varro*, & *Nomius Marcellinus* appeareth; wherevnto agree *Horace*, *Virgill*, and *Cornelius Celsus*. The Italians call this serpent *Lo Scorzona*, *scorsoni Colubra*, *la scorzonara la scorsona*. The French, *Colenure*. The Spaniards, *Culebra*, and at this day, the Grecians *Nerophis*. And thus much for the name, except I may adde these verses of *Virgill* in his *Georgicks*.

*Aut totis affusus Coluber, succedere & umbra
Pestis acerba boum, hec uirque aspergere virus
Fouit humum. Cape saxa manu, cape robora pastor.
Tollentemque minas, & sibilu colla tumentem.
Deijce, iamque fugatumidum caput absidit alba;
Cum medijs nexus, extremaque agmina cauda
Solvuntur, turdosque trahit sinus ultimas orbes.*

In English thus;

*Or when the Adder vying house or shade
Bred in the earth, the bane of sheepe and neate,
Then shepheard take both stone in hand and blade,
To quash his swelling necke and hissing threat.
Or when his fearefull head he puts full deepe in earth
To flye thy wrath, him sunder in the midst,
Or cut his tayle, if no part els appeareth,
For that will stay his pace, while on't thou treadest.*

This is vsuall, to call a water-Adder, a house-Adder, a Land-snake, and such other, but catachrestically confounding one kind with another. And thus much for the name of this Serpent. The parts differ not from the generall description before recited, it is long like an Eeele, and hath many Epithets, as *virides colubri*, greene Adders, long, rough, venomous, diuers coloured, swelling, slyding, winding, blew, terrible, secret, hurtfull, *Medu-lean*, *Cyniphian*, *Gorgonean*, *Lybysine*, biting, spotted, wreathing, black, bending, heauy, scalie, and diuers such other, as the Gramarians haue obserued. But concerning the colour hereof, it is most commonly blacke on the backe, sometimes greenish and yellowish. The scales of it are more sharpe then of the Snake, & therefore the Egyptians were wont to say of the *Thebane* Adders, that they had a certaine appearance of hornes vppon them, as we shall shew more at large in the story of *Cerastes*, or the horned serpent. *Victorius*, speaking of the great wormes which are bred in mens bellies, doth call them *Cacas Colubras*, blind Adders; but otherwise, the Adder which is proper to the earth, is

not blind, but seeth as sharply as any other serpent either by day or by night. They are fierer then the snakes, and therefore liue more in the shadowes, and lye for the most part round, folded vp together like a rope, as the Poet noteth, saying;

Hirtus & ut coluber, nodoso gramine reclus.

Ventre oubat flexo, semper collectus in orbem.

In English thus;

As the rough Adder in knotty grasse is couered,

Lyeth on her belly, and round in circle gathered.

They are a craftie & subtil venomous beast, biting suddenly them that passe by them, whereupon *Jacob* said that his sonne *Dan* should be *Coluber in via*; an Adder byting the horse heeles. When she hath bitten, with her forked or twisted tongue shee infuseth her poyson, vvhreeof, and the remedy seruing there-vnto, there is this history in *Ambrosius Paruus*. At what time (saith he) *Charles* the ninth lay at *Melins*, I and Doctor *Le Feure* the Kings Phisician, were sent for to cure a certaine Cooke of the Lady *Castropersee*, who was bitten by an Adder, as he was gathering wilde Hops in a hedge. The Cooke as soone as he was bitten in the hand, sucked the wound with his mouth, thinking thereby to mitigate the paine; and draw out againe the poyson; but as soone as his tongue touched the wound, presently it so swelled that he could not speake: and besides, is arme, or shoulder swelled into a high bunch or tumour, which did put him vnto painfull torments, inso-much that he swooned twice in our presence; his face and colour changed as though he would presently die. Whereat we all despayred to cure him, yet did not forsake him, nor left to try some meanes to ease his torments. Then wee washed his tongue with *Triacle*, mixed with an equall proportion of white vyne and *Aqua vite*; then also I caused the arme to be scarified all ouer, and launced the place where the Adder had bitten him, out of which flowed abundance of corrupt matterly blood. Then we washed the wound with *Triacle* and *Mithridate*, in *Aqua vite*; so we caused him to be layd into a warme bedde, there to sweate, and commaunded to keepe him awake, which was done accordingly; and so the next day the swelling was abated, & the malignant symptomes were all euacuated: so we gaue order to keepe the wound or launced place open, & afterward the Cooke began to be well againe. This one example in stead of many, I thought good to insert into this place, that hereby the generall cure may be learned and followed.

It agreeth with all other serpents in the changing or putting off the skin; for after that by fasting it hath made his flesh low and abated, then by slyding thorough a narrow passage, whercof *Virgill* thus writeth.

Qualis ubi in, lucem coluber, mala gramina passus,

Lubrica conuoluit sublato pectore targa

Frigida sub terra, tumidum quem bruma tegebat:

Ardens ad solem & linguis micat ore trisulcis

Nunc positis nouis exuijs, intidusque iuenta.

Which may be englished thus;

Euen as the Adder in the spring ill fedde and leane

Moueth her winding limbes, holding vp her brest,

Whom winters cold whiles hyd in earth made swell,

In sunne-shine with her treble tongue exprest

Doth lick and make to shine her skinne, neate youth

Renneweth, and casts old coate, for heate enfecth.

S. Ierom saith, that when the Adder is thirstie and goeth to drinke, she first of all at the water side casteth vp her venome, least that by drinking it descend into her bowels and so destroy herselfe, but after that she hath drunke, she licketh it vp againe; euen as a souldiour re-armed after he was disarmed. The voyce of this serpent is hissing, although it be verie seldome heard. And it is said, that when *Cræsus* vnderooke to wage vvarre with *Cyrus*, the

the suburbes of *Sardis* were all filled with Adders, which were deuoured aftervvard by horses in the pastures. Whereat the King and people were not a little moued: But the Priestes, after consultation with the Oracle, tolde them that it signified, howe strangers should deuote the people of that Cittie; because that Adders were bred in those coastes, therefore they tooke them to signifie naturall inhabitants; and because horses came from other Countreies; therefore strangers, (as *Cyrus* and his souldiours) should be thereby signified. And this is to be noted, that the enemies of this serpent, are the same that are common to other, and the Hart about all other beasts of the earth. Yet this Serpent (saith *S. Ambrose*) will kill a Lyon, & runne away from a Hart.

The Medicines arising out of this beast, are briefly these: The water wherein an Adder is preserued aliue, is a remedy against the poyson of a Toade: Also Adders or Vipers included in a pot with the scrapings of Vines, and therein burnt to ashes, do help the vennes or Kings-euill. And *Pliny* also affirmeth, that if a man which hungeth Crocodils, beate about him any part of the fatte of an Adder, or the gall mixed vvith the herbe *Potamogeton*, he cannot be hurt by that beast.

Serpents and Adders, especially deafe Adders, signifie vntrepentant wicked men, and also discord, as the Poet describeth it, vvhen *Alecto* sent a Serpent, Snake or Adder, to moue contention in the familie of *Amata*. *Libro 7. Aenead.* And thus much for the Adder,

OF THE AMMODYTE.



His Serpent I call after the Greeke name, *Ammodytes*, an *Ammodyte*. It is also found to be called *Ammodyta*, and *Centrias*, or rather *Centrites*, because of the hardnes of their tayles, vvhich are also clouen on the vpper side. The Italians call it *Aspidodel cornu*, because it hath vpon the vpper chap a hard wart like a horne. The head of this Serpent is longer & greater then a Vipers head, and her chappes vvider, besides the late exprest difference vpon the vpper lippe: and yet it may well be termed a kind of Viper. It is *Immanis fera*, a fierce wilde beast, in length not aboue a cubite, hauing diuers blacke spots vpon the skinne, and certaine appearances of strakes or finall lines vpon the backe. The colour of the other parts is euer like the sand wherein it keepeth & maketh abode, according to these verses of *Lucan*.

Concolor exuiis, atque indiscretus arenis
Ammodytes.

In English thus;

The Ammodyte, indiscrete on the Land,
Doth hold the colour of the burning sand.

The Countreies most of all annoyed with these Serpents, are *Lybia*, *Italy*, and *Illiria*, especially about *Gortinium*, and the Mountaines of *Lampidia*. Their harmes are not inferior to the stinging and poyson of Aspes, for *Matthiolus* writeth, that hee hath knowne some to die thereof vvithin three houres after the wound receiued. And if they doe not dye vvithin short time, then doth the blood issue forth in abundant maner out of the hurt, and the wound swellth. Aftervvard, all is turned into matter, and then followeth dulnes in the head, and distraction in the mind; they liue long vvhich endure it three dayes, and it was neuer knowne that any liued aboue seauen dayes: this also beeing obserued, that those that be hurt by a femall doe dye soonest. For together with their byting, they infuse a vehement payne, vvhich causeth swelling, and the sore to runne.

I find the cure hereof in *Aetius* to be thus, first of all *Triacle* must be giuen to the sicke person to drinke, and also layd vpon the wound, also drawing or attractive playsters, and such poultesses vvhich are fit for running vlcers. But first before the playsters, scarifie all the places about the hurt, and bind the vpper parts hard, then launce the sore a little with

a Pen-knife, and let him drinke sweete water with Rungwort, Gourdes, *Castoreum*, and *Cassia*. *Auicenna* prescribeth in the cure of these Serpents venom: *Castoreum*, Cinnamon, the roote of Centory, of each two ounces with Wine; and the roote of long Hartwort, of *Assosier*, the iuyce of the roote *Gentian*. And for emplaster, Hony sod and dyed, and so pounded, the rootes of Pomgranats, and Centory, the seede of Flaxe, and Lettuce, and wilde Rew: And so I conclude with *Doctor Gesner*, *Perussus ab Ammodyte festinet ad remedium sine quo nemo affugere*, He which is hurt by an *Ammodyte*, let him make hast for a remedy, without which neuer man escaped death.

OF THE ARGES AND ARGOLÆ.

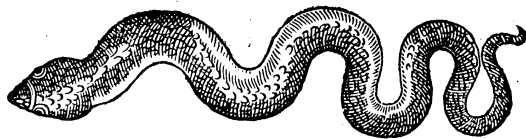
Galenus,
Hippocrates.



Here is mention in *Galen* and *Hippocrates*, of a Serpent called *Arges*: Now *Arges* signifieth in Greeke white, swift, idle, ill mannered: of this Serpent *Hippocrates* telleth this story. There was (saith he) a young man drunke which lay asleepe vpon his backe in a certain house, gaping: Into this mans mouth entered a serpent called *Arges*, the young man perceiuing it in his mouth, strived to speake and cry but could not, and so suddenly gnathing his teeth, deuoured and swallowed downe the Serpent: After which he was put to intollerable paines, his hands stretching & quiuering like as a mans that is hanged or strangled, and in this sort he cast himselfe vp and downe and dyed. It seemeth therefore that this Serpent hath his name from the sudden destruction, he bringeth to the creatures it smiteth, and therefore in auncient time we read that *Mercury* was called *Argiphon*, for killing of Serpents.

The *Argolæ* are onely mentioned by *Suidas*, for he saith, that *Alexander* brought them to *Alexandria* from *Argos*, & cast them into the riuer to expell and deuour the *Aspes*: where they continued a long time, till the bones of the Prophet *Jeremy* were brought out of *Egypt* vnto *Alexandria* which slew them, (as the same Author writeth:) And thus much of these two kindes of Serpents.

OF ASPES.



N Hebrew as appeareth *Dent. 32.* the *Aspe* is called *Pethem*, in *Psal. 58.* *Akshub*, in *Isa. 59.* and *Ier. 8.* *Zipheoni*, an *Aspe* or a Cockatrice, worse then a Serpent. The Arabians *Hafos*, and *Hafos*: the Greekes *Aspis*, the Italians *Aspe*, and *Aspide*, the Spaniards *Biuora*, the French *Ynaspic*, the Germans *Ein* *silang* *genannt*, and the Latines *Aspis*. About the notation or derivation of this word, there is some difference among Writers. *Aristophanes* deriueth it from *Alpha*, an intensiue Participle, and

Spizo

Spizo which signifieth to extend; either by reason of his sharpe shrill hissing, or for the length of his body. Others deriue *Aspis* from *Asis*, which signifieth venome or poyson, & therefore saith the Scripture: The poyson of *Aspes*, because that is a predominant poyson. The Latines call it *Aspis quod venenum aspergit morsu*, bycause it sprinkleth abroad his poyson when it biteth. Besides weread of *Aspis* a Buckler, an Island in the *Lycian* Sea, a Mountaine in *Assyria*, and there is a fashion of ramping Souldiours in the fieldes called *Aspides*.

The Epithets declaring the nature of this pestiferous Serpent are, *Iphefira*, reioycing in poyson, *Elikorssa*, winding, *Lichmores*, putting out the tongue, *Smerdalee* fearfull, *Phoinassa*, cruelly killing. Likewise in Latine, dry, sleeping, drouzy, deadly, swelling, and *Aspis Pharia*, a *Pharian* *Aspe*, so called of the Island *Pharus*, where they abound. It is said that the Kings of *Egypt* did weare the Pictures of *Aspes* in their crownes: whereby they signified the inuincible power of principality in this creature, whose wounds cannot easily be cured. And the Priests of *Egypt* and *Aethiopia*, did likewise weare very long caps, hauing toward their toppe a thing like a Natell, about which are the formes of winding *Aspes*, to signifie to the people, that those which resist GOD and Kings, shall perill by vnresistible violence. Likewise by an *Aspe* stopping his eare, was figured & vnderstood a rebell obeying no lawes or degrees of the higher power: But let vs leaue this discourse of moralities, and come nearer to the naturall description of *Aspes*. There are many kinds of *Aspes* after the *Egyptian* diuision, for one kind is called *Aspis Sina*, a dry *Aspe*. This is the longest of all other kindes, and it hath eyes flaming like fire, or burning coales; another kind is called *Asilus*, which doth not onely kill by biting, but also with spetting, which it sendeth forth while it setteth his teeth hard together, and listeth vp the head. Another kind is called *Trundo*, because of the similitude it keepeth with Swallowes, for on the back it is blacke, and on the belly white, like as is a Swallow. We read also in *Albertus* of *Aspis Hypnalis*, and *Hippupex*, but it may bee that both these names signifie but one kinde. This *Hypnale* killeth by sleeping, for after that the wound is giuen, the patient falleth into a deepe and sweete sleepe, wherein it dyeth: and therefore *Leoniceus* saith; *Illam fuisse, ex cuius veneno sibi Cleopatram suauem mortem conscivit*, that it was the same which *Cleopatra* bought to bring vpon her selfe a sweete and easie death. There is also an *Aspe* called *Athas*, which is of diuers colours: But I doe consider that all the kindes may well be reduced to three, that is, *Ptyas*, *Charsea*, and *Chelidonia*. *Ptyas* hurteth by poysoning mens eyes, by spetting forth venom, *Charsea* liueth on the Land, and *Chelidonia* in the waters. The *Aspe* is a small Serpent, like to a Land Snake, but yet of a broader backe, and except in this differeth not much from the Snake, their Neckes swell about measure, and if they hurt in that passion, there can bee no remedy, for the stroake of their eyes are exceeding red and flaming, and there are two peeces of flesh like a hard skin which grow out of their foreheads, according to these verses of *Nicander*:

Præterea gemine, calli instar fronte caruncula
Herent, sanguineis scintillant lumina flammis.
That is to say;
As hard as Brawne two bunches in their face
Doe grow, and flaming-bloudy-eyes their grace.

And the dry *Aspe* so called, because it liueth in mid-landes, farre from any water, hath a vehement strong sight, and these eyes both in one and other are placed in the Temples of their head. Their teeth are exceeding long, and grow out of their mouth like a Boares, and thorough two of the longest are little hollowes, out of which hee expresseth his poyson: They are also couered with thinne and tender skinnes, which flyde vp when the serpent byteth, and so suffer the poyson to come out of the holes, afterward they returne to their place againe. Of all which thus writeth *Nicander*;

Quatuor huic intra maxilla concava dentes,
Radices fixere suas, quas iuncta quibusdam,
F 4.

Pell-

Pelluculis tunica obducit, triste unde venenum

Effundit, si forte suo se approximet hosti.

In English thus;

*Within the hollow of their cheekes fiery teeth are scene
Fast rooted, which a coate of skinnē doth ioynē and over-bide,
From whence sad vapours, issue forth when she is keene,
If that her foe she chance to touch as she doth glide.*

The scales of the Aspe are hard and dry, and red, aboue all other venomous Beastes, and by reason of her exceeding drought, shee is also accounted deafe. About their quantity here is some difference among Writers: For *Aelianus* saith, that they haue beene found of 2. cubits length, and their other parts answerable: Againē, the *Egyptians* affirme them to be foure cubits long: but both these may stand together, for if *Aelianus* say true, then the *Egyptians* are not deceiued, because the greater number containeth the lesser. The Aspe *Ptyas* is about two cubits long: the *Chersan* Aspes of the earth, grow to the length of five cubits, but the *Chelidonian* not aboue one, and this is noted, that the shorter Aspe killeth soonest, and the long more slowly: one beeing a pace, and another a fathom in length. *Nicander* writeth thus;

*Aetius.
Alicenna.
Arnoldus.
Sirabo.*

Tam proceram extensa querunt quam brachia duci.

Tantaq; crassities est, quantum missile telum,

Quod faciens hastas docti faber expolit arte.

Which may be thus englished;

As wide as armes in force out-stretched,

So is the Aspe in length,

And broad euen as a casting Dart,

Made by a wise Smythes strength,

29

*Aetius.
Olaus.*

The colour of Aspes is also various and diuerse, for the *Irundo* Aspe, that is, the *Chelidonian* resemblēth the Swallow: the *Ptyas* or spetting Aspe resemblēth an ash colour, flaming like Gold, and somewhat greenish: the *Chersan* Aspe of an ash colour or green, but this later is more rare, and *Pierius* saith, that he saw a yellow Aspe neere *Bellun*: of these colours writeth *Nicander*:

*Squalidus interdum color albet, saepe virenti,
Cum maculis saepe est cineres imitante figura,
Nonnunquam ardenti veluti succenditur igne,
Idq; nigra Aethiopum sub terra quale refusus
Nilus saepe lutum, vicinum in Nerea voluit.*

Thus otherwise;

Their colour whitish pale, and sometime liuely Greene,

And spots which doe the ash resemble,

Some fiery red: in Aethiop blacke Aspes are scene

And some againe like to Nerean mud,

Cast vp by flowing of the Nilus flood.

40

Am. per. em.

Bellonius

The countries which breed Aspes, are not onely the regions of *Affricke*, and the confines of *Nylus*, but also in the Northerne parts of the world (as writeth *Olaus Magnus*) are many Aspes found: like as there are many other Serpents found, although their venom or poyson be much more weak, then in *Affrica*, yet he saith that their poyson will kill a man within three or foure houres without remedy. In *Spain* also there are Aspes, but none in *France*, although the common people do stile a certaine creeping thing by that name. *Lucan* thinketh that the originall of all came from *Affrica*, and therefore concludeth, that Merchants for gaine haue transported them into Europe saying;

Ipsa

Ipsa caloris egens, gelidum non transit in orbem;

Sponte sua, Nilusq; tenus metitur arenas.

Sed quis erit nobis lucri pudor? Inde petuntur,

Huc Lybicae mortes, & fecimus aspida perces.

In English thus;

The Aspe into cold Regions not willingly doth goe,

But neere the banks of Nilus warme, doth play upon the sandes,

Oh what a shame, of wicked gaine, must we then vndergoe?

Which Libian deatnes, and aspid wares haue brought into our Landes.

10

Their abode is for the most part in dryest soyles, except the *Chelidonian*, or water Aspe, which liue in the bankes of *Nylus* all the yeare long, as in a house & safe Castle, but when they perceiue that the water will ouer flow, they forsake the bankes sides, & for safegard of their liues, betake them to the Mountaines. Sometimes also they will ascend and climbe trees: as appeareth by an Epigram of *Anthologius*. It is a horrible, fearefull, and terrible Serpent, going slowly, hauing a vweake sight, alwayes sleepey and drowzy, but a shrill and quicke sence of hearing, whereby shee is vwarned and aduertised of all noyse, which when she heareth, presently she gathereth her selfe round into a circle, and in the midst lifteth vp her terrible head: Wherein a man may note the gracious providence of almighty GOD, which hath giuen as many remedies against euill, as there are euils in the world. For the dulnesse of this Serpents sight, and slownes of her pace, doth keepe her from many mischiefs. These properties are thus exprest by *Nicander*,

Aelianus.

Gilbertus.

Formidabile cui corpus, tardumq; volumen,

Quandoquidem transuersa via est prolixaq; ventris

Spira, veterosiq; niuere videntur ocelli.

At simul ac facili sorte absernarit aure

Vel minimum strepitum, segnes e corpore somnos

Excutit, & teretem sinuat mox aspera tractum,

Horrendumq; caput, porrectaq; pectora tollit.

30

In English thus;

This feared Aspe hath slow and winding pace,

When as her way, on belly she doth trauesse,

Her eyes shrunke in her head winking, appeare in face,

Till that some noyse her watchfull eare doth rauish,

Then sleepe shak't off, round is her body gathered,

With dreadfull head, on mounted necke vp lifted.

The voyce of the Aspe is hissing, like all other Serpents, and seldome is it heard to utter any voyce or sound at all, except when she is endangered, or ready to set vpon her enemy. Whereupon saith *Nicander*;

40

Græue sibilat ipsa

Bestia, dum certam vomit ira concita mortem.

In English thus;

This beast doth hisse, with great and lowdeft breath,

When in her moode she threateneth certaine death.

That place of *Dauid psalme*. 58. which is vulgarly read, a death Adder, is more truly translated *A deafe Aspe*, which when she is enchanted, to auoyde the voyce of the Charmer, she stoppeth one of her eares with her taile, and the other she holdeth hard to the earth: And of this incantation thus writeth *Vincentius Belluacensis*. *Virtute quorundā verborum incantatum aspis, ne veneno interinat, vel ut quidam dicunt ut quæta capi possit, & gemma de fronte eius auferri, quæ naturaliter in eo nascitur*, that is to say, The Aspe is enchanted by vertue of certaine vvords, so as she cannot kill with her poyson, or as some say, be taken quietly without resistance, and so the Gemme or pretious stone be taken out

of

of her forehead, which naturally groweth therein. And from the wordes of the Psalme 2. foresaid, not onely the certaintie and effectuall vse of charming is gathered by *Pierius*, but also by many iustified in the case of Serpents. Whereof I haue already giuen mine opinion in the former generall Treatise, vnto the which I will onely adde thus much in conclusion, which I haue found in a certaine vnnamed Authour: *Demonēs discurrunt cum verbis ad serpentes, & infectione interiori hoc faciunt, ut serpentes ad nutum eorum moueantur, ac sine lesione tractabiles exhibeantur*: Which is thus much in effect; Deuils runne vp & downe with words of enchantment to Serpents, and by an inward or secreete infection, they bring to passe that the Serpents dispose theselues after their pleasure, and so are handled without all harme. And indeed, that it may appeare to be manifest that this incantation of Serpents is from the deuill, and not from God, this onely may suffice any reasonable man: because the Psalmist plainely expresth, that the serpent miseth it off, & auoideth *Peritissimos muscantium incantationes*, the most skillfull Charmers. Now if it came from the vnresistable power of almighty God, it should passe the resistance of them or deuils; but beeing a fallacie of the deuill, the serpent (wiser in this poynt then men that beleeue it) easily turneth tayle against it: and in this thing we may learne to be wise as Serpents, against the inchaunting temptations of the deuill or men, which would beguile vs with shadowes of words and promises, of no valuable pleasures.

If we may belicue *Pliny*, *Eliaunus*, and *Philarchus*, the Egyptians liued familiarly vvith Aspes, and wih continued kindnes wanne them to be tame. For indeede among other parts of their sauage beastringes, they worshipped Aspes euen as household Gods, by meanes whereof the subtil serpent grewe to a sensible conceit of his owne honour and freedome, and therefore would walke vp and downe and play with their children, doing no harme, except they were wronged, and would come and licke meate from the table, when they were called by a certaine significant noyse, made by knacking of the fingers. For the guests after theyr dinner, would mixe together hony, wine, and meale, and then giue the signe, at the hearing whereof they would all of them come foorth of their holes; and creeping vp, or lifting their heads to the table, leaving their lower parts on the ground, there licked they the said prepared meate, in great temperance by little & little without any rauening, and then afterward departed when they were filled. And so great is the reuerence they beare to Aspes, that if any in the house haue neede to rise in the night time out of their beds, they first of all giue out the signe or token, least they should harme the Aspe, and so prouoke it against them: at the hearing whereof, all the Aspes get them to their holes and lodgings, till the person stirring be layd againe in his bed.

The holy kind of Aspes, they call *Thermusis*, and this is vsed and fedde in all their temples of *Isis* with the fat of Oxen or Kine. Once in the yeere they crowne with them the Image of *Isis*, and they say that this kind is not an enemy to men, except to such as are very euill, wherevpon it is death to kill one of them willingly.

It is reported of a certaine Gardiner making a ditch or trench in his Vineyarde, by chaunce and ignorantly, he set his spade vpon one of these *Thermusis* Aspes, and so cut it asunder, and when he turnd vp the earth, he found the hinder-part dead, and the fore-part bleeding and stirring: at which sight his superstitious hart ouercome with a vaine feare, became so passionately distressed, that he fell into a vehement and lamentable frenzie. So as all the day time he was not his owne man, and in the night, in his madde fits leapt out of his bed, crying out with pittifull & eager complaint, that the Aspe did bite him, the Aspe did wound him, and that hee saw the picture of the said aspe (by him formerly slaine) following him, and tearing his flesh, & therefore most instantly craued helpe against it, saying still he perished by it, he was mortally wounded. And when he had now (saith *Eliaunus*) continued a while in this superstitious fury and disease of the mind, his kindred & acquaintance brought him into the house of *Serapis*, making request vnto that fained God to remoue out of his sight that spectre and apparition; and so he was released, cured, and restored to his right mind.

This kind of Aspe they also say is immortall and neuer dyeth, and besides, it is a reuenger of sacriledge, as may appeare by such another history in the same place. There was a certaine Indian Peacock sent to the King of Egypt, which for the goodly proportion and

feature

feature thereof, the King out of his deuotion consecrated to *Iupiter*, and was kept in the Temple. Now there was (saith hee) a certaine young man which set more by his belly, then by his G O D, which fell into a great longing for to eate of the said Peacocke: and therefore to attaine his appetite, he bribed one of the Officers of the Temple with a good summe of Money to steale the sayd Peacocke, and bring it to him alieue or dead. The couetous wretch enragd with the desire of the Money, sought his opportunity to steale away the Peacock, and one day came to the place where he thought & knew it was kept, but when he came, he saw nothing but an Aspe in the place thereof, and so in great feare leaped back to saue his life, and afterward disclosed the whole matter. Thus far *Aelianus*.

The domesticall Aspes vnderstand right and wrong, and therefore *Philanthus* telleth a story of such an Aspe which was a Female, and had young ones: in her absence one of her young ones killed a childe, in the House: VVhen the old one came againe according to her custome to seeke her meate, the killed child was layed forth, and so she vnderstood the harme: Then went she and killed that young one, and neuer more appeared in that house. It is also reported, that there was an Aspe that fell in loue with a little Boy that kept Geese in the prouince of Egypt, called *Herculia*, whose loue to the saide Boy was so feruent, that the Male of the saide Aspe grew iealous thereof. Wherevpon one day as he lay asleep, set vpon him to kill him, but the other seeing the danger of her loue, awaked and deliuered him.

There is much and often mention made of Aspes in holy Scripture, beside the forenamed place, *Psalm* 58. as in *Esaie* 59. the Iewes are compared to Aspes, and their labours to Spiders webs. And *Esaie* 11. *The sucking childe shall play vpon the hole of the Aspe*. Wherevpon a learned man thus writeth: *Quicumq; ex hominibus occulto veneno ad nocendum referti sunt, sub regno Christi mutato ingenio fore vel pueris innoxios*: that is, whosoeuer by secret poyson of nature are apt to do harme to other in the kingdome of Christ: their nature shall be so changed, that they shall not harm sucklings, not able to discouer the Great is the subtilty and fore-knowledge of Aspes, as may appeare by that, in *Psalm* 58. agaynst the Charmers voyce. Also it is strange, that all the Aspes of *Nilus* doe thirty dayes before the flood remoue themselves and their young ones into the Mountaines, and this is done yearly, once at the least, if not more often.

They sort themselves by couples, and do liue as it were in marriage, Male and Female, so that their fence, affection, and compassion, is one and the same: for if it happen that one of them be killed, they follow the person eagerly, and will finde him out, euen in the midst of many of his fellowes: that is, if the killer be a beast, they will know him among beastes of the same kind: And if he be a man, they will also finde him out among men: and if he be let alone, he will not among thousandes harme any but hee: breaking thorough all difficulties (except Water,) and is hindered by nothing else, except by swift flying away. We haue shewed already, how the *Psyllians* in Asia, cast their Children newly borne to Serpents, because if they be of the right seede and kindred to their Father, no Serpent will hurt them, but if they be Bastards of another race, the Serpentes deuour them: These Serpents are to be vnderstood to be Aspes. Aspes also we haue shewed were destroyed by the *Argole*, which *Alexander* brought from *Argos* to *Alexandria*, and therefore those are to be reckoned their enemies. Shadowes doe also scare away and terrifie Aspes, as *Seneca* writeth. But there is not more mortall hatred or deadly warre betwixt any, then betwixt the *Ichneumon* and the Aspe. VVhen the *Ichneumon* hath espied an aspe, she first goeth and calleth her fellowes to helpe her, then they all before they enter fight do vvalow their bodies in slime, or wet themselves, and then wallow in the sand, so harassing, and as it were arming their skinnies against the teeth of their enemy: and so when they finde themselves strong enough, they set vpon her, bristling vp their tayles first of all, and turning them to the Serpent till the Aspe bite at them, and then sodenly eate the Aspe can recouer, with singular celerity they fly to her chaps and teare her in pieces, but the victory of this combat resteth in anticipation, for if the Aspe first bite the *Ichneumon*, then is he overcome, but if the *Ichneumon* first lay hold on the Aspe, then is the Aspe overcome. This hatred and contention is thus described by *Nicander*;

solus

*Solus campis est Ichneumon vincere pestem,
Cum graue cautus ei bellum parat, edit ag. oua,
Qua sonet in multorum hominum insuperabile lethū,
Omnia fracta terit, mordaceq; dente laceſcit.*

That is to say;

*Ichneumon onely is of strength, that pest to ouerquell,
Gainst whom in warie wise his warre he doth prepare,
Her egges, a deadly death to many men, in sand he doth out smell,
To breake them all within his teeth, this nimble beast doth dare.*

Pliny, Cardan, and Constantine affirme, that the Hearbe *Arum*, and the roote of Winterberry, do so astonish Aspes, that their presence layeth them in a deadly sleepe: And thus much of their concord with other creatures.

Galen writeth, that the *Marsians* doe eat *Aspes* without all harme, although as *Mercuriall* sayth, their whole flesh and body is so venomous, and so replete with poyson, that it neuer entred into medicine, or is applied to sicke or found vpon any Physicall qualification: the reason of this is giuen by himselfe and *Fracaſtorius*, to be either, because *Aspes* vnder their Climate or Region are not venomous at all, as in other Countries, neither Vipers nor Serpents are venomous: or else because those people haue a kind of sympathy 20 in nature with them, by reason whereof, they can receiue no poyson from them.

The poyson of *Aspes* saith *Moses*, *Deut. 32. is crudele venenum*, a cruell poyson, and *Iob. 20. Cap.* expreſſing the wicked mans delight in euill, sayth: *That he shall sucke the poyson of Aspes*. For which cause as we haue shewed already, the harme of this is not easily cured. VVc read that *Canopus*, the Maister of *Menelaus* ship, to bee bitten to death by an *Aspe* at *Canopus* in *Egypt*. So also was *Demetrius Phalareus*, a Scholler of *Theophrastus*, & keeper of the famous library of *Ptolomaus Soter*. *Cleopatra* likewise to auoyde the triumph that *Augustus* would haue made of her, suffered her selfe willingly to bee bitten to death by an *Alpe*. VVhereupon *Propertius* writeth thus:

*Brachia spectant sacris admorsa colubris,
Et trachere occultum, membra ſoporis iter.*

In English thus;

*Thus I haue ſeene thoſe wounded armes,
VVith ſacred Snakes bitten deepe,
And members draw their poyſoned harmes,
Treading the way of deaths ſound ſleepe.*

We read also of certaine Mountebanks, and cunning Iuglers in *Italy*, called *Circulatores*, to periſh by their owne deuises, thorough the eating of Serpents, and Aspes which they carried about in Boxes as tame, vsing them for ostentation to get Money, or to sell away their antidotes. When *Pompeius Rufus* was the great Maister of the Temple-works at Rome, there was a certaine circulator or Quackſaluer, to shew his great cunning in the presence of many other of his owne trade, which set to his arme an *Aspe*, presently he sucked out the poyson out of the wound with his mouth: but when he came to looke for his preseruatiue water, or antidote, he could not finde it; by meanes whereof the poyson fell downe into his body, his mouth and gummies rotted presently, by little and little, and so vvithin two dayes he was found dead. The like story vnto this is related by *Amb. Paracelsus* of another, vvhih at *Florence* vvould faine sell much of his medicine against poyson, and for that purpose suffered an aspe to bite his flesh or finger, but vvithin foure houres 50 after he periſhed, notwithstanding all his antidotically preseruatiues.

Now therefore it remaineth, that wee adde in the conclusion of this history, a particular discouſe of the bytings and venom of this serpent, and also of such remedies as are appointed for the same. Therefore we are to consider, that they byre and doe not sting, the ſemalls byte with foure teeth, the males but with two, and when they haue opened the flesh

flesh by byting, then they infuse their poyson into the wound. Onely the *Aspe Pityas*, killeth by spetting venom thorough her teeth; and (as *Auicenna* saith) the sauour or smell thereof will kill; but at the least the touching infecteth mortally. When an *Aspe* hath bitten, it is a very difficult thing to espie the place bitten or wounded, cuē vvith most excellent eyes, as was appaerent vppon *Cleopatra* aforesayd; and the reason hereof is giuen to be this, because the poyson of *Aspes* is very sharpe, and penetrateth suddenly and forcibly vnder the skinne, cuē vv to the inmost parts, not staying outwardly, or making any great visible externall appaerance. Yet *Galen* writing to *Piso*, affirmeth otherwise of the wound of *Cleopatra*; but because drowſiſſe and sleepe followeth that poyson; I rather belecue the former opinion: and therefore *Lucan* calleth the *Aspe*, *Somnifera*, that is, a sleepe-bringing serpent. And *pictorius* also subscribeth herevnto.

*Aspidis et morsu laſum dormire fatentur
In mortem, antidotum nec valuisse ferunt.*

Which may be englished thus;

*Hee that by rage of Aspes tooth
is bitten, or is wounded,
They ſay doth ſleepe vntill his death
cureleſſe, he is confounded.*

The pricks of the Aspes teeth, are in appaerance not much greater then the prickings of a needle, without all swelling, and very little blood iſſueth forth, and that is black in colour; straightway the eyes grow darke & heauy, and a manifold paine ariſeth all ouer the body, yet ſuch as is mixed with ſome ſence of pleaſure, which cauſed *Nicander* to cry out, *perimitque virum abſque dolore*; it kills a man without paine. His colour is all changed, & appeareth greeniſh like graſſe. His face or forehead is bent continually frowning, and his eyes or eye-liddes moouing vp and downe in drowſines without ſence, according to theſe verſes following,

*Nec tamen vlla vides impreſſi vulnera morſus,
Nec dignus ſatu tumor iſtum corpus aduris
Sed qui laſus homo eſt, citra omnem ſata dolorem
Claudit, & ignano moriens torpore fatiſcit.*

Which I tranſlate thus;

*Wounds of impreſſed teeth, none canſt thou ſee,
Nor tumour worth the naming, ſmitten body burning,
But yet the hurt man painleſſe taketh deſtiny,
And ſleeping dyeth, ſluggiſhly him turning.*

The true ſignes then of an Aspes biting, is ſtupour or aſtoniſhment; heauineſſe of the head, and ſlothfulnes, wrinking the forehead, often gaping and gnawing and noddings, bending the necke, and conuulſion: but thoſe which are hurt by the *Pityas*, haue blindnes, paine at the hart, deafeneſſe, and ſwelling of the face. And the ſignes of ſuch as are hurt by the *Chalidonian* or *Cherſaan* *Aspe*, & the *Terreſtrian* are all one, or of very little difference, except that I may adde the Crampe, and the often beating of the pulſe, & frigiditie of the members or parts, or paine in the ſtomack, but all of them in generall, deepe ſleepe, and ſometimes vomitting. But by this, that the blood of the place by the bitten turneth black, it is appaerant and maniſeſt, that the poyson of the *Aspe* mortifieth or killeth the naturall heate, which is overcome by the heate of the poyson ourwardly, & the darknes or blindneſſe of the eyes, proceedeth of certaine vapours which are infected, and aſcend vp to the diſturbance of the braine: and when the humours are troubled in the ſtomacke, then followeth vomiting, or elſe the crampe, and ſometimes a looſneſſe when the knuckles are drawn in by the venomous byting, or the infected humours falling downe into the intrals. To conclude, ſo great is the rabiſicall effect of this poyson of Aspes; that it is worthily accounted the greateſt venom, and moſt dangerous of all other: for *Aelianus* ſayth,

Serpen-

Textor.

Aelianus.

*Mercuriall.
Aelianus.*

Ponzettus

Serpentum venenum cum pestiferum sit, tum multo aspidis pestilentius, the poyson of all serpents is pestiferous, but the venom of the aspe most of all. For if it touch a Greene wound, it killeth speedily, but an old wound receiveth harme thereby more hardly. In *Alexandria*, when they would put a man to a sudden death, they would set an aspe to his bosome or breast, and then after the wound or byting, bid the partie walke vp and downe, and so immediately within two or three turnes hee would fall downe dead. Yet it is reported by *Pliny*, that the poyson of Aspes drunke into the body doth no harme at all, & yet if a man eate of the flesh of any beast slaine by an Aspe, he dyeth immediately.

But concerning the cure of such as haue bene, or may be hurt by Aspes, I will nowe entreate, not spending any time to confute those, who haue wrote that it is incurable: on the contrary it shall be manifest, that both by Chirurgery and Medicines, compound and simple, this both hath bene & may happily be effected. First it is necessary when a man is stung or bitten by a Serpent, that the wounded part be cut off by the hand of some skilfull Chirurgeon, or else the flesh round about the wound, with the wound it selfe to bee circumcised and cut with a sharpe Rasor; then let the hottest burning thinges be applyed, euen the searing yron to the very bone. For so the occasion beeing taken away from the poyson to spread any further, it must needs die without any further damage. Then also the holes in the meane time before the eiection, must be drawne, eyther with cupping-glasse, or with a Reede, or with the naked rumpe of a Ringdoue or Cocke; I meane the very hole set vpon the bitten place. And because the place is very narrowe and small, it must be opened, and made wider, the blood be drawne forth by scarifications; and then must such medicinall herbes be applyed as are most opposite to poyson, as Rew, and such like. And because the poyson of Aspes doth congeale the blood in the veynes, therefore against the same must all hote thinges made thinne be applyed, as *Mithridatum* & *Triacle* dissolued in *Aqua vite*, & the same also dissolued into the wound; then must the patient be ysed to bathings, fricasing or rubbing, and walking, with such like exercises. But when oned the wound beginneth to be purple, Greene, or blacke, it is a signe both of the extinguishment of the venome, & also of the suffocating of naturall heate, then is nothing more safe then to cut off the member, if the partie be able to beare it. After Cupping-glasses, and scarifications, there is nothing that can be more profitably applyed then Centory, Myrr, and *Opium*, or Sorrell after the manner of a plaister. But the body must be kept in daillie motion and agitation, the wounds themselves often searched and pressed, and Sea-vvater ysed for fomentation. Butter likewise, & the leaues of Yew, are very good to be applyed to the bytings of Aspes. And in the Northerne Regions, (as witnesseth *Olaus Magnus*.) they vse nothing but branne like a playster, and theyr cattell they annoynt with *Triacle* & salt all ouer the bunch or swelling. And thus much for the Chirurgicall cure of the biting of Aspes. In the next place, wee may also relate the medicinall cure, especially of such thinges as are compound, and receiued inwardly.

First, after the wound, it is good to make the party vomit, & then afterward make him drinke iuyce of Yew and *Triacle*, or in the default thereof, wine, as much of the iuyce as a groate waight, or rather more. But for the tryall of the parties recovery, giue him the powder of Centory in wine to drinke; and if he keepe the medicine, he will liue, but if he vomit or cast it vp, he will die thereof. But for the better auoydance & purging out of the digested venome, distributed into every part of his body, giue the party Garlick beaten with *Zythum*, vntill he vomit, or els *Opponax* in wine allayed with water: also *Origan* dry and Greene. After the vomit, the former antidotticall medicines may be ysed. And the northerne people vse no other *Triacle* then Venetian. Whereas there are abundance of all manner of Serpents in the Spantish Islands, yet neuer are any found there to vse *Triacle*, neither doe they account of it as of a thing any whit vertuous, but in stead thereof they vse the bearded *Thapsia*, Gilliflowers, and red Violets, and the herbe *Anace*, boyled in wine Vinegar, the sharpest that may be gotten, & a sound mans vrine, wherewithall they bathe the wounded part, although much time after the hurt receiued. But saith *Amb: Paracelsus*, it is much better for the patient to drinke thereof fasting, & before meate two howres, three ounces at a time. And by the help of this notable experiment, the Inhabitants of those Islands, are nothing afraid to offer theyr bodyes to be bitten by the most angry Aspes. And thus

Galenus.

Dioscorid.
Aetianus
Egineta

Mercurialis.

Paracelsus

Aetius

Mercurius

Andreas.

thus much for compound medicines in generall.

It is saide, that the first and chiefeest easie remedy for such as are bitten by Aspes, is to drinke so much of the sharpest Vineger, as he can sensibly perceiue and feele the same vpon the right side of his midresse, because that poyson first of all depriueth the liuer of sence. For *Pliny* saith, that hee knew a man carrying a bottle of Vineger to be bitten by an Aspe; whilst by chauce he trode therevpon, but as long as he bore the Vineger and did not set it downe, he felt no paine thereby, but as often as to ease himselfe hee set the bottell out of his hand, he felt torment by the poyson, which being related to the Phisicians, they knew thereby that Vineger drunke into the stomacke was a soueraigne antidote against poyson. Yet some say, that the first knowledge of this vertue in vineger, grew from the necessity which a little boy bytten by an Aspe had of drinking, and finding no other liquour but a bottle of vineger, dranke thereof a full draught, and so was eased of his paine. For the reason is, that it hath both a refrigeratiue, and also a dissipating vertue, as may appeare when it is poured on the earth, because it yeeldeth a froth, and therefore when it commeth into the stomacke, it disperseth all the infected humours.

The Northerne Shepheards doe drinke Garlick and stale Ale against the bytings of Aspes. And some hold opinion that Anniseede is an antidote for this fore. Other vse Hartwort, *Apium* seed, and wine. *Aven* being burned, hath the vertue to driue away serpents, and therefore beeing drunke with oyle of Bayes in blacke wine, it is accounted very soueraigne against the bytings of Aspes. The fruite of Balsame, with a little powder of Gentian in vvine, or the iuyce of Mynts, keepeth the stomacke from the Crampe after a man is bytten by an Aspe. Other giue *Cassereum*, with *Lignum Cassia*, and some the skinn of a Storkes stomacke or mawe. There be certaine little filthy and corrupt wormes bred in rotten wood or paper, called *Cimices*, these are very profitable against poyson of Aspes, or any other venomous byting beast, and therefore it is said that Hennes & other pullen, do earnestly seeke after these wormes, and that the flesh of such fowle as haue eaten thereof, is also profitable for the same purpose.

Athenius also writeth, how certaine thieues were condemned to be cast to serpents to be destroyed, now the morning before they came forth, they had giuen them to eate Cytrons; when they were brought to the place of execution, there were Aspes put forth vnto them, who byt them, and yet did not harme them. The next day, it beeing suspected, the Prince commaunded to giue one of them a Citron, and the other none, so when they were brought forth againe the Aspes fall on them, and slew them that had not eaten Cytron, but the other had no harme at all. The Egyptian *Clematis* or *Periwinkle* drunke in vineger, is very good against the poyson of Aspes; so likewise is Corall in Wine, or the leaues of Yew. Henbane brused with the leaues thereof, and also bitter Hoppes haue the same operation. The vrine of a Torreyse drunke, is a medicine against all bytings of wild beasts, and the vrine of a man hurt by an Aspe: as *Marcus Varro* affirmed in the cyghtie-ninth yeere of his age, according to the obseruation of *Serenus* saying;

*Si vero horrendum vulnus fera fecerit aspis
Prinam credunt propriam conducere potu:
Varronis fuit ista senis sententia, nec non
Plinius vt memorat sumpti iuuat imber aceti.*

Which may be englisht thus;
If that an Aspe a mortall wound doe bite,
It's thought his vrine well doth cure againe,
Such was the saying of old Varro hight,
And Pliny to, drinke vineger like drops of raine.

But it is more safe to agree with *Pliny* in the prescription of mans vrine, to restraine it to them that neuer had any beards. And more particularly against the Aspe called *Pryas*, & *Matthiolus* out of *Dioscorides* saith, that the quintessence of *Aqua vite*, and the vsuall antidote both mixed together and drunke, is most powerful against the venoms of the deafe Aspe. And thus much for the antipathy & cure of Aspes byting venomous nature, wher-

Aetius.

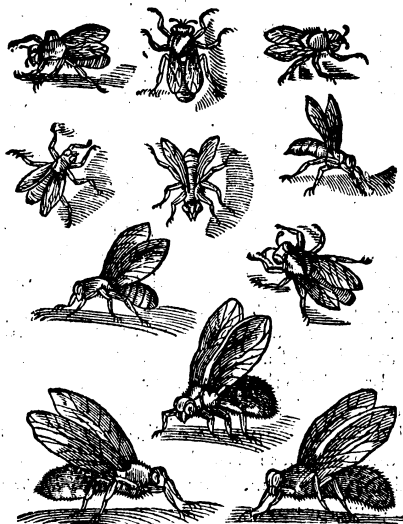
Cor. Celsus.

Olaus. Magnus.

Pliny.
Orpheus

vnto I will adde for a conclusion, that prouerbicall speech, of one Aspe borrowing poyson of another, out of *Tertullian* against the Hereticke *Marcion*, who gathereth many of his absurd impieties from the vnbeleueing Iewes. *Desinat nunc hereticus à Iudao, aspis quod aint à vipera mutuari venenum*, that is, let the hereticke now cease to borrow his venom of a Iew, as the Aspes doe borrow their poyson from Vipers. And true it is, that this prouerbe hath especial vse, when one bad man is helpe or counsell'd by another; and therefore when *Diogenes* saw a company of women talking together, hee said merrily vnto the, *Aspis par' echidnes pharmacon dancizetai*, that is, the Aspe borroweth venom of the Viper. Thus much of the Aspe.

Of the Description and differences of B E E S.



D: Bonhan
his discourse
of Bees, wasps
and Drones.



Mongst all the sorts of venomous Insects; (or cut-wasted creatures) the soueraigntie and preheminence is due to the Bees, who onely of all others of this kinde, are made for the nourishment of mankind, all other (cut-wasted) seruing onely for medicinall vse, the delight of the eyes, delectation of the eares, & the ornament, trimming, and setting forth of the body, which they performe at the full. They are called of the Hebrewes, *Deborah*. The Arabians terme them, *Albara*, *Nahalea*, and *Zabar*. The Illirians and Sclauonians, *Wezilla*. The Italians, *Ape*, *api*, *vna sticha*, *moscatella*, *ape* or *scoppa*, *pecchi*. The Spanyards, *Abcia*. Frenchmen, *Moufches au miel*. The Germanes, *Een ymbe*, *apen*. The Flemmings, *Bie*. The Polonians, *Pztzota*. The Irishmen, *Camilij*. In Wales a Bee is called *Gweniv*. Amongst the Graecians they haue purchased sundry names, according to the diuersitie of Nations, countries and places, but the most vulgar name is *Melissa*, & in *Hesiodus*, *Melie*. Other some call a Bee *Plastis*, à *figendo*, of stamping. Some againe, *Anthodon*: and of their colour, *Zanthai*. Of their offices and charge, *Egemones*, *abrimperando*, from gouerning. *Sirenes*, à *suam cantu*, from their sweet voyce. The Latines call them by one generall name, *Apis* and *Apes*. *Varro* sometimes termes them *Aues*, but very improperly, for they might better be named *Volucres*, not *Aues*. So much for their names, now to the definition.

A Bee

A Bee is a cut-wasted liuing creature, that can flye, hauing foure wings, and bloudles, the onely Crafts-master of Hony-making. Their eies are somewhat of a horny substance, hid deep in their bodies, as is also their sting; they want neither tooong nor teeth, they haue 4. wings, being of a bright and cleare colour, growing to their shoulder-blades, whereof the two hindermost are the lesser, because they might not hinder their flying: and out of their short feet or stumps, there grow forth as it were two fingers, wherein they carry a little stone, for the peizing and making weighty their small bodies in stormy, tempestuous, blustering, or troublesome weather, for feare least they might be driuen from their house and home, by the contrary rage and violence of the winds. They do not breathe (by *Plinies* good leaue) but either pant, moue, or stirre (as the hart or braine doth) and by transpiration they are comforted, refreshed, and made liuely. Their stomach is contexed and framed of the thinnest part of all their members, wherein they not onely retaine, and safely keepe their Honny dew which they haue gathered, but also digest, purifie, and cleanse it, which is the true and onely reason, why the Honny of Bees is longer kept pure and fine, then any Manna or Meldew, or rather it is not at all subiect to corruption.

Bees euen by nature are much different: for some are more domesticall and tame, and others againe are altogether wilde, vplandish, and agrestiall. Those former are much delighted with the familiar friendship, custome and company of men, but these can in no wise brook or endure them, but rather keep their trade of hony-making in old trees, caues, holes, and in the ruders, and rubbish of old wals and houses. Of tame Bees againe, some of them liue in pleasant and delightful Gardens, and abounding with all sweet senting & odoriferous plants and hearbs, and these are great, soft, fat, and big-bellied. Others againe, there be of them that liue in townes and villages, whose study and labour is to gather hony from such plants as come next to hand, and which grow farther off, and these are lesser in proportion of body, rough and more vnpleasant in handling; but in labour, industrie, witte and cunning, far surpassing the former. Of both sorts of these, some haue stings (as all true Bees haue:) others againe are without a sting, as counterfeite and bastardly Bees, which (euen like the idle, sluggish, lyther, and rauenous cloystered Monkes, thrice worse then the cues) you shall see to be more gorbellied, haue larger throats, and bigger bodies, yet neither excellent or markable, either for any good behauiour and conditions, or gifts of the mind. Men call these vnprofitable cattle, and good for nothing, *Fuci*, that is drones; either because they would seem to be labourers, when indeed they are not: or because that vnder the colour and pretence of labour (for you shall sometimes haue them to carry wax, and to be very busie in forming and making hony-combes,) they may cate vp all the hony. These Drones are of a more blackish colour, somewhat shining, and are easily knowne by the greatnesse of their bodies. Besides some Bees are descended of the kingly race, and borne of the bloud Royall: whereof *Aristotle* maketh two sorts: a yellow kind, which is the more noble, and the blacke, garnished with diuers colours. Some make three Kings, differing in colour, as black, red, and diuers coloured. *Menecrates* saith, that those who are of sundry colours are the worse, but in case they haue diuersity of colour with some blacknes, they are esteemed the better. He that is elected Monarch *Cesar*, and captaine generall of the whole swarme, is euer of a tall, personable, and heroycall stature, being twice so high as the rest, his wings shorter, his legs straight, brawny, and strong, his gate, pace, & manner of walking is more lofty, stately and vpright, of a venerable countenance, and in his forehead there is a certaine red spot or mark with a Diadem, for he far differeth from the populer and inferiour sort in his comeliness, beauty, and honor. The Prince of *Philosophers* confoundeth the sexe of Bees, but the greatest company of learned Writers do distinguish them: whereof they make the feminine sort to be the greater. Others againe will haue them the lesser, with a sting; but the sounder sort (in my iudgment) will neither know nor acknowledge any other males, besides their Dukes and princes, who are more able & handsome, greater and stronger then any of the rest, who stay euer at home, and very seldom (vnlesse with the whole Swarme) they stir out of doores, as those whom nature had pointed out to be the fittest to be stander-bearers, and to carry ancients in the camp of *Vennus*, and euer to be ready at the elbowes of their lones to do them right: Experience teaching vs, that these do sit on egges, and after the manner of birdes, do carefully cherish and make much of their young, after the thin membra or skin wherein they are enclosed is broken.

G 3.

The

Apum definitio

Description
of their parts.

No respirati-
on in Bees.

Differences of
Bees from na-
ture.

Description
of the King.

Differences in
regard of sexe,

Of age.

The difference of their age is knowne by the forme, state, and habite of their bodies. For the young Bees haue very thinne and trembling winges, but they that are a year old, as they that are two or three yeares of age are very trimme, gay, bright-shining, and in verry good plight and liking, of the colour of Oyle.

But those that haue reached to seauen yeares, haue layed away all their flatnesse and smoothnesse, neither can any man afterwards, either by the figure and quality of their bodies or skinnies, iudge or discern certainly their age (as wee say by experience in Horses :) For the elder sort of them are rough, hard, thinne and leane scragges, staruelinges, lothsome to touch and to looke vpon, somewhat long, nothing but skinnie and bone, yet very notorious and goodly too see to, in regard of their grauity, hoariness and auncieny. 10 But as they be in forme and shape, nothing so excellent, so yet in experience and industrie they farre outstrippe the younger sort, as those whom time hath made more learned, and length of dayes ioyned with vsc, hath sufficiently instructed and brought vp in the Art or trade of hony-making.

The place likewise altereth one whiles their forme, and sometimes againe their nature, (as their sexe and age do both.) For in the Islands of *Molucca*, there be Bees very like to winged Pismires, but somewhat lesser then the greater Bees, as *Maximilian Transiluanus*, in an Epistle of his, written to the Byshop of *Salpurg*, at large relateth it. *Andrew Thence* in his Booke that he wrote of the new-found World, Cap. 51. amongst other matters reporteth that he did see a company of Flies or Hony-bees about a tree named *Rebechason*, 20 of the which trees there were a great number in a hole that was in the tree, wherein they made Hony and Waxe. There is two kindes of the Hony-bees, one kind are as great as ours, the which commeth not onely but of good smelling flowers, also their Hony is verry good, but their Waxe not so yellow as ours. There is another kinde halfe so great as the others: their hony is better then the others, and the wilde men name them *Hira*. They liue not with the others food, which to my iudgment maketh their VVaxe to be as black as coales, and they make great plenty, specially neare to the Riuer *Vasses*, and of *Plate*. The Bees called *Chalcoides*, which are of the colour of Brassie, and somewhat long, which are said to liue in the Island of *Creta* are implacable, great fighters and quarrellers, excel- 30 ling all others in their stinges, and more cruell then any others, so that with their stinges they haue chased the inhabitants out of their Citties; the remainder of which Bees do remaine and make their hony-combs (as *Aelianus* saith) in the Mountaine *Ida*. Thus much of the differences of Bees, now it remaineth to discoure of the Politike, Ethicall, and oeconomick vertues and properties of them.

Bees are gouerned and doe liue vnder a Monarchy, and not vnder a tyrannicall state, admitting and receiuing their King, not by succession or casting of lots, but by respectiue aduise, considerate iudgement, and prudent election; and although they willingly submit their neckes vnder a kingly gouernment, yet notwithstanding they still keepe their ancient liberties and priuiledges, because of a certaine prerogatiue they maintaine in giuing 40 their voyces and opinions, and their King being deeply bound to them by an oath, they exceedingly honor and loue.

The King as he is of a more eminent stature, and goodly corporature (as before wee haue touched) then the rest: so likewise (which is singular in a King) he excelleth in mildnesse and temperatenesse of behauiour. For he hath a sting, but maketh it not an instrument of reuenge, which is the cause that many haue thought, their king neuer to haue had any. For these are the lawes of Nature, not written with Letters, but euen imprinted and engrauen in their conditions and manners: and they are very slow to punish offenders, because they haue the greatest and Soueraigne pover in their hands. And although they seeme to be slacke in reuenging and punishing priuate iniuries, yet for all that they neuer suffer rebellious persons, refractorious, obstinate, and such as will not bee ruled, to 50 escape without punishment, but with their pricking stinges they greuously wound and torment, so dispatching them quickly. They are so studious of peace, that neither vvillingly nor vvvillingly they vvill giue any cause of offence or displeasure. VVho therefore vvould not greatly be displeased vvith, and hate extremely those *Dionysian* Tyrants

The difference of the forme of Bees, according to the place.

Bees of America.

The gouernment of bees.

in *Sicilia*; *Clearchus* in *Heraclea*, and *Apollodorus* the Theefe, Pieler and spoyle of the *Cassandrians*? And vvho would not detest the vngratiousnes of those leu'd clauv-backes, and Trencher-parasites, and flatterers of Kings, vvich dare impudently maintaine, that that a Monarchy is nothing else but a certaine way and rule for the accomplishing of the will, in vsing their authority as they list, and a science or skilfull trade, to haue wherewith to liue pleasantly in all sensuall and worldly pleasure: which ought to be far from a good Prince, who whilest he would seem to be a man, he shew himselfe to be farre worse then these little poore-winged-creatures. And as their order and course of life is farre different from the vulgar sort, so also is their byrth; for they of the kingly race are not borne after 10 the manner of a little Worme, as all the comminality are, but is forthwith winged, and amongst all his younglings, if he find any one of his sons to be either a foole, vnhandsome, that none can take pleasure in, rugged, rough, soone angry, sumish or too teastie, il shaped, not beautifull or Gentlemanlike, him by a common consent, and by a Parliamentary authority they destroy, for feare lest the whole Swarme should bee diuided and distracted into many mindes, and so at length the Subiectes vndone by factions, and banding into partes.

The King prescribeth lawes and orders to all the rest, and appointeth them their rules and measures: for some he straightly chargeth and commaundeth, (as they tender his fauour, and will auoyde his displeasure) to fetch and prouide water for the whole Campe. 20 He enioyneth others to make the Hony-combes, to build, to garnish and trimme vp the house well and cleanelly, to finish perfectly the worke, to find and allow, to promote and shew others what to doe. Some he sendeth forth to seeke their liuing, but being vvorne with yeares, they are maintained of the common stocke at home. The younger and stronger being appointed to labour, and take theyr turnes as they fall: And although (being a King) he be discharged and exempt from any mechanicall businesse, yet for all that, in case of necessity he will buckle himselfe to his taske, neuer at any time taking the felde or ayre abroad, but either for his healths sake, or when he cannot otherwise chuse, by means of some vrgent businesse. If in respect of his yeares he be lusty and strong, then like a noble Capitaine hee marcheth before his whole winged-army, exposing himselfe first to all 30 perils, neither with his good will, will he be carryed of his Souldiers vnlesse he be wearied and vvakened by meanes of crooked age, or maittered and cleane put out of heart by any violent sicknesse, so that he can neither stand on his Legges nor fly. When night approacheth, the signe and token being giuen by his Honny-pipe, or Cornet, (if you will so call it) a generall proclamation is made through the whole Hiue, that euery one shall betake himselfe to rest, so the watch beeing appointed, and all thinges set in order; they all make theselues ready and go to bed. So long as the King liueth, so long the whole swarm enioy the benefit of peace, leading their liues vvithout any disquieting, disturbance, vexation, or feare of future wars. For the drones do vvillingly contain theselues in their own celles, the elder liuing contented with their ovne homes, and the younger not daring for 40 their cares to breake into their father Lands, or to make any inrodes or inuasion into the houses of their predecessours. The King keepeth his Court by himselfe, in the highest and largest part of the whole Palace, his lodging being workemanlie and very cunningly made of a fine round or enclosure of Waxe, beeing thus as it were fenced and paled about as with a defensible wall. A little from him dwell all the Kings children, beeing very obedient to their parents becke. Their King being dead, all his subiects are in an vpror, Drones bring forth their young in the celles of the true Bees, all are in a hurly burly, all being out of season and order. *Aristotle* saith, that Bees haue many Kings, which I vvould rather tearme Vizeroyes or Deputies, sithence it is certaine (as *Antigonus* affirmeth) that as vvell the swarmes do dye and come to naught, by hauing of many Kinges, as none at 50 all. And thus to haue spoken of good Kinges let this suffice. Euill Kinges are more rough, rugged, browner, blacker, and of more sundry colours: whose natures and dispositions you will condemne, in respect of their habite and manner of body and mind, the one and other are thus physiognomically described by the Poet:

*Namq, dua regnum facies, duo corpora gentis.
 Alter erit maculis auro Squallentibus ardens,
 Et cutilis clarus squamis, insignes & ore.
 Fadior est alter multo, quam puluere abacto
 Quum venit & sicco terram spuit ore venator:
 Disidia latamque trahens inglorias alum—Hunc
 Dede neci, melior vacua sine regnet in aula.*

In English thus;

*The two aspects of kingly Bees, two nations do disclose,
 One of them, Golden spotted red, burning with pale hew,
 And hauing scales both red and cleare, and great about the nose,
 The other filthy to behold like dust, for it is true,
 Which hunters spit vpon dry land, when all is crushed and prest,
 In sloth belly broad, doth trauaile warfer then the least,
 Him kill, let the other raigne
 Alone, in empty Court, do not disdaine.*

And thus hetherto haue we spoken of their kinges and Dukes: now will we bend our discourse to the common sort of Bees.

Bees are neither to be accounted wilde, nor altogether calme and quiet creatures, but of a nature betwixt both: & of all other they are esteemed most seruiceable and profitable. Their sting giueth both life & death to them, for being deprived of it, they surely die: but hauing it, they repell all hostility from their swarmes. Of these there are none idle, although they be not all Honny-makers, neither are the most sluggish of them all, like vnto the Drones in their inclination and manners: For they do not corrupt and marre the honie-combes, neither doe they lie in waite by treachery and deceit to filch honny, but are nourished by flowers, and flying forth with their fellows, do get their liuing with them; although some of them want the skill to make and lay vp the honny finely and safely, yet notwithstanding euery one hath his proper charge and businesse to vse and practice, for the bringing water to the king, and to the older Bees, that cannot trauaile.

The elder sort if they be of a strong and robustious constitution, are chosen for the gard of the kinges person, as the fittest persons to be about him, in respect of their approoued worth, faithfull dealing, and vprightnesse of conscience, for the ordering and disposing of all matters. Some giue Physicke to those that are sicke, by making and giuing to them a medicinall aliment of honny, that is drawne from Annise, Saffron, and Hyacinthes. But if any thorough age or sicknesse chance to dye, then they whose office it is to carry forth the dead bodies to burying, do forthwith flocke together, carrying the dead bodie of their brother on their shoulders, as it were on a Beere, least the pure Honny-combes might be tainted with any vncleanlinesse, stinke, or nastinesse.

Bees haue also their Ambassadors and Orators, sent with commission or authority, and put in trust to deale in their Princes affayres, their old beacons, Souldiours, their Py-pers, Trumpeters, horne-winders, Varchmen, Scout-watches, and Sentinels. Likewise Souldiers euer in a readinesse to defend, and looke to their honny-wealth, and goods, as if it were a City committed to their trust and valiancy. And these do punish, torment, and throw to the ground all flying Thecues and Wormes, that dare invade secretly by any cunning passage, or mine into their mansions. And that they might beare the world in hand, that they are no priuy or secret Thecues in their flying, they make a noyse and humming, which together with their flight, is heard both to beginne and end. Which sound, whether it proceedeth from the mouth, or from the motion of their wings: Aristotle and Hesychius, do much vary and contend.

Their Pipers and horn-blowers doe adere, as Hesychius saith (the Englishmen terme it Sing) and that they make to be the watch-word and priuy token, for their watch and ward, sleepe, and daily labour. They loue their King so entirely, that they neuer suffer him to goe abroad alone, but their Army being diuided into two partes, and by heapes

winding themselves round, they doe as it were enclose and fence him on all sides. If in any iourney the King happe to wander from his company, and cannot be found, beeing driuen away by the force of some stormie windes or weather, they all forthwith make a priue search, and with their quick-scenting, pursue and follow the chace so long, vntill he be certainly found; and then, because he is tyred with flying, and the tedioulnesse of tempests, the common sort lift him vpon their wings, and so triumphantly conuey him home as it were in a Chariot. But if he die by the way, then they all mournfully depart; euerie one to his owne place seperating themselves, or peraduenture for a while, they worke vp theyr honny-combes not yet finished; but neuer make any more honny; So that at length, growing to be lazie, sickly, wasted, consumed and distained with their owne filth and corruption, they all miserably perishe. For they cannot possibly liue without a King, against whom, none is so hardy as to lift vp his finger to offer him any violence, much lesse to conspire his destruction, vnlesse he (after the fashion of Tyrants) doe overthrow and turne all things vpside downe, after his owne will and lust, or negletring carelesly the VVale publique, setteth all vpon fixe and seauen. Yea, if he accustome himselfe to goe often abroad, (which he cannot doe without the great hurt and preiudice of his Citizens) they do not by and by kill him, but they take from him his wings, & if he then amend his life & looke better to his office, they singularly affect and honour him.

When the King by flying away hath left his Bees, they fetch him againe, and being a fugitiue from his kingdome, they follow him againe by his smell, as it were with hue and cry, (for amongst them all the King spellet best) and so bring him backe to his kingle house. None dare venture out of his owne lodging first, nor seeke his liuing in any place, except the King himselfe first going forth, do direct them the way of their flight. For I am hardly of Aristotles mind, who affirmeth that the King neuer commeth abroad, but when the whole swarme doth, which is seldom scene. But if by reason of his tyrannie, cruelty and violent rule, they be forced to seeke some other dwelling places, then a few dayes before the time appointed, there will be heard a solitary, mournfull, and peculiar kinde of voyce, as it were of some trumpeter, & two or three dayes before, they flie about the mouth of the Hiue; so when all things are in a readines for their flight, being all assembled, they flie all speedilie away, and kill the Tyrant (whom they left behind) if he attempt to follow them. But a good King they neuer forsake, and if any time he pine and fall away by reason of sicknes, any plague or murren, or through old age, all the meaner sort do make mone, the whole route and multitude of Senators and Aldermen do greatly bewaile him, not conueighing any meate into their hives, nor yet looking out of doores for meere grieffe, filling the whole house with sorrowfull humming & lamentes, and gathering themselves by heapes about the carcasse of the dead King; they doe with great noyse tragically mourne for him. Neither doth continuance of time mitigate or take away their grieffe, but at length, all of these faithfull friends, partly through grieffe, and partly through famine, they are cleane consumed and brought to death.

Whilst they haue a King, the whole swarme and company is kept in awfull order; but he being gone, they goe vnder the protection of other Kings. They haue not many kings at once, neither can they endure Vampers, ouerthrowing their houses, and rooting out their stocks and familie. And if in one swarme there be two Kings, (as sometimes it falleth out) then one part adhereth to the one king, and the other side cleaueth to the other, so that sometimes in one hite, you shall find honny-combes of sundry formes & fashions: where they behaue themselves so honestly and neighborly, that the one medled not with the others charge and busines, hauing no mind to enlarge their Empire, to entyce, drawe or witle by faire meands, the subjects of the side, but euery one beeing obedient to his owne king without contradiction. They honour him so highly, that being lost they com-
 plaine, being decrept, they preserue and keepe him, beeing weary, they carry him round about with them, beeing dead, they bewaile him with all funerall pompe and heauinesse, yeelding vp at length euen their very liues for an assistance of their loues and faithfull dealings. Oftentimes they arreare deadly war against strangers borne, for the honny that they haue stolen from them; as for the catching and indatching vpe afore-hand those flowers whereon they purposed to sitte on; so that sometimes the quartell is determined by dint

of sword in a iust battle. Oftentimes againe they wrangle about their hony-combes and dwelling houses, but then the deadly and vnappeasable warre is, when the contention is about the life, crowne and dignitie of their King; for then they bestirre themselves most eagerly, defending him most valiantly, and receiuing the darts or stings that are bended against him, with an vndaunted courage, by the voluntary and thicke interposing of their owne bodies, betwixt the darts and the person of their king.

Neither are Bees onely, examples to men of politicall prudence and fidelity; but also presidents for them to imitate in many other vertues: For whereas Nature hath made the *Zoot agelaiæ*, that is, creatures liuing in companies and swarmes, yet do they all things for the common good of their owne route and multitude, excepting euer the Drones and thees, whom if they take tripping in the manner, they reward with condigne punishment. Their houses are common, their children common, their lawes and statutes common, and their country common. They couple together without question, as Camels do, priuily and apart by themselves, which whether it proceed of modesty, or be done through the admirable instinct of Nature, I leaue it to the dispute and quaint resolution of those graue Doctors, who being laden with the badges and cognizances of learning, doe not sticke to affirme that they can render a true reason euen by their owne wits, of all the causes in nature, though neuer so obscure, hid and difficult.

Flies and dogges doe farre otherwise, whose impudencie is such, that hauing no regard of times, persons, or places, they will not giue place, or be disioyned. Yea the *Massagers* (as *Herodotus* writeth) hauing their quiver of arrowes on their carts, they dealt with their vniuers very vnseasonably, and though all men beheld it, yet they most impudently contemned it. And that which is worser, this beastly fashion is crept amongst the vsurpers, or at least professors of the Christian name, who shame not openly to kisse and embrace, yea euen to play & meddle with filthy whores & brothelly queanes. Bees surely will cōdemne these kind of people of bestiall impudency and wanton shamelesnesse; or causing them to blush if they haue any grace, will teach them repentance. Neither are they altogether such creatures as cannot endure or away with musick, (which is the princeesse of delights, and the delight of Princes) as many vnlearned people cannot, but are exceedingly delighted with tune in any harmony wherein is no iarring, so the same be simple and vnaffected.

And although they haue not the skill to daunce according to due time, order and proportion in Musick, as they say Elephants can, yet doe they make swifter or slower theyr sight, according to the Trumpettors mind, who with his sharpe and shrill sound causeth them to bestirre themselves more speedily; but beating slowly and not so loude vpon his brazen instrument, maketh them more slow, and to take more leysure. Neither hath Nature made the onely the most ingenious of all liuing creatures, but by discipline hath made them tame and tractable. For they doe not onely know the hand and voyce of the hony-man, or him that hath the charge and ordering of the same, but they also suffer him to do what liketh him best: which euery man must needs confesse to be an argument of a generous and noble disposition, thus to vnder-goe the rule of their ouer-seers and Surueyors, but the hand and discipline of a stranger, they will by no meanes endure.

As for æconomickall vertues they excell also, and namely for moderate frugalitie and temperance, not profusely and prodigally wasting and deuouring the great store of hony which they gathered in the Sommer season, but they sustaine themselves therewith in winter, and that very sparingly: And so whilst they feede vpon few meates, and those of the purest sort, they purchase long life, (the reward of sobriety.) Neither are they so higgardlie and fardious minded, but when as they haue gathered more hony then their number can well spend, they communicate and impart some very liberally amongst the Drones: As for their clenliness these may be certaine Arguments, that they neuer exonerate nature within their hiues, (except constrained thereto by some sicknes, foule weather, & for some vrgent necessity) that they conuay away the dead carcases, that they touch no rotten nor stinking flesh, or any other thing, no herbe that is withered, nor no ill-scenting or decayed floyvers.

They kill not their enemies within their hiues, they drinke none but running water, and that which is thoroughly defecated: they will not dwell in houses impure & foule, sluttish, black,

blacke, or full of any feculent or dreggy refuse, and the excrementes of the labourers and sickly, they gather on a heape without their paulions, and as soone as their leasure serueth, it is carried cleane away. Concerning their temperance and chastity, (although it hath bene partly touched before,) yet this I will adde, that it is wonderfull what some men haue obserued. For whereas all other creatures doe couple in the open sight of men, the Elephant onely excepted, and Wasps likewise not much differing in kind, do the same: yet Bees were neuer yet seene, so to ioyne together, but either within their hiues very modestly they apply themselves to that businesse, or else abroad do it without any witness. And they are no lesse valiant, then modest and temperate, *Dum corpora bello obiectant, pulchramque petunt per vulnera mortem*. Their war is either ciuill or forraigne. Of the former there be diuers causes, that is to say: the multitude of their Dukes or Capitaines lying in waight to betray both King and kingdome: scarcity of vittaile, straightnes of place and roome, corruption of manners and idleness. For if they haue no Dukes, then is it expedient (as otherwhiles it happeneth) they stay the ouerplus, least the number of them growing to great, either violence might be offered to the King, or the commons drawne to some sedition.

They kill them most of all, when as they haue no great store of young Bees to plant any new colonies, ouerthrowing and spoyling withall their hony-combs (if they haue any.) They execute also Thees and Drones, so often as they haue not roome inough to do their busines in, (for they hold the more inward part of the Hiue,) so taking from the at one time, both their hony-combs and meat. The scarcity and lacke of Hony, causeth them also to be at deadly feude, so that the short Bees do encounter the long with might and maine.

In the which bickering, if the short be Conquerors, it will be an excellent Swarme, but if fortune smile on the long Bees side, they liue idly, making neuer any good Hony. Whosoeuer getteth the day, they are so giuen to rapine and reuenge, as they take no prisoners, nor leaue any place to mercy, but commit all to the sword. Now concerning their forren warres; I must say that they giue place to no other liuing creature, either in fortitude, or hardy venturing: and if either men, Foure-footed-beasts, Birds, or Wasps, do either hinder, disquiet, or kill any of them, so that they be not well contented, agaynst all these they oppose themselves very stoutly, according to their power wounding them. They hate extremely adulterous persons, and such men as bee smeared with any oynment, those that haue curled or crisped haire (as also all vnfaithfull and base raskally people) and all those that weare any red clothes of the colour of bloud: as contrarywise they loue and reuerence exceedingly their Maisters, Keepers, Tutors, Defenders, and Maintainers: so that sitting vpon their hands, they doe rather pickle and licke them in sporting wise, then either wound or hurt them, though neuer so little with their sting. Yea these men may safely without any touch of hurt, and without any couering to their hands, gather together the Swarmes in a very hot Summer; yea, handle, place them in order, heap vp together, sit or stand before their Hiues, and with a stick take cleane away Drones, Thees, Wasps, and Hornets.

If any Souldier loofeth his sting in fight, like one that had his Sword or Speare taken from him, he presently is discouraged and dispaireth, not liuing long, through extremitie or griefe. Going forth into the field to fight, they stay till the watchword be giuen, which being done, they flocke in great heapes round about their King (if he be a good one) ending all their quarrell in one set battell. In their order of fighting, how great vertue, courage, strength, and noblenesse, these poore creatures shew, as well wee our selues can testifie, and they better who haue assured vs by their writings, that whole armies of armed men haue bene ramed by the stings of Bees, and that Lyons, Beares, and Horses, haue bene slaine by meanes of them. And yet (how fierce and warlike soeuer they seeme to be,) they are appeased and made gentle with continuall or dailey company, and vnlesse they be to much needled and angered, they liue peaceably inough without any great trouble, neuer hurting any one maliciously or deceitfully, that standeth before their Hiues. If I should goe about to declare at large their ingenie, naturall inclination, cunning workmanship and memory, I should not onely giue vnto them with *Virgil*: *Particulam aurū diuenū,*

diuina, but also *hausium mentis aetherea*, and (*licet pythagoricè errare*), the *Metempsychosis* of that ingenious Philosopher. For after that they are inclosed in a cleane and a sweet hie, they gather out of gumme and moist licquor-yeelding trees, a kind of glutinous substance, thicke, clammy and tough, (called of the Latines *Comosia*, and of the Greekes *Misys*), especially from Elmes, Willows, Canes or Reedes, yea euen from stones; and this they lay for the first foundation of their worke, so couering it all ouer as with a hard crust at first, bringing to it afterwarde another layer of *Pissovera*, which is a kinde of iuyce of Waxe and Pitch, made with Gumme and Rosin, and ouer that againe they lay *Propolis*, which we call Bee-glew.

In this same three-fold tilie, and sure ground-worke thus artificially begunne, they doe not onely laugh to scorne, iest at, and mocke the eyes of the ouer-curious spectators of their Common-wealth and workes, but that which no man considers, they doe heereby defend both themselves and theirs, against raine, cold, small vermin and beasts, and all their enemies. Then after this they build their Combes, with such an Architectonicall prudence, that *Archimedes* in respect of them seemes to be no body. For first of all they set vp the cells of their Kings and Princes, in the higher place of the hony-combes, beeing large, fayre, sumptuous, stately and loftie, beeing cunningly wrought, of the most tryed, purest, & refined Waxe, trenching them round for the greater defence of the regall Maiestie, with mound and enclosure, as it were with a strong Wall, Bulwarke, or Rampire.

And as Bees in regard of their age and condition, are of three sorts, so likewise doe they deuide their Cells: for to the most auncient they appoint houses next to the Court, (as those that are the fittest to be of his priuie counsaile, & gardeners of his person) next to these are placed the young Bees, and those that be but one yeere old. And they of middle yeeres and stronger bodies, are lodged in the vtermost roomes, as those that are fittest and best able to fight for their King and country. Yet *Aristotle* saith, that Bees in the making of their Tents or Cells, doe first of all prouide for themselves, and next for their King & his Nephewes, and lastlie for the Drones. And as in the fabricature of their hony-combes, they make the fashion according to the magnitude and figure of the place, fashioning it either orbicular, long, square, sword-like, or foote-like, &c. according to their owne liking, running out sometimes in length eyght foote: so their little Cells contrariwise, are framed after a certaine forme in a Geometrical proportion and measure; for by rule they are iustly Sexangular, and capable enough to hold the tenant.

The whole combe containeth foure orders of Celles; The first the Bees occupie; the next the Drones possesse; the third, those that are called of the Greekes *Chadones*, of the Latines, *Apum soboles*, (call them if you please *Schadones*.) The last is appointed for the roomes of hony making. There be some who constantly auerre, that the Drones do make combes in the same hie the labouring Bees doe, but that they lacke the skill and power of mellification, it beeing vncertaine whether this comes to passe either through their grossnes and bigbellied fatnes, or through their fetled & naturall lazines. And if through the weightines of the hony the combes beginne to shake and wagge, and to leane & bend as though they were readie to fall, then doe they reare them vp, and vnderproppe them with pillars made archwise, that they may the more readilie dispatch their businesse, and execute their charges, (for it is necessarie that to euery combe there be a ready way.)

In some places, as in *Pontus*, and in the Cittie of *Amisus*, Bees make white hony, without any combes at all, but this is sildome scene. And if a man would consider the rare and admirable contexture and fabricke of their hony-combes, farre excellling all humane Art and conceit, who would not subscribe with the Poet, *Esse Apibus partem diuinæ mentis, et hausium aethereis*? who will deny them (I say) either imagination, fantasie, iudgement, memorie, and some certaine glimse of reason? But I will not dispute of this, neither am I of *Pythagoras* mind, who conceited that the soules of wise men, and of other ingenious creatures, departed into Bees. But whosoever will diligently examine how they deuide their labours, as some to make vppe the combes, some to gather hony, to heape together their meate, to trimme and dresse vp the houses, to cleanse the common draught, to vnder-shore the ruinous walls, to couer those places wherein any thing is to be kept, to draw out

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the very strength of the hony, to digest it, to carry it to their Cells, to bring water to the thirstie labourers, to giue foode at set and appointed howres to the old Bees that sitte, to defend their King with such ouer-sight and painefull regard, to driue away Spydres, and all other enemies, to carry forth the dead, (that no sinke or ill fauour hurt,) euery one to know and goe to his owne proper cell, and generally, all of them not to stray farre from home to seeke their liuing; and when the flowers are spent neere their lodgings, to send out their espials to looke for more in places further distant, to lye with their faces vpward vnder the leaues when they haue set forth any voyage by night, least their wings beeing much moistened by the dew, they should come tardie home the next day, to ballance and peize their light bodies with carrying a stone in stormie weather, and when there is any whirlwind, to fly on the further side of the hedge, for feare least either they might be disturbed, or beaten downe by the boisterous violence thereof. Whosoever (I say) wil duly consider all this, must needs confesse, that they obserue a wonderfull order and forme in their Common-wealth and gouernment, & that they are of a very strange nature and spirit.

I had almost omitted to speake of that naturall loue which they beare to theyr young, a great vertue, and sildome scene in the parents of this age. For Bees doe sitte vpon theyr combes (when they haue laid their increafe) almost like vnto birds, neither wil they stirre from thence but in case of pinching hunger, returning out of hand to their breeding place againe, as though they were afraid least that by any long stay and absence, the vvorke of their little cell might be couered ouer by some Spydres web (which often happeneth) or the young by taking cold might be endangered. Their young ones be not very nice or tender, nor cockeringly brought vp, for being but bare three dayes old, as soone as euer they begin to haue wings, they enioyne them their taske, & haue an eye to the that they be not idle, though neuer so little. They are so excellent in diuination, that they euen feelee afore-hand, and haue a sence of raine and cold that is to come, for then (euen by Natures instinct) they fly not far from home: and when they take their iourney to seeke for their repast, (which is neuer done at any set and ordinary time, but onely in faire weather) they take paines continually and diligently without any stay, beeing laden with such plentie of hony, that oftentimes being ouer-wearied, they faint in their returne to their own priuate cotages, not beeing able to attaine them. And because some of them in regard of their roughnes are vnfit to labour, by rubbing their bodies against stones and other hard matter they are smoothed, afterwards addressing themselves most stouly to their businesse. The younger fort bestire the right douchie without doores, bringing to the hie all that is needfull. The elder looke to the family, placing in due order that hony which is gathered and wrought by the middle-aged Bees. In the morning they be all very silent, till one of them awaken all the rest with his thrife humming noyse, euery one bustling himselfe about his owne proper office and charge. Returning at night, they as if it were in an vproate at the first, and after that, they make a little muttering or murmuring among themselves, vntill the principall officer appointed for seeing of the watch, by his flying round about, and his soft and gentle noyse, dooth as it were secretly and priuily charge them in their kings name to prepare themselves to rest; and so this token being giuen, they are as silent as fishes, so that laying ones eare to the mouth of the hie, you shall hardly perceiue any the least noyse at all: so dutifull they are to their Kings, officers and rulers; reposing themselves wholie in his bookes, fauours and pleasure. And now I will increate of theyr excellencie and vfe.

Whereas the Almighty hath created all things for the vfe & seruice of man, so especially among the rest hath he made Bees, not onely that they should be vnto vs patternes and presidents of political and oeconomicall vertues, (of the which before I haue discoursed) but euen Teachers and Schoolemasters instructing vs in certaine diuine knowledge, and like extraordinary prophets, premonstrating the successe & event of things to come. For in the yeeres 90. 98. 113. 208. before the birth of our blessed Saviour, vwhen as great swarmes of Bees lighted in the publike and oxe-market, vpon the houses of priuate Citizens, and the Chappell of *Mars*, many conspiracies and treasons were intended against the state at Rome, with which the common-wealth was well-nigh deceiued, inflamed,

H.

yea

The vfe of Bees,

yea and ouerthrowne. In the dayes of *Seuerus* the Emperour, Bees made their combes in the Ensignes, banners and standers of the souldiers, and most of all in the campe of *Viger*, after which ensued diuers conflicts betwixt the Armies of *Seuerus* & *Viger*, Fortune for a time imparting her fauours equally to them both, but at length *Seuerus* side carried away the bucklers. Swarmes of Bees also filled the Statuæ which were set vp in al *Hetruria*, representing *Antonius Pius*, and after that they fell in the campe of *Cassius*, and what hurly burlies after that followed, *Julius Capitolinus* will resolute you. At which time also a great number of Romans were intrapped and slaine by an ambush of Germanes in Germany, *P. Fabius* and *Q. Elius* beeing Consuls. It is written that a swarme lighted in the tent of *Hofilius Rutilus*, who was in the Army of *Drusus*, and did there hang after such a maner, as they did enclose round his speare which was fastened to his pavilion, as if it had beene a rope hanging downe, *M. Lepidus* and *Munatius Plancus* beeing Consuls. Also in the consullship of *L. Paulus* and *Caius Metellus*, a swarme of Bees flying vp and downe, prefigured the enemy at hand, as the Soothsayers well diuined. *Pompey* likewise warring against *Cæsar*, when for the pleasuring of his friends he had set his Army in aray, going out of *Pyrrhæia*, Bees met with him, & darkened even the very ancients with their great multitude. We read in the histories of the Heluetians, how that in the yere of our Lord God 1385, when *Leopold of Aufrich* prepared to goe against *Sempach* with an host of men, being yet in his iourney, a swarme of Bees fied to the towne, and there rested vpon a certaine great tree called *Tilia*: wherevpon the vulgar sort rightly fore-told the comming of some strange people to them. So likewise *Virgill* in the 7. booke of his *Aeneades*, seemeth to describe the comming of *Aeneas* into Italy after this manner.

——— *Lauri*
Huius Apes summum densa (mirabile dictu)
Stridore Nigenti liquidum trans aethera vecta
Obsedere apitem et pedibus permutua nexis
Examem subitò ramo frondente pendit,
Obtinuè vates: externum cernimus (inquit)
Aduenture virum. that is,

A tale of wonder to be told, there came a swarme of Bees,
 Which with great noyse within the ayre a Bay-tree did attayne,
 Where lig in leg they cleaped fast, and top of all degrees
 O're-spread, and suddenly a hieue of them remaine
 There hanging downe: whereat the Prophet said,
 Some stranger heere shall come to make vs all afraid.

Which thing also *Herodotus*, *Pausanias*, and diuers other Historiographers, haue with greater obseruation then reason confirmed. *Laon Acraphniensis*, when he could not finde the Oracle of *Trophonius*, by a swarme flying thither hee found the place. In like sort, the Nurses being absent, *Jupiter Melitæus*, *Hiero* the *Stracussan*, *Plato*, *Pindarus*, & *Ambrosius*, were nourished by hony, which Bees by little and little put in their mouthes; as *Plutarch*, *Pausanias*, and *Testorare* Authors: *Zenophon* likewise in his *Oeconomicks*, termeth hony-making the shop of vertues, and to it sendeth mothers of householde to be instructed. Poets gladly compare themselves with Bees, who following Nature onely as a Schoole-mistres, vserh no Art. So *Plato* saith, that Poets ruled by Art, can neuer performe any notable matter. And for the same reason *Pindarus* maketh his brags, that hee was superiour to *Bacchilides*, and *Simonides*, hauing onely Nature, not Art to his friend. Bees vnlesse they be incensed to anger, doe no hurt at all, but being prouoked & stirred vp they sting most sharply: and such is the disposition and naturall inclination of Poets; and therefore in his *Minæ* strictly enioyneth, that those who loue their owne quiet, must take great heed that they make no wars with Poets or Bees. Finally, they haue so many vertues which we may imitate, that the Egyptians, Chaldeans & Græcians, haue taken diuers Hieroglyphicks from them. And hee that will read ouer *Pierius*, shall there finde store of Emblemes of them.

The Country people in like manner haue learned of them *Æromantie*, that is, diuination of things by the ayre, for they haue a fore-feeling and vnderstanding of raine and windes afore-hand, and doe rightly prognosticate of stormes and foule weather; So that then, they flye not farre from their owne homes, but sustaine themselves with their owne hony-suck already prouided. Which beeing true, we must then thinke it no strange matter, that *Aristæus*, *Philistius*, *Aristomachus Solensis*, *Mehus* the *Sammite*, and sixe hundred others, that haue writ of the Nature of Bees, bidding adue to all those pleasures and delicacies that are found in Cities, for fyftie and eyght yeeres space together, inhabited the woods and fieldes, that they might more exactly come to the knowledge of their order of liuing, and naturall dispositions, leauing it as a monument for posteritie to imitate. But what theyr bodies doe worke in ours, I iudge woorth the labour and paines taking to let you vnderstand, that we may be assured there is nothing in Bees, but maketh to the furtherance of our health and good.

First therefore, their bodies beeing taken newly from the hieues and bruised, & drunke with some diarecticall wine, cureth mightily the Drop sic, breaketh the stone, openeth the obstructed passages of the vrine, and helpeth the suppression thereof. Beeing bruised, they cure the wringings and grypings of the belly, if they be layd vpon the place affected: and if any haue drunke any poysonous hony, Bees being likewise drunke doe expell the same. They mollifie hard vlcers in the lippes, and beeing bound to the part, they cure a carbuncle and the Bloody-fluxe, amending also the cruditie of the stomack, and all spots & flecks in the face, beeing tempered with their owne made hony; as both *Hollerius*, *Alexander*, *Benedictus* and *Pliny* haue written.

Galen affirmeth, that if you take liue Bees out of their combes, and mixe them with honic wherein Bees haue beene found dead, you shall make an excellent ointment to be vsed against the shedding and falling of the hayre in any place of the head, causing it to growe againe, and come afresh. *Pliny* againe willet vs to burne many Bees, commixing the ashes with oyle, and there-with to annoynt the bald places; but wee must (saith he) take great heede that we touch no other place neere adioyning. Yea he affirmeth, that Honic wherein is found dead Bees, is a very wholsome medicine, seruing for all diseases. *Erotis* cap: 61. *De morb: muliebrib.* commendeth highly the ashes of Bees beaten and tempered with oyle, for the dealbation of the hayre.

Bees also are very profitable, because diuers liuing creatures are nourished by, and doe feede full sauerly on their hony, as the Beare, the Badger or Brocke, Lizards, Frogges, serpents, the Woodpecker or Eate-bee, Swallowes, Lapwings, the little Tirmouse, which of some is called a Nunne, because his head is filleted as it were Nun-like, the Robin-red-breast, Spyders and W alpes, as *Bellonius* hath well obserued.

But to what end (you will say) serueth their sting, against whose poyson *Pliny* knew no remedie? I must needs confesse truly that which cannot be denied, that the stings of Bees are sometimes venomous, but that is when eyther they are madde and raging, and be exceedingly disquieted by meanes of anger, or some vehement Feauer, for otherwise they doe not sting, but pricke but a little: and therefore *Dioscorides* neuer made mention of the stinging of Bees, supposing it very vnmete for a man to complaine of so small a matter as the sting of a silly Bee. But yet they that haue succeeded him, haue obserued paine, rednes, and swellings, as companions and effects of their malice, especially if the sting doe stick in the flesh, which if it doe very deepe, then death hath sometimes followed, as *Vicandor* writeth in his *Theriacis*. In like manner the people of the old World (that vce may proue the sting of Bees to be conuerted to some good vse) did (as *Suidas* writeth) punish those persons who were found guilty of coosenage, and deceitfull counterfeiting of merchandise after this sort: First they stripped the offender starke naked, annoynting his body all ouer with hony, then setting him in the open sunne with his hands and feete fast bound, that by this meanes beeing tormented with flyes, Bees, and scorching beames of the sunne, he might endure punishment, paine & death, due to his lewd and wicked life. With which kind of punishment & torture, the Spanyards doe grieuously vex the poore naked Islanders of *America* at this day, (now called the West Indies) who are vnder their rule and government, not for iustice sake, (as those Auncients did) but for satisfaction and

fulfilling of their barbarous wills, and beastly tyrannie, that they might seeme to be more cruell, then cruellie it selfe.

Nonius saith, that if the herbe *Balme* (called *Apiastrum*) be beaten, and annoynted with oyle vppon the stinged place, that there will ensue no hurt thereby. *Florentius* counselleth the gatherer of hony, to annoynt himselfe with the iuyce of Marsh-mallows, for by that meanes he may safely and without feare take away the Combes. But the iuyce of any Mallow will doe as much, and especially if it be mixed with Oyle: for it both preferueth from stinging, and besides it remedieth the stinged. But admit that Bees by theyr stinging doe vexe and diseafe vs, yet notwithstanding the dead Bees so found in the hony, doe speedily bring cure to that hurt, if they be duly applyed, abating and taking away all the paine and poyson. What should I say? No creature is so profitable, none lesse sumptuous. G O D hath created them, and a little money and cost will maintaine them, and small prouision will content them. They liue almost in all places, yea euen in Forrests, Woods and Mountaines; both rich and poore by their good husbandry do gather good customes and pensions by them, they paying (as all men know) very large rents for their dwelling houses; and yet for all their tribute they pay, a man need neither keepe one seruauant the more for the gathering of it, nor set on pot the oftner. *Merula* saith, that *Varro* gathered yeerely fise thousand pound weight of Hony: and that in a small Village of Spaine, not exceeding one Acre of ground, he was wont to gaine by Hony there gathered, tenne thousand Sesterces, which is of our English coyne about fiftie pounds. Wee are furnished also out of their vork-houses or shops, with vaxe, *Sandaracha*, Bee-gelevy, combes, and dregges of waxe, which no Common-wealth can well spare. To speake nothing of the examples of their vertues and noble properties, being no lesse wholsome for the soule, then these others are for the good prouision and maintnauce of our life, and for nourishment of our bodies necessary and commodious.

Now for the conseruation of Bees, it is very meete (as *Pliny* writeth) that we come by them lawfully, & by honest meanes, that is, eyther by gift, or by buying of them, for being taken away by theft, they will not prosper with vs: euen as the herbe called *Rew* being stolne, will very hardly or neuer grow. Furthermore, to keepe these good Pay-masters, and to make them in loue with you, you must remoue from their Hiuies mouthes, vnluckie, mischeuous, and deceitfull people, and idle persons that haue nothing to doe, causing them to stand further off: As also all those that are distayned with whoredome, or infected with the diseafe called *Gonorrhæa*, or the fluxe of menstrues, bathes, or anie thing that smelleth of smoake, mud, dung, or ordure of cattell, men or beasts, houses of office, sincks, or kitchens. Mundifie & correct the ayre oftentimes, infected with the breath and vapour of Toades and Serpents, by burning of Balme, Time, or Fennell; hauing great care to keepe them neate, cleane and quiet. Destroy all vermine and seekers to prey vpon their Hony, robbers, pillers and pollers, and if at any time they be sicke, giue them Phisicke.

Nowe the signes of their vnhealthines, as of all other living creatures, are knowne by three things; that is, from the action offended, the outward affect of the body, and excrements. For their cheerefulness being gone, sluggish dullnes, a giddy and vertiginous pace, often and idle standing before the mouth of the Hiue, lacke of strength, wearinesse, litheresse, languishing, and want of spirit to doe any busines, detestation of flowers and Hony, long watchings, and continuall sleepings, vnaccustomed noyses and hymmings, are sure arguments that Bees are not in good health. As also if they be somewhat rough, not fine and trimme, dry and vnpleasent in handling, not soft, harsh and rugged, not delicate and tender, if their combes be infected with any manner of filthy, corrupt, and noy-some saour, and that theyr excrements melt, stinke, and be full of vvorms, carrying dead carkasses daily out of their houses, that they haue no regard to theyr Bees and Bee-hiuies, it is a certaine token that they are sicke, and that some exidemicall, generall pestilence or plague rageth amongst them, whereof that famous Poet *Virgill* hath very elegantly, but confusedly touched some part, in the fourth Booke of his *Georgicks*, in these following verses,

Si verò

Si verò (quoniam lapsus Apibus quoq, nostris
Vita tulit) tristi languerunt corpora morbo;
Illud non dubijs poteris cognoscere signis.
Continuo est agris alius color, horrida vultum
Deformat macies, tum corpora luce carentum
Exportant tectis, et tristia funera ducunt.
Aut illa pedibus connexa ad limina pendunt,
Aut intus clausis cunctantur in adibus omnes,
Ignauaq, fame, et contracto frigore pigra
Tum sonus audietur granior, tractimq, susurrant.
Frigidus ut quando siluis immurmurat ausser,
Ut mare sollicitum stridet resluentibus undis,
Aestuat aut clausis rapidus fornacibus ignis.

In English thus;

The life of Bees is subiect vnto fall,
Theyr bodies languish with diseases sad:
This by vndoubted signes discern you shall,
Their bodie's then with other colour is clad.
A leanenesse rough doth then deforme their face,
Then doth the living bring dead bodyes out,
And for theyr fellows make a funerall place,
Mourning sad exequies theyr dwellings all about,
Or els with feete in feete they hang vpon
The threshold of their Hiue, or els abide
Close within dores, not looking on the sunne
Till sloth by cold and famine theyr life vpper dryde:
Then also is their sound and voyce more great,
Drawing soft, like Southerne wind in woods,
Or fire enclosed in burning furnace heate,
Or as int' Sea falls backe the flying floods.

And so the sicknesses of Bees being euidently knowne, plainly perceited and cured, they will liue many yeeres, although *Aristotle*, *Theophrastus*, *Pliny*, *Virgill*, *Varro*, *Colu-mella*, *Cardan*, and finally all Authors, would make vs beleue that they sholdome attaine to nine yeeres, but neuer to tenne. Although we know by good experience, knowledge of place, and the credible attestation of men worthy beleife, that they haue liued 30. yeeres. Which onely reason hath induced me to belieue, that Bees (euen by Natures appoyntment) are long liued, and that onely with *Albertus* I onely doubt, whether they dye by means of old age.

I am not ignorant how they are made away with the rage and violence of diseases, and other enemies, but if they haue all things furnished fit for the preservation of their life, & prolongation of health, and the contrary farre from them, I knowe no reason but that I should conclude them long liued, yea more durable then any other living creature, and neuer to dye, but that I may not deny their time and turne to be mortall. For they onely doe feede vpon hony, that immortall Nectar, sent from heauen, and gathered from a diuine dew (the very life and soule of all herbes, fruites, trees and plants.) Of whose nature, vse, and excellencie, if you would know more, I must referte you to the learned writings of Phisitions,

(***)

Of Bees called Drones and

THIEVES.

The names.



A Drone or a Dran in English, is of the Latines called *Fucus*, of the Greekes *Kephen*, and *Thronax*. Of the Illirians *Czeno*, of the Germans *Traen*. Of the Belgies *Besonder* *Israel*. Of the Spaniards *Zangano*. Of the Italians *Ape che non famele*. Of the French *Baradon*, and *Fullon*. Of the Pannonians (now called *Hungarians*) *Here*. Of the Polonians *Czezem*. This kind of Bee is called *Fucus*, as some thinke *Quasi fur*, because he doth *furtim malla deuocare*, deuour Honny by stealth: although it be more agreeable to truth, that it is termed *Fucus*, because he doth *Apibus fucum fraudemque facere*: And through the colour and pretence of keeping warme the Hiues, he spendeth their stocke, and vndo all their hony-making. And therefore for some to deriue *Fucus* the Latin word, from *phagomai* the Greeke, seemeth to be farre fetched: Some againe will draw *Fucus*, à *fonendo*, quia incubando apum inuuant faturas, and this in my minde is as harsh as the former.

The description.

Many men make the Drone to be one of the 4. sorts of Bees, which is very vnaduisedly doone, as some would make vs beleue: Because they bestow no paines in gathering the Hony, nor labour it throughly to haue it perfectly wrought. He is twice so great as the common Bee, and greater then the Theefe, so that in bignesse he eueneth, yea, surpasseth the King himselfe: and yet he attaineth vnto this greatnesse, not by the gift of Nature, but by his custome and trade of life. For whereas Bees doe prepare and make their celles for the breeding of Drones: they make them lesser then the Drones, and not heere and there through the Hiue, but onely in the vttermoſt, and as it were in the banished or most out-cast place of all in the whole Camp and lodged Army. Besides, the small Wormes of the Drones, are far smaller at their first bringing forth, then those that are of the kingly race, and linage of their Dukes: Who yet at length grow greater then any of them all, in regard that by labour and trauaile, they waſt and diminish nothing of superfluous matter, and those grosse humours, wherewith they abound, as also that both day and night (like Oxen lying at racke and Manger) they gluttonously rauē & stuffe themselves with the hony-liquor, which they againe pay for full dearly, in time of any general dearth and scarcity of vitaille and prouision.

Further this is to be added, that the Drone is of a more shining black colour, then the true labouring Bee, he is also greater then the greatest, without sting, sluggish, idle, slothfull, without hart or courage, cowardous and vnapt to wā, not daring to venture life & limbe in manly Martiall trade, as the true Legitimate Bees will.

Aristotle saith, that they breed and liue amongst the true Bees, and when they flye abroad, they are carryed scatteringly, here and there aloft in the aire as it were, with some violence or tempest; so exercising themselves for a time, they returne from whence they came, their greedily feeding vpon the hony. Now why the droues may be compared with the Dukes and Princes, in respect of their corporature, and Bees like vnto them in theyr sting, let vs heare *Aristotles* reason. Nature would (saith he) there should be some difference, least alwaies the same stock should encrease one of another confusedly, without order or consideration, which is impossible: For so the whole stocke would either be dukes or Drones. And therefore the true Bees in strength and power of engendering and breeding, are comparable to their Dukes, and the Drones onely in greatnesse of body resemble them: to whom if you allow a sting, you shall make him a Duke. These Drones further of the Gracians are called *Cethouroi*, because he putteth not forth any sting: whereof *Hesiodus* hath these verses thus interpreted;

Arist. l. 3. de gener. Anim. c. 20.

Hinc

*Hinc vero Dij succenses & homines, quicunque ocioſus;
Vinat, fucus as aleo-carentibus ſimilis studio;
Qui apumi laborem abſumunt ocioſi
Vorantes.*

In English thus;

*Both God and men, disdain that man
Which Drone like in the hiue,
Nor good, nor ill, endeavour can
Vpon himſelfe to liue,
But idle is, and without ſting,
And grieues the labouring Bee
Deuouring that which he home brings,
Not yeelding help or fee.*

So that either he hath no sting at all, or else maketh no vse of it for reuengement. *Pliny* saith flatly, that they are stinglesse, and would haue them called imperfect Bees, & the famous Poet *Virgill* stileth them, *Ignauum pecus*: that is, idle and vnprofitable, good for nothing. *Columella* maketh them a race or stocke of a larger size, very like vnto Bees, and accounteth them very aptly to be placed in the ranke of ordinary sorts of Creatures, of the same kinde and company with Bees. They suffer punishment, and are scourged many times in the whole Bee-common-wealth, not onely for pretence of idleneſſe, gluttony, extortion, and rauenous greedinesse, to which they are too much addicted; but because lacking their sting, and by that defect, being as is were emaculated, they dare shew themselves in publique:

Pliny doth not expresse their nature and quality. The Drones are stinglesse, and so to be reckoned imperfect Bees, and of the basest sort, taking their originall from tyred and worne-out Bees, and such as be past labour and seruice, liuing onely vpon a bare pension: we may call them the very slaues and bond-men of the true Bees, to whom they owe all due homage and subiection; wherefore they exercise their authority ouer them, thrusting them first out of doores by head and shoulders, like a company of drudges to theyr worke; and if they be any thing negligent, not bestirring themselves quickly and liuely, they giue them correction, and punish them without all pity and mercy. For in the moneth of Iune, two or three Bees, (especially of the younger sort) will hale out of the Hiue one Drone, there beating of him with there winges, pricking and tormenting him with their stinges, and if he offer any resistance to their Lordly rule, then they violently cast him downe from the shelve or step whereon he holdeth, down to the earth as though they would breake his necke. Thus when they haue glutted their wils, and punished him at the full, they at length put him to a shamefull death, all which we haue often beheld, not without great admiration and pleasure.

Sometimes the Drones remaine like banished persons, before the enterance of the hiue, and dare not venture to presse in. For three causes specially the Bees do driue and cast out the drones: either when they multiply aboue measure, or when they haue not place ynough left for their labourers, or that they be pinched with hunger and famine, for lacke of Hony. And as they carry a deadly hatred against the Drones, so to make it more apparent, they will not hurt such persons as offer either to take away with their bare handes any of the drones, and to cast them away, yea, though they be in the greatest heat of their fight. *Aristotle* in his ninth Booke *De hiſto. Animal. Cap. 40.* affirmeth, that Bees are engendered apart one from another, if their Captaine liueth: but in case their King and Captaine dies, some say they breed in the Bees celles, and that of all others of this kinde, they are the most noble and courageous.

The young drones are bred without any King, but the true younger Bees neuer: for they deriue their originall and pedigree from the kingly stocke. Some will say that the young drones doe fetch their originall from the flowers of the Herbe *Cerinth* (described by *Pliny*, which is a kind of Honyſuckle, hauing the tast of the Hony and Waxe together)

Their generation.

H4.

gether) from the Olive tree and Reede; but this opinion is weakly grounded, and standeth vpon small reason.

Aristotle affirmeth, that they proceede from the longer and bigger Bees, yea, and those that are termed Thieues: which without question he receiued either from the Auncient Philosophers, or some others that had the charge and were skilfull of ordering Honny, that liued in his time. Some will haue them to breed and come from putrefaction, as *Issidore* from stinking and putrified Mules: *Cardan* fito Asses, *Plutarke* and *Seruius* from Horses. Other some are of opinion, that they first proceede of Bees, and that afterwards they degenerate bastardlike from them, after they haue lost their stings, for then they become Drones: neither are they afterwarde knowne to gather any Honny, but being as it were deprived of their strength, they grow effeminate, ceasing either to hurt, or to do any good at all.

Some againe hold the contrary side, assuring vs vpon their knowledge, that the true labouring Bee fetcheth his beginning from the Drone, because long experience (the Masters of wisdom) hath taught vs, that there is yearly knowne to be the greater swarme, when there is the greater multitude of Drones. But this to me seemeth rather the deuise and inuention of some curious braine, then any true grounded reason. For because that many Drones breede (as it cometh alwaies to passe in good and plentifull yeares) therefore there should be greater Swarms is no good consequent: but contrariwise, because the multitude of Bees do greatly increase through the moderatenes of the pure aire, and the plenty of the Hony-dropping dew; and through the abundance of this millifluous moisture, there must needs follow a greater foison and store of drones: as the Philosopher hath well obserued. But admit that this be true, that whereas there is the greater increase of drones, there should yearly ensue the more swarmings: yet must we not therevpon conclude, that Bees do owe, and ought to ascribe their first originall from Drones, but rather that they are indebted and bound in honesty to the drones, because in time of breeding, they giue much warmth and comfort to their young (as *Pliny lib. 11. c. 11.* saith) conferring vpon them a liuely heat, fit for their increase and prospering. Some deuide them into male and female; and that by coupling together they make a propagation of their kind, although (as *Athenaeus* writeth) neither drones nor Bees were euer yet seen of any one to couple together.

But whereas Wasps, Hornets, and other Cut-wasted creatures that make any combs and breed in the same, haue bene sometimes (though seldome) scene, both by vs and *Aristotle*, to ioyne together, I can surely see no cause why we should vterly take from them the vse of Venus, though in that respect they be very modest and moderate.

I haue before in the discourse of their generation said, that the Bees do make the male kind, and the Drones to be but the female; but such that in the time of Hony-making, they punish them so sharply after they haue eiected them from possession first, so that afterwards they put them to death, I can hardly be endued to beleue that the drones are but the female kind, considering that one thing would eclipse and ouercast all those resplendent vertues which all men know to be in Bees, to deale thus cruelly with their Parents. To what vse therefore serue they in hiues? Seeing *Virgill* in the fourth booke of his *Georgiks* thus describeth them;

Immunisque sedens aliena ad pabula fucus.
That is to say;
The Drone as free and bold doth sit,
And wast of others food commit.

Where *Festus* taketh *Immunis*, for lazy, idle, vnseruiceable, vnprofitable, and such as are nothing worth, except perchance after the guise of wicked men, they so serue their owne turnes, as to liue by the sweat of other mens labours, and to bring out of order, or vterly seeke to ouerthrow the whole frame of the common wealth.

But the most approoued Authors set downe diuers good vses of drones. For if there be

be but a few of them among the Bees; they make them the more carefull about their affaires, and to looke more dully to their taske: not by their good example, (for they liue in continuall idleness) but because they might continue their liberality towardes strangers, they worke the more carefully in their Honny-shope. And (if *Bartholemeus* doe not deceiue vs) these Drones bee not altogether idle: but they imploye themselves about the building of the Kings House, which they make large, stately, and very sumptuous in the higher and middle part of the Combes, being very faire to see too in respect of their couering.

So then they are but lazie, in respect of Hony-making and gathering: but if you looke toward their Art or science of building, they are to be accounted excellent deuisers of the frame and chiefe Masters of the whole worke. For as the Bees do fashion out the combs of the Drones nigh the Kings Pallace: so againe, for the like counterchange of kindnes, the Drones are the sole inuentors, and principall work-masters of the Kinges Court; for which cause both they and their off-spring, kinsfolkes, and friends, (if they haue any) are bountifullly rewarded of the whole stocke of Bees, by giuing them frankly & freely their diet and maintenance which costeth them nothing.

The Lockers or holes of the vp-growne Bees, are somewhat to large, if you respect the quantity of their bodies, but their combs lesser; for those they build themselves, & these other are made by the Bees, because it was not thought couenient and indifferent, so great a portion of meat to be giuen to such vile labourers and hirelings, as was due to their own Sons and Daughters, and those that are naturally subiects.

Tzetzes, and some other Greekes doe besides affirme, that the Drones are the Bees Butlers or Porters to carry them water, ascribing moreover to them a gentle and kindly heat, with which they are said to keepe warme, cherish and nourish the young breede of the Bees; by this meanes as it were, quickning them, and adding to them both life and strength.

The same affirmeth *Columella* in these wordes. The Drones further much the Bees for the procreation of their issue, for they sitting vpon their kind or generation, the Bees are shaped and attaine to their figure, and therefore for the maintenance, education, and defence of a new yssue, they receiue the more friendly entertainment. And *Pliny lib. 11. c. 11.* differeth not from him. For not onely they are great helpers to the Bees in any architectonicall or cunning deuised frame: (as hee saith) but also they doe good in helping and succouring their young, by giuing them much warmth and kindly heat, vvhih the greater it is (vnlesse there be some lacke of Hony in the meane space) the greater will the swarme be.

In summe, except they should stand the Bees in some good stead, the Almighty would neuer haue enclosed them both in one house, and as it were made them freemen of the same City. Neither doubtlesse would the Bees by maine force violently breake in vpon them, as being the Sworne and professed enemies of their common-wealth, except when their slavish multitude being to much increased, they might feare some violence or rebellion, or for lacke of provision: at which time who seeth not, that it were farre better the Maister Worker-men, free Masons, and Carpenters might bee spared, then the true labouring Husbandman, and tiller of the Earth? Especially since that missing these, our life is endangered for lacke of meate, and other necessities, and those other for a time we may very well spare without our vndoing, and for a need, euery one may build his owne lodging. But as they be profitable members, not exceeding a stinted and certaine number, so if they be to many, they bring a sicknesse called the Hiue-cuill, as well because they consume the food of the hony-making Bees, as for that in regard of their extreame heat, they choke and suffocate them.

This disease is by the Authour of *Geoponicon* thus remedied. Moistn with Water inwardly the lidde or couering of their Hiue, and early in the Morning opening it, you shall finde Drones sitting on the droppes that are on the couers, for being glutted with Honny, they are exceeding thirstie, and by that meanes they vvill sticke fast to the moyst and Deuie places of the Couer: So that vvith small adoe, you may either

either destroye them quite; or else if you please, take away what number you list your selfe. And if you will take away withall their young, who are not yet winged, and first pulling off their heades throw them among the other Bees, you shall bestow on them a very welcome dinner. But what the dreaning of Drones portended, and what matter they Minister in the Hieroglyphicall Art, let *Apomafueris* reueale and disclose out of the Schooles of the *Egyptians* and *Persians*. I thinke I haue discharged my duty, if I haue set downe their true Vses, true Nature, generation, degeneration, description, and names.

Of Bees called theecues.

Fur in Latine, or Theefe in English, is by *Aristotle* called *Phoor*, of *Hesychius* *Phoorios*: from whence I take the Latine word *Fur* to be deriued. Some haue thought that theecues are one proper sort of Bees, although they be very great, and blacke, hauing a larger belie or Bulke then the true Bee, and yet lesser then the Drones, they haue purchased this theecuish name, because they doe by theft and robbery deuoure Honny, belonging to others, and not to them. The Bees do easily endure, and can well away with the presence of the drones, and do as it were greete and bid one another welcome, but the Theecues they cannot endure, in regard that the Bees do naturally hate them, for in their absence the Theecues priuily and by stealth creepe in, there robbing and consuming their treasure of Honny, so greedily and hastily (without chewing) swallowing it downe, that beeing met withall by the true Bees in their returne homewards, & found so vnweildy by means of their fulnesse, that they cannot get away, nor be able to resist, but are ready to burst againe, they are feuerely punished, and for their demerites by true Iustice put to death. Neither thus onely do they prodigally consume & spend the Bees meate, but also priuile breed in their cellcs, whereby it often commeth to passe, that there are as many drones & Theecues, as true and lawfull Bees.

These neither gather Hony, nor build houses, nor help to beare out any mutuall labor with Bees: for which cause they haue Watch-men or Warders appointed to obserue and ouersee by night such as are ouerweatied by taking great and vndefatigable paines in the day time, to secure them from the Theecues and Robbers, who if they perceiue any Theefe to be stolne in a doores, they presently set vpon him, beate, and either kill him outright, or leauing him for halfe dead, they throw him out. Oftentimes also it happeneth, that the Theefe being glutted and ouercloyed with Honny, cannot fly away or get himselfe gone in time, but lyeth wallowing before the Hiues entrance, vntill his enemies either in comming forth or returning home do so find him, and so with shame discredit and scoffing-scorne slay him.

Their vses.

Aristotle appointeth no office, charge or businesse to the Theefe, but I thinke that he is ordained for this end, that he might be as it were a spur to prick forwards, to whet and quicken the courage of the true Bees, when the other offer them any iniury: and to stirre and encourage them to a greater vigilancy, diligence, and doing of right and iustice to euery one particularly. For I cannot see to what other purpose Thieues should serue in a Christian common-wealth, or what vse might be made of such as lie in waiglit to do displeasure, and practise by crafty fetches, Ambushes, and deceitfull treacheries, to wound their Neighbours, either in their estimation, credit, or goodes. Thus hauing at large discoursed of the lesse hurtfull and stinging sort of Bees, I will now apply my selfe to a more furnish, testy, angry, Wasplish, and implacable generation, more venemous then the former, I meane Waspes and Hornets.

OF

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OF VVASPES.



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Waspe of the Chaldeans is tearmed *Deibrane*: Of the Arabians *Zambor*. Of the English-men a *Waspe*. Of the Germans *Eine VVespe*. Of the Belgies *Harsel*. Of the Gothes *Bool Geringh*. The common people of Italy tearme it *Vespa*, and some of them do vsually call it *Muscione*, and the Bononians *Vrespa*. The French *Guespe*. The Spaniards *Abispa*, and *Vespa* imitating the Latines, who call it *Vespa*. The Polonians *Ossa*. The Slaunians *Wess*. The Hungarians *Paras*. *Calepine* saith that it is called *Vespa*, *qui vesperi muscas venatur in cibum*. The

D. Bonham.

Greekes do also name them diuersly, for commonly they are called *Sphekes*. The Scholiast of *Nicander* calleth them *Lucospades*, and *Suidas* *Delides*, & *Delishes*. Of *Hesychius* *Auletaj*, and *Passaleres*, and *Gaza* nicknameth them *Authrenaj*: for these ought rather to be called Bees: *Eustathius* deriueth *Tous spekas*, *apo Tes diasphaggon*, because they seeme to bee so much cut-asunder in the Waist or middle, as that they seeme to gape and to be cleane clouten asunder, as by the figure here set before your eyes you may plainly perceiue. A VV aspe is a kinde of insect, that is, swift, liuing in routes and companies together, hauing somewhat a long body encircled, with with foure membranous wings, (where of the two former are the greatest) without bloud, stinged inwardly, hauing also fixe feete, and a yellow colour, somewhat glistering like Golde, garnished with diuers blacke spots all ouer the body in forme of a triangle. W hereupon peradventure *Pollio* would needs haue it called *Diachryses*.

The body of a Waspe seemeth to be fastened and tyed together to the middest of the breast, with a certaine thinn fine thread or line, so that by meanes of this disioyned, and not well compacted composition, they seeme very feeble in their loines, or rather to haue none at all. W hereupon *Aristophanes* the Greeke Poet, in his Comedy, entituled *Sphekes* or VV aspes, tearmeth all those Maids which are fine, slender, and pretty small in the waist, *Spherodeis*, resembling them to Waspes, as if one should call them Waspe-waisted-wenchies, whom *Terence* very quaintly and elegantly tearmeth *Iunceas*, that is, slender, long, and small, like to a Bulrush. I thinke that all the whole pack of them haue stings in general, although I am not ignorant that some Authors hold the contrary, affirming that the breeding female VV aspes doe want them: but thus much I can say of my owne knowledge, that on a time finding a VV aspes nest, and killing them euery one by pouring hot sealding liquor into their holes, because I would boult out the truth, I plainly perceiued by long viewing of their bodies, that there was not one of them all but hadde a sting, either thrust out evidently, or closely and secretly kept and couered. So that:

*Quid nobis certius ipsis
Sensibus esse potest, quam vera ac falsa notemus.*

In English thus;

*What can more certaine be then sense,
Discerning truth from false pretence.*

They make a sound as Bees do, but more fearefull, hideous, terrible, and whistling, especially when they are prouoked to wrath; from whence *Thucydides* fetcheth this proverb, *Sphex bomboom testigos enantion*, that is, *Scilicet obstrepitans arguta vespa cicadit*: and this old said saw may well be applied to those who being themselves vnlearned, will not stick to cry out, exclaimie, and procure trouble to those that be more learned: or to such as be weake, feeble, and impotent persons able to do nothing, that will offerto contend with their betters and superiors with their brawling speeches, and spitefull raylings. And this latine proverb carrieth the same sense, *Catulus leonem adlatrans*.

Lucres. m.

In Hoedeporin.

If you will haue the gifts and ornaments of their minds described, you must consider that

that a Waspe is a creature that liueth in companies together, one with another, subiect to a ciuill gouernment vnder one King or Ruler, industrious, mutuall friendes one to another, ingenious, crafty, subtle, quicke, and cunning, of a very quarrellsome nature, and much subiect to anger and testinesse. This is a good Argument of their ciuill and politicall manner of life, in that they liue not solitarily in a desert or Wildernesse where no man keepeth, but they build for themselves a City, both excellent and admirable for the notable buildings and houses in it, where they spend their time (for the most part) according to the mutable and neuer fayling lawes of Nature, obseruing and keeping euer the Golden meane, as well in their daily taskes, as in their dispositions and affections of mind.

Besides, they are gouerned with a kingly, not with a tyrannicall gouernment, (as *Aelianus* saith) although by nature they are great fighters, eger, boysterous, and vehemently tempestuous: and he is led to say this, because their Dukes or generals are stinglesse, or rather hauing stings as their Subiects, they will not vse the same to the hurt of their inferiours, by thrusting it forth, or striking in passion.

Now although they be twice so great, and harder or rougher then the other Waspes, yet are they not vnurnished of the vertue of patience and clemency, or gentle and debonaire behauiour, by which meanes they keepe in order, and containe in their lists, as it were by gentle language, their vnruely rout, and mutinous companies. There is no man but will confesse, that this is an euident token and Argument of their mutuall loue, and great good liking which they bear one to another: for whosoever dare be so knock-hardy as to come neere there houses or dwelling places where they haue to do, and to offer any violence or hurt to the same, at the noyle of some one of them, all the whole Swarme rushest out, being put into an amazed feare, to help their fellow Cittizen, and doe so busily bestirre themselves about the cares of their molesters, as that they send them away packing with more then an ordinary pace, and if we will credit *Aelianus*. The *Phasclites* in times past were constrained to forsake their City, for all their defence, munition, and Armour, onely through the multitude, and cruell fiercenesse of the Waspes, wherewith they were annoyed.

Againe, this manifestly proueth, that they want not a harty and fatherly affection, because with more then heroycall courage and intvincible fury, they set vpon all persons, of what degree or quality soeuer, that dare attempt to lye in wait to hurt or destroy their young breede, no whit at all dreading *Xerxes*, *Pyrrhus*, *Hector*, *Achilles*, or *Agamemnon* himselfe, the Captaine generall of all the whole *Gracians* if he were present. Yea the Diuine Poet *Homer*, in 12. *Lib.* of his *Iliades*, when hee would expresse the haughty and generous spirits of the Greekish Chiefestaines, hee likeneth them to Waspes in these wordes, *Spekesin ajoleis eradien kai Thumon echousaris*, that is, hauing the harts and stomacks of Waspes, when they are to fight for their priuate dwellings, their deare Progeny & of-spring. The loue that Bees carry to their issue is great, but it cannot be greater then that of waspes, neither can they haue a greater promptitude, alacrity, or desire to defend their young ones, if they be any way offended by passengers. Which thing *Homer* in his *Iliads lib. 12.* insinuateth by the example of the chafing God *Jupiter*, who took it marueylous angry, and much repined at the sturdy stomacks of the *Gracians*, adding that the Greeks did defend themselves as valiantly, and endured the shock and assault of their enemies, as euer Waspes or Bees would in defence of their children or issue: in these verses following;

Non enim ego putari heroas Achinos
Sustentaturos nostrum robur, & manus innictas
Illi autem quasi vespa acres atq; apes,
Qua nidos faciunt ad viam puluerulentam,
Neque deserunt caua domum: sed expectantes,
Viros venatores pugnant pro filijs.

That is to say;

I did not thinke our noble *Grasian* Lords, could beare
Our force, and with vnconquered hands maintaine

Our

Our right: but they like Waspes and Bees deuoyde of feare,
Which by high-ways their houses vse to frame,
Doe not forsake their hollow dusty homes,
What ere they be that come to hunt them out:
Fighting with valour, (not fearefully like Drones)
To rid their young ones both from death and doubt.

Besides this, they further builde for them very large dwellings, with Chambers and
floores, in a round and orbicular forme, with roomes one aboue another, finely and witi-
tily compacted, so that there is space enough of ingresse and regresse, and very defensible
against all windes and weather, and yet their nests or houses, are not all made after one
fashion, but very different, some of them representing a Harpe, some made much after
the fashion of a Pearre, a Toadestole, a Bottle, or budget of Leather, and some like a stand-
ing cuppe with handles.

Some affirme, that the matter of their Combes is confused, rude, and disfauouredlie
heaped vppc, full of barke and sand, but I could neuer as yet see it otherwise then light,
slender, and thinne like paper, dry, transparent, gummy and thinne, as though it were
thinne leaues of gold, shaken very easily hither and thither with the wind, and rising ma-
ny times from the foote or foundation very small, and broad about like vnto a top. The
place of this their building, is thought to be diuers, and much different for some respects.
For if they haue lost their Duke or principall Leader, then doe they make them nestes of
clay in the high holes of walls and hollow Trees; and as some say (although hitherto I
could neuer see it) they make vvaire there also.

But in case they haue a Generall or Duke, then they make their nestes vnder the eath,
their Cells or Chambers being formed with fixe angles or corners, much like vnto Bees.
They make their Combes round, much after the fashion of a broad Toadestole, from
whose centers there goeth forth as it were a short stalke or tying, by which the Combe
cleaueth, and is fastened hard to the earth, or some Tree, or peraduenture to some other
Combe. They haue such a tender care ouer their females, (especially at such time as they
are great with young,) and suffer them so much to haue their owne wills, as they will
neither permit them to take any paynes abroade for their liuing, nor yet to seeke for their
meate at home: But the males flying about, (like good Purueighers,) bring all home to
their owne dwellings, thereby as it were strictly enioyning the femalls to keepe themselves
within dores.

All which fore-cited particulars, if a man would dulie enter into consideration of them,
hee must needs confesse, (will hee nill hee) the admirable industry, diligence, wit, pru-
dence, Art, sweat, and labour that is in these poore vermine. Their naturall inclination
to anger, and the hastic furnisshesse of Waspes, not onely Cockes, which doe scratch and
scrape vppc with their spurs their nests, doe finde implacable, but euen all other distur-
bers and prouokers; From whence (I take it) that prouerbe hath sprung, *Spekian erithizein*,
which the Latines, as *Plautus* almost in the same sence vseth, *Irascere crabrones*:
For *Crabro* among the Poets, is vsed sometimes for a Hornet, and other-whiles for a
Waspe.

In like manner, *Clemens Alexandrinus*, *Stromaton 2.* when he would expresse and de-
clare the foulnesse and abhominable hurt of such sinnes that doe lye in waite, as it were
to deceiue, and watch to doe displeasure to the life of man, hath these wordes, *Floutoi gar*
(inquit) *oi antagonistai pacheis koj Olimpicoi*, *Spekon hos eipein eisi drimuterai, kai mallista*
bedone. That is, these fatte, dull, grosse and Olimpicall enemies of ours, are worse then
Waspes, more cruell and displeasing, and especially sensuall and worldly pleasure. Yea,
whosoever dare aduenture to challenge into the fildes this hardie and couragious little
creature, hee shall (I dare be bolde to say) but *Cadmeam victoriam reportare*, loose more
then hee shall get, whet his sword against himselfe, and returne home by weeping crosse,
considering that besides the noblenes of their stout stomacks, and armed stinges, they are
withall so stiffe and obstinate, as that they will neuer giue ouer.

I.

They

They are also in their first breeding, stocke, sexe, place, feeding, and manner of labour. *Isidore* sayth, (although perhaps not so true) that Wasps doe first proceed from the rotten carcases of dead Asses: for all holde opinion, that the blacke Flies called Bees, doe take their originall from them. But I am rather moued to thinke, that they were first bredde from the dead bodie of some warlike and fierce Horse, and so also thinke *Pliny*, in his eleuenth booke & twentieth chapter. And the *Græcians* haue vsually this famous and vulgar verse in their ordinary talke.

*Hippoi men spekon genesis, Tauri de melisson,
Equi enim vesprium generatio, Tauri vero Apum.
In English thus;
Wasps doe first come from Horses, and Bees are bred from Bulls.*

And surely, their incredible swiftnesse in their flight, their ardent and burning desire they haue to fighting, are sufficient inducements to moue me to thinke, that they tooke their first beginning from some gallant Horse, and not from Asses, Oxen, or Cowes, & much lesse from the fearefull Deere. For dame Nature hath sildome beene so indulgent and friendly to any one beast besides an horse, as to excell both in swiftnesse of pace, quicknesse of spirit, courage of stomacke, and magnanimity. And I rather leane to this side, because els I doe not know what fence I should giue to that *Aristotelean* prouerbe;

*Chairete aellopodoon thugateres ippon,
Salute volucripedum filia Equorum:
Which may be englified thus;
All hayle yee daughters of swift-footed Horses.*

For besides the truth that lyeth in the bare wordes, I take the morrall of it to be vttered as a wittie checke, or a figuratiue flout, conceitedly to rebuke & hit in the teeth, those shrewd women, curst and scolding wiues, which are so peeuisht that they will not be pacified, who are like vnto waspes in their fullen displeasent humours, tempestuous madnes, and pelting chafe.

Some waspes doe proceede from the stinking carcasse of a Crocodile, if wee may giue any credite to the Egyptians and their fellowes; and for that cause, when they imagine or thinke a waspe, they paint and draw out the shape and forme of a Crocodile or a Horse. From hence *Hierom Cardan* would make this collection, that of euery corrupted liuing creature, another doth proceede: which in my conceit is very absurd and against all reason. For this beeing granted, the generation of waspes would be infinite, and daily experience would read a Lecture of contradiction against him, vpon the progresse of Nature's workes. Many times waspes doe breede by the mutuall company of the male & female together, which though *Atheneus* counteth but a fable, yet for all that, sith the Philosopher doth plainly tell vs, that hee hath beene an eye-witnes to the same, (as in his first booke *De generat. Animal. cap. 16.* and in his ninth booke *De histor. Animal. cap. 41.*) I will wholly incline to his iudgement. But what manner of beginning they haue by ioynning together, and how it is perfired & accomplished, let vs a little lend our listening eares to *Aristotle*, and *Pliny* his Interpreter.

The Princes or Ring-leaders of the waspes, when they haue made choyce of a fit place for themselves vnder the earth, either in the holes, chincks, or clefts of the Rockes, or in thatched houses, (as I haue often scene) there they make there combs in the beginning of Sommer, fashioning their small cells with foure little dores, wherein small wormes do breede, who when they are more growne, they make yet other greater dores or hatchies, and then againe, when theyr young are at the greatest, they make others, so that towards the end of Autumne, you shall find many, and those very large nestes: wherein their principall Commander doth breed, not with euery waspe indifferently, but onely with those of his owne race and princely linage. They are bred in the most eminent and highest place of the waspe-nest, like vnto great wormes, their celles being foure or five in number, close

ioyned

ioyned and couched together, for otherwise they would encrease after the same fort in all respects as the common waspes doe.

This extreme is onely in the small wormes, and their young increafe remaineth immouable without any stirring before they be able to flye, and whilst they are couered as it were with a thinne membrane, and yet in the same season of the yeere, and in the space of one day, you shall manifestly perceiue a great difference: for one flyeth out, another kicketh still as it were in the shell, another rolleth and tumbleth, and a fourth cannot stir once. All these haue their beginning and increafe for the most part in Autumne, not in the Spring, and specially in the full of the Moone. This one thing here is to be noted, that waspes doe not swarme, and that in Sommer time they are subiect to Kings, and in Winter, *Quintus Metellus* the females regiment, or *Muliebri imperium* preuaileth. And when they haue enuyed and repayed their issue with a great supply, & charitably be frosh and lusty, the Empire againe returneth to the Masculine kinde, and yet it is but a short, brittle, and ruinous Empire, not able to beare vp it selfe, although by Nature's immutable designe orderly ruled and rightfully governed.

Aristotle saith that it is not likely that the young waspes are brought forth as a broode, because they be so great in bulke, as that in reason it should not seeme probable, that so small a flye as a waspe, should haue such greatly young ones. But this is a bare & weakereason, not becomming the dignity of so great a Philosopher. For what can any man alleadge to the contrary, why Nature in a lawfull birth and breeding, should not as soone and as speedily finish, and make to grow and increafe, as shee doth in generation that proceedes of ruggnes or corruption, which I hold to be but illegitimate. Let vs but call to minde young birds, in how short a time after they be out of the shell, they be feathered, they be able to goe, to eate, yea quickly increased in strength, and growing to theyr full grounds, so that they are in their full flower ere one be aware. All which when one hath thoroughly considered, he will easily iudge, that famous Philosopher *Aristotle*, so haue relyed vpon a weakere proppe, hauing scarce probability to stand on his side for the maintenance of his opinion. His credit, therefore, at this time must not be sufficient to barre vs the liberty of contradicting him.

The same *Aristotle*, the monarch of our moderne learning, saith, that the small wormes of waspes, before they haue any wings at all, are some-what long, not much unlike those wormes which *Hippocrates* calleth *Enlai*, that breede in flesh called (as I iudge) maggots, but in our country Gentiles: & these waspish wormes are somewhat white, knowne and easily discerned by their stirs or dashes, the hinder part of their body being very thicke and grosse, hauing a black list or line running along their backs, without feet, nor creeping, but rolling & tumbling themselves this way & that way confusedly. When they haue disbursed themselves of their breed, they close vp their cells with a certaine thin small skinnie, which againe beeing broken when they come to any perfection or growth, they get theyr selues out of dores into the cleere light, & at two daies end will be able to flie round about.

The Philosopher maketh two kinds of waspes, the one wild & fell, the other more mecke and quiet. The wilder sort is sildom scene, for they liue & breed in mountaines & woods, in Oke trees, & not in the earth, and this kind is greater, blacker, more diuersly coloured, & stingeth more cruelly then the other. After they haue liued one whole yeere, they are seene to flie away, if in the winter the tree be cut downe. These kinde of waspes I did once see in a wood in Essex, where going vnwarily to gather simples with another Physitian, & offending one of his furnish generation, the whole swarme of them presently rushed forth about mine eares, & surely had I not had in my hand some sprigs or branches of broome for my defence, I had vndoubtedly payde deere for this my vnadvisednes, if it had not cost me my life, for they pursued me in euery place of the wood, with a vehement rage for a long season, insomuch that I was faine to take me to my heeles, & so to seek to saue my selfe from further danger. And if our owne countryman *Sir Francis Drake* himselfe had beene there, although hee was (as *Meteramus* a stranger, (and so vnpartiall) in his *Belgick Historie* right truly obserued,) *Omnium ducum nostre seculi fortissimus et farnosissimus*, yet I make no doubt, but he would haue taken my part, and beene a companion with me in this my fearefull flight.

Some of these vvaspes, as well those of the cruellert kinde as those of the gentler, doe lacke a sting, (or rather I thinke they vse it not.) Other some againe of both sorts, are furnished with stinges, and those that want them, are euer the lesser and weaker, neither reuenging themselves any way, nor offering to make resistance. Contrariwise, those who haue stinges are greater, stronger, more quarrellous, contentious, stubburne and eager. Some account these the males, and those other stinglesse to be the females. Many of those which haue stinges, doe for-goe and quite lose them when W inter draweth on, as I haue made reckoning, but it was neuer my hap to see this, (saith the Philosopher, in his 9. booke *De hist. animal. capit. 41.*)

If you catch a Waspe, holding her fast by the feete, suffering her to make her vnsall humming sound, you shall haue all those that lacke stinges presently come flying about you, which the stinged waspes neuer are seene to do. Therefore some hold this as a good reason to proue, that the one should be the male, the other the female. Both these sorts, both wilde and vvwilde, haue bene seene to couple together after the manner of Flies. Besides, (in respect of sexe) both kinde of waspes are deuiled into Capitaines or Ringleaders, and into labourers, those former are euer greater in quantitie, and of more calme disposition; these other, both lesser, more froward, testie, peeuish, and diuers. The males or labourers, neuer liue one whole yeere full out, but all of them die in the winter time, which is euident by this, because in the very beginning of cold weather, they are as it were frozen or benumbed, and in the depth or midst of hard winter, a man shall hardly or neuer see any of them.

But yet for all that, their Dukes or principall Chieftaines, are seene all the winter long to lye hidde in their lurking holes vnder the earth: and indeed many men when they plowed or broke vpp the ground, and digged in winter, haue found of this sort. But as for the labouring waspe, I neuer as yet heard of any that could finde them. Theyr Principall or Capitaine, is broader, thicker, more ponderous and greater then the male waspe, and so not very swift in flight, for the weightines of their bodies is such an hinderance to them, that they cannot flie very farre: whereby it commeth to passe, that they euer remaine at home in their hiues, there making and deuising their combs, of a certaine glutinous matter or substance, brought vnto them by the worke-waspes: thus spending their time in executing and dooing all those duties that are meet, in their Cells.

Waspes are not long liued, for theyr Dukes (who liue longest,) doe not exceede twv yeeres. And the labouring, that is the male waspes, together with Autumne, make an end of their dayes. Yea which is more strange, whether their Dukes or Capitaines of the former yeere, after they haue ingendered and brought forth new sprong vp Dukes, doe dye, together with the newe waspes, and whether this doe come to passe after one & the selfe-same order, or whether yet they doe and may liue any longer time, diuers men do diuersly doubt. All men hold the wilder kind to be more strong of nature, and to continue and hold out the longer. For why, these other making their nests neere vnto common high-ways and beaten paths, doe liue in more hazard, lye open to diuers iniuries, and so more subiect to shortnes of life.

The brouity of their life, is after a sort recompenced, and some part of amends made by the rare clammy glewishnes of the same: for if you seerate their bulkes from the head, & the head from the breast, they will liue a long while after, and thrust out their sting almost as strongly as if they were vndeuidable, and free from hurt and deathes harme.

Apollonius calleth waspes *Omeboroi*, and *Aristotle*, *Meloboroi*, although they doe not onely feede on rawe flesh, but also on pearces, plummes, grapes, reysins, and on diuers and sundry sorts of flowers and fruites; of the iuyce of Elmes, Sugar, Hony, and in a manner of all things that are seasoned, tempered, made pleasant, or prepared with cythet of these two last rehearsed.

Pliny in his 11. booke *capit. 53.* is of opinion that some waspes, especially those of the wilder & feller kind, do eate the flesh of Serpents, which is the cause that death hath sometimes ensued of their poysonous stinging. They also hunt after great flies, not one vvhit sparing the harmelesse Bees, who by their good deedes haue so well deserued. According to the nature of the soyle & place, they do much differ in their outward forme & fashion of

of their body, and in the manner of their qualities and dispositions of their mind: for the common waspes beeing acquainted, & familiarly vsed to the company of men & beasts, are the gentler, but the Hermites and solitary waspes, are more rude, churlish, and tempestuous: yea *Nicander* termeth them *Olaus*, that is, pernicious. They are also more vnhappy, dangerous, and deadly in very hote countries, as *Ouidius* reporteth, and namelie in the W est-Indies: where both in their magnitude and figure, there is great difference betwixt theirs and ours, so that they are accounted farre more poysonous & deadly, then either the English, French, Spanish, or Barbarian waspes. Some of these dangerous generation doe also abound in exceeding cold Countries, as *Olaus Magnus* in his 22. booke telleth vs.

Their vse is great and singuler: for besides that they setue for foode to those kinde of Hawkes which are called Kaistrells or Fleingalls, Martinets, Swallows, Owles, to Brocks or Badgers, and to the Camelion: they also doe great pleasure and seruice to men sundry wayes, for they kill the *Phalangium*, which is a kind of venomous Spyder, that hath in all his legges three knots or ioyns, whose poyson is perilous and deadly, and yet waspes doe cure their wounds.

Raynard the Foxe likewise, who is so full of his wiles and craftie shifting, is reported to lye in waite to betray waspes after this sort. The wille thiefe thrusteth his bushie tayle into the waspes nest, there holding it so long, vntill hee perceiue it be full of them, then drawing it flylie forth, he beatech and smyeth his tayle-full of waspes against the next stone or tree, neuer resting so long as hee seeth any of them alie; and thus playing his Foxe-like parts many times together, at last hee setteth vppon their combs, deuouring all that he can find.

Pliny greatly commendeth the solitary wasp to be very effectuall against a Quartaine-Agüe, if you catch her with your left hand, & tyeor fasten her to any part of your body, (alwayes provided, that it must be the first waspe that you lay hold on that yeere. *Mizaläus memor. Cent. 7.* attributeth great vertue to the distilled water, and likewise to the decoction of common waspes, affirming expressly, that if any part be there-with annoynted, it straightwayes causeth it to swell monsterously, and to be puffed vp, that you would imagine them to be sicke of a Dropic: and this course crafie-drabbes & queanes vse to perfwade their sweet harts, that they are forsooth with child by them: thus many times beguiling and blinding the eyes of vvarie and expert Midwiues. Wherevpon we may very confidently conclude, that their poyson is very hote, flatuous or windie. Some do prole after waspes, and kill them by other sleights & deuises. For when the Labourers do much vse and frequent elmes, which they doe very often about the Summer solstice, to gather from them some gummy and clammy matter, their Dukes and Princes beeing at home, not standing still, but feeling themselves to their busines or trade, and helping to hatch vp their young, they are suddenly choked with the fume of Brimstone, Garlicke, the branches of Coleworts, or other pot-herbes, or els by breaking downe & ouerthrowing their combs, they die through famine.

VVhen you are minded to defend the Bees from the inuasion and spoyle of waspes, you must sette a pottle with some peeces of flesh in it neere the Hiue, and when the waspes (in hope of some prey) are entered, suddenly clappe ouer the couer, and so destroy them, or else by pouting in some hot water at the toppe, you may scald them all to death in the pot. In like sort, some doe gently breath vppon Raisins, fruites, Sugar, Hony, Oyle, by which, cyther the waspes are chased away, or by tasting the oyle doe die. And againe, some doe mixe corrosiues with Honie, (as for example, *Sublimate*, *Vitrioll*, *Auripigmentum*, &c.) that they by taking this venomous or poyson-infected drinke, may suffer condigne punishment for their intemperate and insatiable gluttony.

Of the stinging of vvaspes, there doe proceede diuers and sundry accidents, pasions and effects, as payne, disquieting, vexation, swelling, rednesse, heate, sweatings, disposition or will to vomit, loathing and abhorring of all thinges, exceeding thirstinesse, & now and then fainting or swooning; especially when after the maner of venomous creatures, they haue infected their stings cyther by tasting the flesh of some Serpents, or by gathering their foode from venomous plants.

I will nowe sette before your eyes and eares one late and memorable example of the danger that is in VVaspes, of one *Allens* ywife, dwelling not manie yeeres since at *Lowick* in *Northamptonshire*, vvhich poore woman resorting after her vsuall manner in the heate of the Sommer to *Drayton*, the Lord *Mordants* house, beeing extreemely thirstie, and impatient of delay, finding by chaunce a blacke Iacke or Tankerd on the table in the Hall, she very inconsiderately and rashly sette it to her mouth, neuer suspecting or looking what might be in it, and suddainly a VVaspe in her greedinesse passed downe with the drinke, and stinging her, there immediatly came a great tumour in her throate with a rednes, puffing and swelling of all the parts adiacent; so that her breath beeing intercepted, the miserable vvretch whirling herselfe twise or thrise round, as though shee had had some vertiginie in her braine, presently fell downe and dyed. And this is knowne for a truth, not onely to me, but to most of the inhabitants there abouts, being as yet fresh in their memories, and therefore their authorities as I take it, is vnreprovable.

Now, for feare least I should loose my selfe in this troublesome and vast Ocean of Natures admirable fabricature, I wil now discourse of such medicinall meanes, as will defend from their furious malice. The vertue of Mallowes, and of *Althea*, (called Marsh-mallowe) is norable against the prickings of VVaspes. For the softest and most emollient herbe, is applyed as a contrary to a warlike and hurtfull creature, whose iuyce beeing annoynted with oyle, cyther abateth the rage of vvaspes, or so blunteth and dulleth theyr sting, that the paine is not very sharpe or byting. *Pliny lib. 21. capit. 171.* And of the same mind is *Auizen*: VVaspes (saith he) will not come neere any man if he be annoynted with oyle and the iuyce of Mallowes. For as a soft aunswere doth *frangere iram*, and as the Gracians haue a saying; *Edus Megiston estin orges, pharmakon logos*: So also in naturall Philosophy we see, that hard things are quailed, and their edge euen taken off with soft and suppling: as yron with a fine, small, and soft feather, the Adamant stone with blood, and the stinge of vvaspes, Hornets and Bees, with oyle and Mallowes.

What is softer then a Caterpillar? and yet if *Actius* credite be of sufficiencye, the same beeing beaten with oyle, and annoynted vpon any part preferueth the same from the woundes and stinges of vvaspes. And of the same vertue is the herbe called Balme, being stamped and mixed with oyle. The same symptomes or accidents doe follow the sting-
ing of VVaspes, as of Bees, but farre more painefull, and of longer continuance, to vvitt, rednesse, intollerable paine, & Apostumes. And if any be strooken of the Orange or yellow coloured vvaspes, especially in a sinowie or some sensible part, there will followe a convulsion, weaknes of the kees, swoounding, yea, & sometimes death, as before I haue touched.

Against the stingings of vvaspes diuers medicines are prescribed by Phisitions, but I will speake of such onely as I haue made prooffe of, and such as are confirmed by long experience. *Gilbert* the Englishman, saith, that vvaspes beeing bruised and applyed to the place affected, doe cure their owne woundes very strangely. The same vertue peraduenture, not onely the Scorpion, but the greater part of Insects haue, if any one would make any diligent tryall thereof. If a man be stinged of any venomous vvaspes (which is easily knowne by the blewnes of the place, madnes, raving and fainting of the partie, and coldnesse of the hands and feete) after you haue giuen him inwardly some *Alexipharmacall* medicine, the place agrieved must be launched, or rather opened with a Cauterie, so beeing thus enlarged and opened, the venome must be well sucked out, and the paring or sha-
uing of that earth wherein the waspes build their nests, must be wrought & kneaded with Vineger, and so applyed like a Cataplasme.

A plaister also made of VVillow-leaues, Mallowes, and the combe of waspes, is verie medicinable for the same, as by the counsell of *Haly Abbas* I haue experimented. The English-Northerne-men, doe prepare most excellent emplaister woorth gold, against all stinges of waspes, onely of that earth whereof their Ovens are made, hauing vineger and the heads of Flyes commixed therewith. Let the place be very well rubbed with the iuyce of Citrulls, & withall, let the partie that is pained drinke of the seed of Margerom beaten to powder the quantity of two drammes: or thus. Take of the iuyce of Margerom two ounces, of Bole Armony two drammes, with the iuyce of vnripe Grapes so much as is sufficient,

sufficient, make an emplaister. Another. Annoynt the place with the iuyce of Purcelane, Beetes, or sweet VVine, and Oyle of Roses, or with Cowes blood, or with the feedes of the Spirting or wilde Cucumber (called *Nolime tangere*) beaten with some VVine. Thus farre *Galen*. Barly Meale wrought vp with Vineger and the Milke or iuyce of a Fig-tree, brine, or Sea water, are excellent for these griefes, (as *Dioscorides lib. 8. Cap. 20.* writeth) if the wound be often fomented, bathed, or soked with any of them. To drinke, giue two drammes of the young and tender leaues of Bayes with harsh wine, and if the part affected bee onely annoynted with any of these, they are much auailable. In like sort the decoction of Marsh-mallows duinke with Vineger and water, are much commended, and
outwardly salt with Calues fat: Oyle of Bayes draweth out the poyson of VVaspes. The leaues of Marsh-mallow (as *Aetius* saith) beeing bruised and applyed, doe performe the same.

The iuyce of Rue or Balme, about the quantity of two or three ounces drunke with wine, and the leaues being chewed and laid on with Honny and Salt, or with Vineger and Pitch, do help much. VVater-cresses, Rosemarie, with Barly meale, and water with vineger sod together, the iuyce of Iuy leaues, Marigolds, the blood of an Owle, all these are very effectuall against the stingings of waspes: as *Pliny lib. 31. Cap. 9.* telleth vs. The buds of the wilde Palme-tree, Endiue with the root, and wilde Timbe being applyed playster-
wise, doe helpe the stingings of VVaspes. After the venime is drawne out by sucking, the place effected must bee put into hot water the space of an houre, and then suddenly they must be thrust into Vineger and brine, and forthwith the paine will bee asswaged, the tumour cease, and the malice of the venomous humor cleane extinguished. *Rhazes* saith, that the leaues of Night-shade, or of Sengreene, do very much good in this case. And in like sort Bole Armony with vineger and *Champhire*, and nuts beaten with a litle vineger and *Castoreum*.

Also take the Combe with Honny applying to the place, and hold the griened place neere the fire immediatly, and laying vnder them a few ashes, binde them hard, & forthwith the paine will bee swaged. *Serapio* saith, that *Sauorie*, or Cressies applyed, and the seed thereof taken in drinke, and the iuyce of the lesser Centory mixt with wine, are very
meet to bee vsed in these griefes, he also commendeth for the same purpose the leaues of Bassil, the Herb called Mercury, and Mandrakes, with Vineger. *Ardoynus* is of opinion that if you take a litle round ball of Snow, and put it into the fundament, the paine will cease, especially that which proceedeth by waspes. Let the place be annoynted with Vineger and *Champhire*, or often fomented and bathed with Snow-water. Take of *Opium*, of the seed of Henbane and *Champhire*, of each alike much, and incorporate them with Rose water, or the iuyce of VVillowes, and laie it vpon the wounded place, applying on the top of it a linnē cloth, first thoroughly wetted in wine. *Iohannes Mesue* (who of some is called *Euangelista medicorum*) prescribeth this receipt of the iuyce of *Sisymbrium* two
drammes and a halfe, and with the iuyce of *Tartcitrons* make a potion. The iuyce also of
Spina Arabica, and of Margerom are nothing inferiour to these forementioned. *Aaron*, would in this griefe haue water Lintells (called by some Duckes meat) to be stamped with vineger, and after to be applyed.

Constantine assureth vs, that *Alcama* tempered with Barley meale and vineger, and so bound to the place, & also Nuts, leaues of vvall-nuts, and Bleetes, are very profitable in this passion. Item, apply very warme to the wound a Spiders web, bruised with a vvhite Onion, & sufficient Salt and vineger, will perfectlie cure it. *Gulielmus Placentinus* will warrant, that a Plate of cold Iron laid vpon the wound, or Lead steeped in vineger, will doe the deed. *Gordonius* counsell is to rub the place with sage and vineger, and afterwards to foment it with water and vineger sod together. *Varignana* would haue vs to apply Chalk in
powder, and inuwardly to take the feedes of Mallowes boyled in vvine, water, and a litle vineger.

Matthiolus much commendeth Sperage being beaten and wrought vp with Honny, to annoint the place. Likewise Flyes beaten and annoynted on the place, vvinter Sauoury, VVater-cresses, with oyle of *Momerdica*, giue most speedie helpe. *Arnoldus Villanouanus* assureth vs, that any fresh earth, especially Fullers earth, is very auayleable, and the herbe
called

Marcellus. called *Poley* vsed as an vnguent, or else Goats Milke. And *Marcellus Empiricus* is not behinde his commendations for the vse of Bullockes dung, to be applyed as a poulteiffe to the stinged part.

These and many others any man ascribe that hath hadde but an easie tast of the infinity of Physickes speculation, for the store-house of Nature, and truly learned Physitions, which way soeuer you turne you, will Minister and giue sufficient store of alexyteriall medicines for the expulsiō of this grife. In conclusion one and the selfe same medicament will serue indifferently for the curation of waspes & Bees, sauing that when we are stung with Waspes more forceable remedies are requyred, and for the hurts that Bees doe vs, then weaker and gentler are sufficient. In the hundreth and ninth yeare before the byrth of our blessed Sauour, an infinite multitude of Waspes came flying into the Market place at *Capua*, (as *Iulius* witnesseth) and lighted on the temple of *Mars*, all which when with great regard & diligence they were gathered together and solemnly burnt, yet for all that they presignified the comming of an enemy, and did as it were foretell the burning of the Citty, which shortly after came to passe. And thus much for the Historic of the Wasp.

OF HORNETS.

The names.



Hornet is called of the Hebrewes *Tsirhab*. Of the Arabians *Zabor*, and *Zabor*. Of the Germans *Eis hornauß*, *Horlitz*, *Froislm*, *Ofertzwuble*. Of the Flemminges *Horfele*. Of the French-men *Trellons*, *Troisōns*, *Fouons*. Of the Italians *Calauron*, *Crabrone*, *Scaraffon*, and *Galanron*. Of the Spaniards *Tabarros* & *Moscardos*. Of the Illirians *Irffen*. Of the Slauonians *Sierszen*. Of vs Englishmen *Horness*, & great waspes. The Gracians cal them *Anthrenas*, and *Anthrenous*, because with their sting they raise an *Anthrar* or Carbuncle, with a vehement inflammation of the whole part about it. The Latines call them *Crabrones* peraduenture of *Crabra*, a Towne so named in the territory of *Tusculanum*, where there is great plenty of them: or it may be they are tearmed *Crambrones* of *Caballus* (a horse) of whom they are first engendered: according to that of *Ouid* 15. *Metamorphos*.

Pressus humo bellator equus Crabronis origo est.

That is to say;

*When war horse dead vpon the earth lies,
Then doth his flesh breed Hornet flies.*

Their description.

Albertus tearmeth a Hornet *Apis citrina*, that is a yellow or Orenge coloured Bee. *Cavdan* laboureth much to proue that dead Mules are their first beginners. *Plutarke* is of opinion, that they first proceed from the flesh of dead Horses, as Bees do out of a Bulls belly: and I thinke that they haue their breeding from the harder, more firme and solide parts of the flesh of Horses, as Waspes do from the more tender or soft. Hornets are twice so gre at as the common Waspes, in shape and proportion of body much resembling one another. They haue foure wings, the inward not being halfe so large as the outward, bee ing all ioyned to their shoulders, which are of a darke, brownish, and of a Chestnut-like colour, these wings are the cause of their swift flight: they haue also sixe feete of the same colour and hew, that their breast and shoulders are of. Their is somewhat long, of the colour of Saffron, their eyes and lookes are hanging or bending downwards, crooked and made like a halfe Moone, from which grow forth two peakes like vnto Sithes or two sickles, nothing varying in colour frō their feet. Their belly is as though it were tied to their shoulders with a very fine thred, the forward and middle part whereof is ouercast with a browne colour, & begirt as it were with a girdle of Saffron. The hinder part is altogether yellow, easily discerned and remarkable for those eight browne prickes or specks, euery

euery one of them being much like vnto a small triangle, besides they haue certain clefts or slits on both sides, both before and behind, by which they can at their pleasure when they list, either shrinke vp themselves, or draw and gather themselves together, and with the same againe lengthen and stretch out their bodies. They haue also neere to their belly on both sides foure blacke spots, and in their taile they are armed with a strong piercing sting, and the same very venomous. They make a sound or a buzzing strange noyse, more hydeous and dreadfull then waspes doe. They are shrewd, fierce, and cruell, quickly angry and wrathfull, and although they liue in companies together, yet notwithstanding they are euer known to be but of an homely, rude, curst, and vntractable disposition and nature, and will neuer be brought by any Art or fashioning to lay aside their vplandish wildenesse, (as some Herbes will doe that are transplanted into Gardēns.)

They are besides this of such a mischeuous malignity and venomous quality, that as some affirme, nine of their stings will kill a man; and three time nine will be able to kill a strong Horse; especially at the rising of the Dog-star and after, at which time they haue a more fiery, hasty, and inflaming nature, and men at that season, by reason of their large exaltation and sending forth of spirits, grow more weake and faint.

And therefore it is no maruaile though in holy Scripture, they are compared or likened to most fierce & cruell enemies, which should put & cast forth the *Cananites*, *Hettites*, and *Cherites*, *Exod.* 23. 28. So likewise *Ouid* in the eleuenth Booke of his *Metamorphos*, hath these words, *Spicula carbonum ardentia*. The burning stings of Hornets: And *Virgill* in the fourth booke of his *Georgiks*, calleth them *Asperima*; most sharp and violent. *Terence* (the most eloquent of all Comickall Poets) in his Comedy intituled *Phormio*, and *Plautus* in his *Amphytrio*, haue this Prouerbe: *Iritati crabrones*, I haue prouoked or incensed the great Waspes to anger: which I suppose they vsed as a by-word against the properties, natures, and froward behaviours of women, who being in their wonted fummish mood, if once you go about to ouerthwart them, or a little to contraiy their wilfulness, you shall pull an old house ouer your owne head by a further prouocation, & perhaps if you get you not the sooner out of their sight and reach of their Clutches, you may chance haue somewhat more flying about your eares then you would.

It is good therefore if you haue a Wife, that is, *Calceasimmitior hydra*, vnquier and contentious, to let her alone, not to wake an angry Dogge: and when a mischief is well quieted and brought asleepe, to go your waies and say neuer a word. Whereas among Bees, their Drones and Kinges do want stinges: yea, and some Waspes too, as before I haue writ: yet notwithstanding all Hornets in generall, as well the greater sort of them that builde their houses in trees, as the lesser sort that dwell in the earth, are prouided of stinges, neither doth their Ring-leader seeme to bee vnarmed. For Waspes haue theyr presidents of their owne society, and their Captaines generall as well as Bees & waspes, whatsoeuer *Pliny lib.* 11. cap. 21. dreame to the contrary: which in proportion and quantity are farre greater (if you respect the bodies of other Hornets) then either the captaines of the Bees or Waspes, are in comparison of their subiects. These also spend their time within doores, as the captaines of Waspes do, not hauing many but one head to guid & rule ouer them, least by banding into parties and factions, some ciuill warre (wherein all things are miserable, as *Tully* saith) or other mutinie might arise to their finall destruction. They are great vexers and troublers, and euen like such as had sworn the death of their enemies, Robbers, and Thieues: And yet at home they nourish peace, excellen- uen the very Bees themselves in their painefull, earnest, and willing desire to maintaine their stocke and common society.

For neither do they chide, braule, or contend, nor yet make any stir or rustling when any is promoted to any office or place of preferment in their corporation; neither are they distracted into diuers mindes with their businesses, neither yet doe they raise any tumult, make any vprore, or keepe a coyle or rustling at the election of their Prince or captaine generall, but with common consent they vse but one Table, taking their commons together like good friends and fellowes, and whatsoeuer they kill, they carie some part of it home, frankly imparting it to their neighbors, children, and companions.

Neither do they yearly drue and expell forth of the doores to secke new habitations, where

In bellis ciuilibus omnia sunt misera; Tullius ep. famo!

where they can, (as some Bees deale very churlishly and unnaturall with their young) but they contrarywise cherish in their bosome, defend and keepe warme, their new springed vp progeny and race, building for them greater Houses, and raising of more Sellers and stores, bording and planking the same in case of necessity, neuer ceasing till they be fully reard and made fit for their defence and safety. But as for their King and capitaine (whom they exceedingly honor and highly esteeme) they make choyce of such a one, as acyther seemeth to be a King without a kingdome, nor a Prince without people and possessions, and yet he so behaueth himselfe, and carryeth himselfe so evenly, as though hee had but little to do in this his Empire. And yet in largeness of body and greatnes of his harte, in stoutnes and statchinesse of stomacke and person, he swalloweth all the rest, carrying away the prize from them all: and when there is proclamation of warre to be made against any forraigne foes, and that their flags and ensignes bee displayed by sounding his deadly blast, he giueth the defiance to his enemies, most courageously bestirring himselfe more then any of his followers, shewing himselfe both most vehement, warlike, and skilfull in fight, and yet againe at home towards his subjects, (like a true noble spirit) he is very gracious, gentle, and temperate, reasonable, easie to bee intreated and most ready to forgieue. They make for themselves certaine holes or dwelling places vnder the ground, casting forth the earth much after the fashion of Pilgrims: for you must vnderstand that neither Wasps nor Hornets do lend forth any Swarms as Bees doe, but those young Hornets which spring from them now and then, do there remaine among their breeders, making their beds or hives much greater, by means of the earth formerly cast out.

They enlarge their Combes exceedingly, by adding more and more vnto them, so that of a strong and healthy stocke of Hornets, it hath bene knowne they haue gathered three or foure Treys or baskets full of Combes. If any Hornets stray from their owne home, they repaie to some tree, let there in the top of it makes their Combs, so that one many times may very easily and painely perceiue them, & in these they breede one capitaine generall, or great commander, who when he is growne to be great, he carryeth away the whole company, placing them with him in some conuenient lodging. Wilde Hornets (as *Pliny* saith) do liue in the hollow trunks and caviities of trees, there keeping themselves close all the winter long, as other Cut-walls do.

Their life is but short, for they neuer exceede the age of two yeares. Their combs are wrought with greater cunning, more exquisite Art, and curious conceit, then those either of Wasps or Bees, and these excellent deuises doe make them one while in the trunks of trees, and sometimes againe in the earth, encreasing them at their pleasure with more floors and buildings, according to the encrease of their issue, making them smooth and bright, decking and trimming them with a certaine tough or binding slime or Gelly gathered from the gummy leaues of plantes. Neither do any of the little mouths or entries of their Cells looke vpwardes, but every one bendeth downwardes: and the bottom is placed vpwards, least either the raine might soke thorough them in long shewers, or the head of them being built vpwardes, they might lye open and be the more subiect, and exposed to the vnruely rage and furious blasts of winds and stormes.

If you eye well their nestes, you shall finde them all for the most part exactly sexangular or sixe cornered, the outward forme and fashion whereof is diuided with a murry coloured perituous: and their membranous substance is much like vnto the rinde or bark of Byrch, which in the parching heat of Sommer cleaueth and openeth it selfe into chaps. The stinging of Wasps is for the most part accompanied with a Feuer, causing withall a carbuncle, swelling, and intollerable paine.

I my selfe being at *Duckworth* in *Huntingtonshire*, my native soyle, I saw on a time a great Wasp or Horner making after, and fiercely pursuing a Sparrow in the open street of the Towne, who at length being wounded with her sting, was presently cast to the ground, the Horner satisfying her selfe with the sucked bloud of her quelled prey, to the exceeding admiration of all the beholders and considerers of this seldome scene combat. *Aristotle*, whom I so greatly reuerence, and at whose name I doe euen rise and make curtisie, knowes not of a surety how Hornets do engender, nor after what manner they bring forth their young breede. But since we are assured of this that they bring forth their young

young by the sides of their Cells, as Wasps and Bees, we need not doubt, but that they doe all other matter after their manner, and if they couple together, they doe it by night, as Cats do, or else in some secret corner, that *Argus* with his hundreth eyes can neuer espye it.

Hornets gather meate not from floures, but for the most part they liue vpon flesh, whereby it cometh to passe, that you shall often finde them euen in the very dunghills, or other ordure. They also proule after great Flies, and hunt after small Bydes, which when they haue caught into their clutches, after the manner of hungry Hawkes, they first wound them in the head, then cutting it asunder, or parting it from the shoulders, carrying the rest of the body with them, they betake themselves to their accustomed flyght. The greater sort of them dye in the hard winter, because they store not themselves sufficiently aforehand with any sustenance as Bees doe, but make their provision but from hand to mouth, as hunger enforceth them, as *Aristotle* enformeth vs. In like sort *Landius* hath well obserued, that Hornets both day and night keepe watch and Ward besides the Hives of Bees, and so getting vpon the poore Bees backs, they vse them in stead of a wagon or carriage: for when the silly Bee laboureth to be discharged of his cruell Sytter: the Horner when he hath sucked out all his iuyce, and cleane bereft him of all his moysture, vigour, and strength, like an vnthankfull Guest, and the most ingratefull of all winged creatures, he spareth not to kill, and to care vp his fosterate and chiefe maintainer.

They feede also vpon all sweete, delicious, and pleasant things, and such as are not vn toothsome and bitter, and the *Indian* Hornets are so rauinous, and of such an insatiate gluttony (as *Ouidius* reporteth) that they fly vpon Oyle, Butter, greasie Cookes, all sorts of sharpe lawce vsed with meates, and all moylt and liquid thinges, not sparing the very Napkins and Table clothes, and other linnen that is any way soyled, which they do filthily contaminate with the excrements of their belly, & with their Viscous laying of their egges.

But as they get their liuing by robbery, and purloining of that which others by the sweat of their browes, by their owne proper wits and inuention, and without the ayde & helpe of any do take great paines for: so againe they want not a reuenge to punish, & a prouost Marshall to execute them for their wrongfull dealings: teamed of some a Gray, Broch, or Badger, who in the full of the Moone maketh forcible entrance into their holes or lurking places, destroying and turning topsie-turvy in a trice their whole stocke, familie, and linage, with all their household stuffe and possessions.

Neither do they onely minister foode to this passing, profitable, and fat beast, but they serue in stead of good Almanackes to country people, to foretell tempests and change of weather, as Hayle, Raine, and Snow: for if they flye about in greater numbers, and bee oftner scene about any place, then vsually they are wont, it is a signe of heate and fayre weather the next day. But if about twilight they are obserued to enter often their nestes, as though they would hide themselves, you must the next day expect raine, wind, or some stormy, troublesome or boysterous season: whereupon *Auianus* hath these verses,

*Sic & crabronum rauca agmina si uolitare,
Fine sub Autumni conspexeris aethere longo,
Iam uespertinos primos cum commouet ortus,
Virgilius, pelago dices instare procellam.*

In English thus;

*So if the buzzing troupes of Hornets hoarse to flye,
In spacious ayre bout Autumnes end you see,
When Virgill starre the euening's lampe espie,
Then from the Sea some stormy tempest sure shall be.*

Furthermore, since it is most certaine that those remedies which do heale the stings of Wasps, do also help those wounds and griefes which hornets by their cruell stinging cause, yet notwithstanding as *Aggregator* hath pronounced, the Zabor is the Bezoar, or proper antidote of his owne hurt, if he be oftentimes applyed with Vineger and Water,

Remedies against their stings.

oyle

Oyle and Cow-dung tempered together. In like sort all manner of soiles and earths that are myry and muddy, are much commended in this case, such as *Bacchus* applied to bald *Selenus*, who was wounded with Hornets, when longing for a little Hony, he iogged & shook their nests, thinking he had lighted vpon some Bees Hony, which *Ouid* most elegantly 3. *Fastorum* hath described in these verses;

*Millia crabronum coeunt, & vertice nudo
Spicula defigunt, or aq. prima notant.
Ille cadit praecept, & calce feritur a selli:
Inclamatque socios, auxiliumq. vocat.
Concurrunt Satyri, surgentiaq. ora parentis
Rident, percusso claudicat ille genu.
Ridet & ipse Deus, limumque inducere monstras;
Hic paret monitis, & limit ora luto.*

In English thus;

*Of Hornets thousands on his head full bare,
And on his face their poysond speares sticke fast,
Then headlong downe he fell, and Asses foot him smote,
Whiles he for help his voyce to fellowes cast,
The Satyres flocke came runne apace, and did deride
Their sires swollen mouth, whiles Asse had made him lame,
The God him selfe did laugh, yet shewed an earth to hide
The wound which he received, and so did heale the same.*

If any one be desirous of moe medicines against the perillous and transpeircing stinging of these horne-mad Hornets, he shall finde store of them digested together in the History of Wasps: for their remedies are common, belonging as well to the one as to the other, there being no other difference but this, that here they must be giuen in a greater measure or quantity, and their vse ought longer to be continued. And let this suffice to to haue spoken thus much of such insectes or Cut-wasted vermine as are winged, and liue in companies and routes together. Now will I make choyce to describe such as are winged and liue solitarily, least I should seem to lose my selfe in this troublesome and vast Ocean of Physicall contemplation.

OF CANTHARIDES or Spanish Flies.



His kinde of Cut-wast is called of the Gracians *Kantharis*, and among the Latines it changeth not his name. Of the Frenchmen *Cantaride*. Of the Italians *Cantarella*. Of the Spaniards *Cubillo*. Of the Germans *Grüne Kefer*, *Goldkaiser*. Amongst the Belgies or Netherlanders, it is tearmed *Spaensche Vlieghe*, and of vs English-men *Cantharides*, and *Spanish Flies*. I haue seene two sorts of *Cantharides*, the one great, and the other small. Of the greater sort some are thicke, and long bodyed, which are found among wheat, and these are thicke, grosse, and vnwieldy like vnto Beetles, they are also of sundry colours, and changeable hew, with

Golden streckes or lines crossing their wings, and these are best to bee vsed in Physicke. They of the other lesser kind, are leane and thinne scragges and staruelings, broad, hairy, heauy, and sluggish, and for physicall vses little worth.

The greater sort also are not alwaies of a glittering green colour, but otherwhiles you shall haue them somewhat reddish or murrey coloured, but yet all of them of a glittering bright-

brightnesse, and maruellous shining glosse, piercing the eyes with singular delight. The lesser sort are not so common as the greater, somewhat differing from them in shape and proportion of body, but in vertue, quality, and manner of breeding: there is no disagreement at all to be found.

Those of the lesser sort haue their bodies and heades somewhat long & hooked, theyr eyes very blacke, and hanging out, theyr wings growing out from the midst of their Loynes, beeing marked with two Syluer speckes or prickes, and some fewe vvhitte spots.

They are commonly found in the Summer season, in the Hearbe that is called *Cicuta*, or wilde Hemlocke. Their feete and Legges are very small and long, finely decked and garnished, as it were with a Vermillion red, or beaufull purple. There is also another sort of these answerable to the former, in colour of their bodies in every respect, sauing that their eyes are greene: their head very little; and the hinder part of their shoulders round and crooked.

The third sort haue theyr Head and Shoulders all one, being so closely and confusedly ioyned together, as if they were but one thing, and could not by any meanes bee separated, vnlesse in imagination, and these are of a rusty colour, and their small pinke eyes as blacke as Iette, their wings as well as their heades are nothing differing in colour, sauing that their wings doe glister with some strakes of the colour of Golde, their feete also are short, and as blacke as Pitch.

The fourth is very like to the third sort, but it is rather of a greenish, then of a rusty Iron colour, but in all other respects, there is no difference: to bee seene, sauing in their magnitude, for this last described is the least of them all. But the kindes of *Cantharides* as well the greater as the lesser, doe first proceede not from any beastes, as some haue thought, but they rather take their Originall from some to ten, stinking, and corrupt moysture and siccity, *Tidketaj gar en tois toon purean leis kai tuis ageirai, kai tous Spkais profeti to toon Kantharidoon phulon*, the meaning whereof is, that the whole stocke and kindred of *Cantharides* doe bring forth or lay their young in the vile, base, and imperfect force of heate or warmth: and further in moylt Figges, as *Aelianus* in his ninth Booke and thirty nine Chapter, vvord for vvord hath expressed out of *Aristotle*.

They doe also breede from a certaine little Worme which is found in the sponge of the Dogge bryer (called of the Physicians *Bedeguar*) and from Caterpillers of the Figge-tree, Popler, Peare-tree, Ash, Olive-trees and Roses: for in all these there bee found certaine Wormes, the very Founders and Parentes of *Cantharides*, but yet in the white Role these Wormes are of much lesser force, power, and sufficiency, then in the former.

Cantharides doe couple together and generate, but yet not any liuing creature of their owne kind, but onely a little small Worme. They feede vppon all manner of pulse and Corne, but especially Wheat, and then they are best for medicinall vses. They smell like vnto Tarre, and in their tast they much resemble the Cedar-tree, as *Alexander* reporteth. Their vertue and quality is to burne the body, to parch and to bring a hard scale or crustinesse vpon any part they shall be applied to, or as *Discorides* sayth, to gnaw or eat into, to raise blisters, exulcerate and rayte an inflammation, for which respect, they mixe them with such medicaments as are appointed to heale Leprosies, any dangerous Tetteres and Ring-wormes, or those that be cancerous.

They are applied to hard, Scumy, or Mangy Nayles, beeing first tempered vvith some fit playsters or Cerates tending to the same purpose, taking them so cleane away, that they fall off by the rootes. Some vse also to temper them with such conuenient medicines as are warranted to take away Warttes, Cornes, or any hard knobbes or peeces of flesh growing in the hands or feet. Some againe vse to puluerise *Cantharides*, and then mixing them with Tarre, do make an Vnguent to cure the falling away of the hayre, or the shedding of it, eyther in the head or beard, but heerein there must bee good aduise

required, least at any time by their causticke faculty they exulcerate too deepe into the flesh.

Cantharides mingled with Lime, serue in stead of a Pen-knife to eradicate and take away those little hard and red swellings rising chiefly in the Crowne of the head, annepites, or priuy partes, called of some Physicians *Pimi*: and some there bee againe that will aduenture a little of the in powder, to giue with such Medicines whose propertie is to prouoke Vrine: But yet there is hard hold and tough reasoning on both sides, whether they ought to be giuen inwardly with *Dioretikes* or no, considering that being so drunk, they are accounted amongst strong poysons, tormenting the Bladder without any easing: other some againe hold the contrary, assuring vs vpon their owne experience, that not exceeding their due quantity, they may be taken with other Correctories, to serue as a Retricle to transport them to the place affected, so that you see either side hath his strength and reasons.

*Iuxta pari premisur veluticum pondere libra,
Præna nec hac plus parte sedet nec surgit ab illa.*

That is to say;

*As when an even scale with equall weight is peized,
Nor falls it downe this way, or is it that way raised.*

But being mingled and wrought vpp with the iuyce of *Vna Taminea*, (which is a kinde of Berry, growing on the Hearbe called *Ampelos angria*, a kind of Bryonie) sheeps or Goates sewer, there is no doubt but that they doe grear good. Some of my maysters (saith *Galen*, the prince of all Physicians next to *Hippocrates*) did vse to put *Cantharides* amongst such medicines as they prepared to moue vrine, taking onely their wings with the feete, but I (sayth hee) am wont to take *Cantharides* wholly, as well as some partes of them, and so I iudge them the more safe to bee vsed and prepared this vway, especially I misse not to make choyce of such as are found among Corne, and haue as it were a yellow circle or enclosure crossing ouerthwart their wings, lib. 3. & lib. 11. de Simplic. facult.

Being applied rightly, they doe also prouoke the monthly tearmes, and that very effectually, and put into Antidotes, they are thought of many to helpe Hydropicall persons, as not onely *Hippocrates* and *Dioscorides*, but also *Galen*, *Aulicenna*, *Rhazes*, *Pliny*, and other Physicians of best note and worth haue witnessed: I cannot heere sufficiently enough commend they assured, tryed, and approoued vse, being commixed with Leauen, Salt, and Gumme *Ammoniacum*, for the diuersions of Rheumes or Catarrhes, the taking away of all goutish paines, out of the hanch or hippe (called the *Sciatica* of the Populer sort,) whilst they draw forth and consume from the center of the Body, (being there thoroughly and deeply impacted) to the surface the matter of offending humours causing these griefes aboue said.

They are also good against the venime of a *Salumandra*, as *Pliny* in his 29. Booke and 24. Chapter assurcth vs: They are also highly esteemed of some, being duely prepared and orderly mixed with certaine other medicines; to take away and correct the remisse negligence, falling-sauetie, and headlesse casting downe of the Vrine partye: they do (as they say) very much prouoke too venetous incitements.

But heere I would counsell each one not to bee too knock-hardy bold, in meddling with them, for these or the like intentions: for as they bring both health and helpe, being duely commixed, and orderly tempered, nor exceeding their dose and first quantity; so againe, if you faile in their due and skilfull application or propination, they addesse and drue men into most intollerable greuous symptomes and accidents, and other whiles to death it selfe. *Iohn Langius* setteth downe a true and very pleasant story, which in this place, because it maketh greatly for our matter in hand, I will not refuse to describe it.

There was (saith he) at *Bononic* in Italy, a certaine rich and noble young man of France which

(which *Gallus*, to vse his owne wordes, was *Gallo quouis gallinæo salacior*) who falling extreame in loue with a certaine Maide in the same City, preyayled so fure at length through his earnest importunities and incessant sollicitations, that at length they appointed and agreed vpon the time and place of their meeting, to keepe theyr Reuelles for one night. So this lusty Gallant being thus insnared in the inextricable laborinth of her beauteous Physnomy, fearing deadly, least his heart should turne into Liuer, or that hee might faint and loose his courage before hee should attaine to his Iournies end; in this his doubtfull cooping, and dangerous skirmishing-conflict, like a Wise-man fearing the worst, casting all dangers aforehand what might ensue, would needs know of a fellow Souldier, and Countrey-man of his, who hadde as one may guesse borne a standard in the Campe of *Venus*, what were best to bee doone, to moue him to a more vygourous courage, and to keepe his credit for that time, least either he should turne Crauen like an ouertired Iade, or else bee vtterly non-suited which was worst of all: who presently wished him to take some *Cantharides* in his Broath, which the other at all aduentures forshwith did.

But it was not long before this iolly Yonker felt an itching about his lower parts, then being frolike about measure, supposed it to bee the operation of his medicine that caused this Colt-cuill, he without any more ado hyed him to his Loue, minding there indeed to draw the matter to a set battell, and to end all controuersies by dynt of sword.

Tunc animis opus, Aenea tunc pectore firmo.
In English thus;
Of courage then indeed,
Them of stout breast is neede.

But yet for all this, in the still of the night, when euery one besides were at rest, my restlesse *Franke* felt his whole body to bee pockily torne, and miserably rent with sundry cruell prickings and stingings, feeling morcouer a strange tast in his mouth, like the iuyce or liquor that yssueth from the Cedar-tree, stamping and staring, raging and faring like a furious, madde, frantike Bedlam, being all-most besides himselfe thorough the extremitie of his payne, vertiginy, and giddinesse of his braine, with inclination to fainting or swoounding: so being troubled, toft, and perplexed, all sad, melancholike and male-content, destitute of counsell and comfort, like a silly Miser, and an impotent Suiter, and not like a couragious hot-spurre, hee let his action fall, turning his backe like a Nouyee and fresh-water Souldier, full fore against his will you may bee sure, but there was no remedy, and so with as much speede as hee could, bidding his Loue adew, hee trudged home to his owne lodging; whether being come; and finding no reliefe, but rather an encrease of his tormentes, with a continuall burning of his Vrine and strangury, hee lamentably besought, and with weeping and teares most humbly craued and cryed out for helpe, requesting the fauour and furtherance, both of my selfe and of another Physician for the cure: so I being admitted to visit this poore patient, I first gaue him some Oyle to drinke, thereby to prouoke vomiting: then was there prepared a Glyster, made of the Hearbes *Mercurialis*, Mallowes, and the rootes of *Althea* decocted, wherein was dissolved *Cassia*, with Oyle of Violets and Lyllies. After the administering of this, I commanded him to take a good draught of Cowes or Goates milke once in euery houres space, and if Milke could nor be hadde, then I willed him to take an Almond, Milke made: *Exnuclis pinæ*, leedes of Mellons, Guordes, and Poppy bruised with the distilled Water of Mallowes, and *Alkeakegy*, and this would I haue giuen to him in good quantity in stead of the Milke if it were wanting.

But after that my fiery Frenchman hadde recovered his former health with these and the like remedies, and that the vnadvised Authour of this rash counsell had very humbly intreated pardon at our hands for this his great fault, he protested solemnly with a great oath, that hee would neuer hereafter prescribe any Physicke to any man lying.

Thus farre *Iohannes Langius* in his first Booke *Epistola. Medicinal.* forty eyght.
K 2.

There

There is also very profitable vse to bee made of *Cantharides*, for if you beate them to powder, and conuay a little of it into Apples, Peares, Plummes, Figges, Peaches, or Quinces: especially those that bee fayrest and ripest, and those that hang the lowest, finely closing it vp againe with the pill, which if any Theeues or Robbers of Orchards shall tast of, they fall within a while after into an intollerable burning in their Vrine and strangury, making it onely in dropping-wise, whereby theyr theft is soone found out, and they well rewarded with sower Sawce for theyr sweete meate: And this is an excellent night-spell, & therefore I was loth to pretermitt it, but to make you acquainted withall.

There is also another excellent medicinall vse of *Cantharides*, if they be duely, and according to true art administred, and with great warinesse for that passionate grieuance, which at this time though some foolish Physitions neuer heard tell of any such, I wil call *Pessuli infirmitas*, yet I may not set it downe in English, because I would haue but a few acquainted with secrets. *Habeo enim ego singulare quoddam contra, penis Languorem remedium, quo cum promiscue uteretur, utranque multis nobilibus (qui ueneris vulgo studiosiores videntur) animos & vires adauxit absque noxa. Vni tamen inter ceteros sic obfuit, ut a venere (cui nimium lit erat) sanguinem continuo mingeret, & lipsothymia frequenti labores. Sane nisi lactis copia in procinctu fuisset, omnino interijsses veneris pullus, & meritis salacitatis cupidinisq. penas luisset.*

And let this suffice to haue spoken of their medicinall vertues and qualities: Now will I proceede to tell you of their ill name, naughty, venemous, and pernicious properties. They are reckoned and scored vppon in the number of most deadly and hurtfull poysons, not onely because they cause erosion and inflammation, but more in regard of their putrefactive quality and in making rotten, wherein they exceede. Their iuyce beeing taken into the stomacke, and so piercing into the veines, or layd vppon the skinne outwardly so long till it hath entered the veines, is a most strong poyson, whereupon *Ouid* when he wished ill vnto, or cursed his enemy writ this: *Cantharidum succos dante parente bibas lib. Trist. Cicero ad Parum* in the ninth Booke of his familiar Epistles, hath these wordes, *Cavus accusante L. Crasso, Cantharidas sumpsisse dicitur*, as if he purposed by that way to make an end of himselfe by death. *Galen* in his third booke *De Simplic. medicam. facult.* writeth thus.

If they bee taken inwardly into the body, though but in small quantity, and mixed with other convenient correctories, they doe mightily prouoke vrine, and sometimes corrode and fret the bladder, so that it is as cleare as the noone-day, that what thinges soeuer do ouerthrow nature, by reason of their extreame frigiditie, if they be taken but in a very small quantity, yet will nourish the body: so on the other side, whatsoever is contrary, repugneth or goeth against humane Nature, by means of corrupting or any putrefactive quality like vnto *Cantharides*, can neuer do so. *Bartholomeus Montegnana* a learned Physitian, assureth vs, that he once knewe one *Francis Bracca* a Citizen of Paduay in Italy, who hauing but outwardly applyed *Cantharides* to his knee, yet their poyson spreading to other inward parts, he voyded five pintes of bloud by way of vrine: and this may any man see, if he will take the paines to read ouer *Montegnana Consil. 182. Cap. 10.*

The same accident hath also befallen them, who to be remedied of rough, hard, mangy, or leprosy-like nailes, haue aduentured to apply them to their great toe. So that *Cantharides* must not rashly be applyed and vsed, as common deceiters, blind-empiricks, and coufening Land-lopers would make plaine country people beleue. *Pliny* relateth a story of one *Cosinus* a Romaine Knight, who was deereley beloued of *Nero* the Emperour, who hauing a very dangerous Tetters (a disease in times past was peculiar to the people of Egypt) a Physitian of that country in stead of curing, did kill him by giuing him *Cantharides* to drinke.

But I should rather thinke that *Cosinus* dyed by the outward application of *Cantharides*, because by their burning and causticke quality, they cleane eate and consume away filthy Tetters or Ringwormes, Manginess, Scaruiness, Lepries, and all hard Callous warts, Cornes, or peeces of flesh that grow in the hands or feete: for I can see no reason why

why any would bee so wilfully blinde, as to giue them inwardly for the curation of any Tetters or such like griefes: or at leastwise I must thinke that the right vse of *Cantharides* was vnkowne to the ancient Physitions of the old world, as by *Galen* it may appeare in his eleuenth booke *de Simplic. Med. fac.* and in his fourth booke *de vicia Acut.*

The same *Pliny* (in his twenty nine booke and fortieth Chapter) witnesseth, that *Cantharides* were reprochfully layd to *Cato uticensis* charge, and that hee was sorely blaried for offering to make a price of poysons, and to sell them openly, as in port-faile to any that would giue most, so that their price rose to threescore sesterities. Being drunke in too large a quantity, or else apply outwardly to any part, eyther too long or too deepe, they produce these or the like symptomes, accidents, and effects.

The party to whom they are any way giuen, feeleth a pricking paine and torment in his bowelles and inward partes, extending from the mouth downe to the lower partes about the Bladder, Raine, and the places about the Wast and short ribbes: they doe also vlcerate the bladder very dangerously, inflaming the yard, and all other partes neere the same with a vehement apostimation: after this, they pisse bloud, and little peeces of flesh.

Otherwhiles there will follow a great laske and a bloody-flyxe, fainting and swooning, a numnesse or dulnesse of mouing or feeling, debilitation, our feeblenesse of the mind, with alienation of the wit, as though they were bestraght, likewise lothing or abhorring of meate with a disposition to vomiting, and often an ordinary desire to make water, and to exonerate nature, but all in vaine. He that taketh them findeth in his mouth the tast or tallage of pitch: and all these symptomes, passions, or effects, that they work, haue I with much labour faithfully collected out of the sixth booke of *Dioscorides*, & the first Chapter. And out of *Galen Lib. de Theriaca ad Pisonem Cap. 4.* and *lib. 3. de Temperam. cap. 3.* And out of ancient *Rhazes* (who practised Physicke one hundred yeares, if truth be truly related) *Tit. 8. Chap. 17.* If any one be either affected or infected with any accyidents, by means of *Cantharides*, *Dioscorides* doth thus cure them, as you may readily find in the booke and chapter before cited.

First of all hee causeth them to vomit often and much: and after that hee prescribeth Glysters to bee made for the scouring of the belly with Niter, and to persure the bladder inwardly, to take Milke and *psyllum*: and then hee would haue the matter of Glysters to be somewhat different from those which were taken in the beginning: as namely to bee made of Barley Water, Marsh-Mallows, the white of an Egge, the Musciling of Linc-seedes, Water of Ryce, the decoction of Fennigreeke, Hydromell, fatte Broathes, Oyle of Almonds, the fat of a Goose, and the yelkes of Egges. And inwardly to take at the mouth, hee biddeth them to vse Cowes Milke, Hydromell, the Graines or fruite of the Pitch-tree, both the greater and the lesser sort, Wine sodde to the halfe, Duckes fatte, a decoction with some diureticall seedes (namely with the foure greater cold seeds, which are Cucumbers, Guords, Citrils, and Melons) and likewise some decoction made of Figges, with sirup of Violets. Oyle of Quinces is hyely commended of some as a proper and speciall Antidote in this case, and so is Oyle of Lillies, and *Terra Samia*.

Rhazes counsell is, after the taking of some Glysters made of any fat broathes, to make an injection into the yarde with Oyle of Roses, and the sicke person to sit in a warme Bath. *Tit. 8. Chapter 17.* The Writers and Authours of Physicke and Phylosophy cannot agree, in what part of the *Cantharides* theyr poyson chiefly lurketh: for some will haue it to bee principally in the head and feete, and others againe will none of that: And yet they all agree vppon this poynt, that in what part of the body soeuer their poyson is seated, that their wings are a soueraigne remedy and pre-eruatue, and if they bee wanting, that their poyson is deadly: so that although they be neuer so poysonous, yet haue they their owne remedy which in themselves they containe and carry about: Thus saith *Pliny* in his eleuenth booke and 35 chapter.

And peradventure for the same cause, *Galen* in his eleuenth Booke which hee entituled *De Simplic. Medicament. facultatibus*, aduiseeth vs expressely and learnedly, that *Cantharides* should be taken whole as they are, and so to be vsed either for inward or outward vses. For why it is far better, euen in the outward application of them, that they should more gently and slowly corrode, gnaw, or fret asunder, and that their burning vertue and quality should be a little corrected and weakened, then to performe their full effect to the great danger of the patient, and many times to his vtter vndoing and destruction. Therefore they are cleane out of the way, who when they wold vse them for any inward cause, doe cast away their wings and feete, whereas indeede they ought to take all of them, not reiecting any one part of them. For being giuen whole, they neede not so much any correctiues to bridle and lessen their powerfull operation, in regard of their wings and feete, the proper resistors and expellers of their owne or other poyson.

The safest course is to vse all, and euery part of them without exception, vnlesse you would haue them to corrode, fret, inflame, or burne any part. *Lycus Neapolitanus* is of opinion, that Purcelane is their proper counter-poyson, which vertue *Pliny* in his twentieth Booke, Chapter 13. ascribeth to the Herbe called wilde Basill: who also many waies commendeth *Acetum Scylliticum*, *Oleum Oenanthium*, Cowes milke and brothes made of Goates flesh for these intentions, in his 23. Booke, Chapter the second and fourth, and likewise in his 28. Booke and tenth Chapter. And for our History of *Cantharides*, let this for this time suffice, which I much wonder that the famous learned *Gesner* hath in such deepe silence passed ouer, neuer so much as mentioning them: whereof notwithstanding so many Authours, both of the Auncientes and Neoterickes doe so much ring.

Many moe authorities could I haue alledged concerning this my discourse of *Cantharides*, but that I supposed it a labour as endlesse in toyle, as needlesse in vse; the one sauring of too much curiosity, the other of a fryuolous affectation: so that I hope euen amongest the whole Colledge of Physitions, wheresoeuer in England (if their cares be not to dainty) to find some few graynes of their good wordes, and such courteous construction, as that I may neither bee charged with partiality of concealing (where it is meete I should be mute) nor be suspected of vn sufficiency, for not pursuing where I can finde no good footing.

OF CATERPILLERS, OR PALMER Wormes, called of some Cankers.



Their name.

NOW I am come to speake of Caterpillers, sometimes the destroyers and wasters of Egypt: as well in regard of the great difference that is found in their seuerall sorts, as for their great dignity and vse, wherein some of them are most notable and excellent. Some thinke that *Eruca*, which is Englished a Caterpillar, hath his deriuation *Ab erodendo*, which is not altogether improbable: For they gnaw of and consume by eating, both leaues, boughes, and flowers: yea, and some fruits also, as I haue often seene in peaches.

Ouidius the famous Poet, styleth them by the name of *Tinea agrestes*:

*Quaque solent canis frondes intexere filis,
Agrestes Tinea, res obseruata colonis,
Feraci mutant cum papillione figuram.*

In English thus;

*And those wilde mothes by husbandmen obserued,
Which fold themselves in hoary springing leaues,
Gainst force of famine, and storme to be preferred,
A shape from fruitfull Butterflies receiues.*

The

The *Græcians* call a Catterpillar *Kampe*, by reason of his crooked, winding or bending pace in waing fort, whereby in creeping they bow, wry, and lift vp themselves. Of the *Hebrewes* it is termed *Ghazain*, because it sheareth, pillesh, & deuoureth the fruites of the earth, as *Kimhi* vpon the first of *Joell* writeth. The *Italians* call it *Rugauorme*, and *Bruchio*, for so *Marcellus Virgilius* vpon *Dioscorides* saith expressely, that in his time all the people of Italy, named it *Eruca*, *Bruchi*. The *Spaniards* terme it *Oruga*. The *French-men*, *Chenille*, and *Chattpleuse*. Of the *English* they are commonly called *Catterpillers*, of what kind soeuer they be of. But the *English-Northern-men*, call the hairie Catterpillers, *Out-buts*, and the *Southern-men* vrsually terme them *Palmer-wormes*. Of the *Polonians* it is called by the name of *Ruphansjenka*. In the *Germane* tongue *Ein Raup*, in the *Belgian*, *Ruape*. Of the *Illyrians* *Gassenica*. And *Silnaticus* will haue it called *Certris*, and *Cedebroa*.

If I should goe about to describe and set downe all the differences and varieties of Catterpillers, I might perhaps vndertake an endlesse and tedious labour. I thinke it therefore fittest to bend my slender skill, and to imploy my best forces, in speaking of such as are more notable and common with vs in this Country: For some of them in touching are rough, hard, and stiffe; and other-some againe, are soft, smooth, and very tender. Some are horned, either in the head or in the tayle, and againe, others haue no hornes at all. Some haue many feete, and some fewer, and none at all haue aboute sixteene feete. Most of them haue a bending swift pace, and like vnto waues, and others againe keepe on their way very plainly, softly, by little and little, & without any great hast. Some change their skinnes yeerely, others againe there be that neither change nor cast their old dry skinnes; but keepe them still. Some of them ceasing altogether from any motion, and giuing ouer to eate any thing at all, are transformed very strangely into a kind of vermin or wormes, who beeing couered with a hard crust or shell, lye as it were dead all the winter; & from these come in the beginning of hot weather, our vsuall Butter-flies.

Many of these Catterpillers are bred of the egges of Butter-flies: and some againe do breede in the leaues of trees, of their owne proper feede, beeing left there in the time of Autumne, included in a certaine webbe, or els by meanes of the dew or ayre, therein shut and putrified, as commonly the little hairie Cankers or Catterpillers which are so full of feete, doe breede. Besides, some of them doe feede on leaues, some on flowers, & there are some which deuoure fruites.

All smooth Catterpillers which are not hairie, are of a yellow or greene colour: some againe are found of a reddish colour, or brownish, or else they be of sundry hewes. But of all others, the most excellent is the greene coloured Catterpillar, which is found vpon that great bushy plant, vsually termed *Priuer*, or *Primprint*, which hath a circle enclosing round both his eyes and all his feete, hauing also a crooked horne in his tayle: these Catterpillers are blackish-reddish, with spots or streakes going ouerthwart theyr sides, beeing halfe white and halfe purplish, the little prick in these spots are inclining to redde: The rest of theyr body is altogether greene.

There is another Catterpillar feeding altogether vpon Elder-trees, not much differing from the former, sauing that this is altogether of a greene colour, & wanting those ouerthwarting crosse white markes or spots, and the other small white prick which we described in the former.

There is also a third sort of greene Catterpillers, which when Autumne or the fall of leafe draweth on, are turned into a certaine sheath or case, beeing of a very hard and hornie substance of colour very browne, and this feedeth altogether vpon pot-herbes, especially those that be soft, as Lettuce: wherevpon it may not vnjustly be termed, *Eruca Lacuaria*.

Lastly, there is to be seene another sort, of a greene colour, which is the least of them all, and this kind liueth and feedeth vpon trees, (especiall in the Oke) there drawing out theyr webbe, by meanes of which beeing stytted and shaken, they easily fall downe vpon the heads of trauaylers and passengers by the way side, cleauing to their haire & garments. And this kind of Catterpillar is too well knowne and found in the Sommer time, and when cold weather approacheth, they fold themselves into a rude, plaine, & nothing curious web. And thus beeing included in a greenish scabbard or case tending to redde, they

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all

all die in Winter, and all these haue tenne feete, as all they haue that goe bending themselves vpwards. But to leaue the greene, and come to them that are yellow, there is to be found a certaine Caterpillar called *Vinula*, being as the word soundeth, a very elegant & fine insect to looke vpon, and passing beautifull: & this kind haue I often found amongst Willows, full fauourly feeding vpon theyr leaues. His lyps and mouth are some-what yellow, his eyes blacke as a co'e, his fore-head purple coloured, the feete and hinder part of the body, of a greene grassie hue, his tayle two-forked, and some-what blacke. The whole body is as it were stained and dyed with thicke Red-wine, which runneth alongst the necke and shoulders blades, as it were in forme of a Burgonian crosse, or of the Letter X made crosse-wise downe vnto the tayle with a white line, addeth no small grace to the other parts.

There is yet another Caterpillar of yellow-blackish colour, called *Porcellus*, we may in English call it Pigges-snoute, in respect of the fashion of the head, especially the greater sort of these, for the lesser haue round white specks vpon their sides, and these liue and are altogether to be found amongst the leaues of the Marsh Trifolie, which they consume & deuoure with an incredible celeritie. In the wilde Night-shade, (which the Italians call *Belladonna*) there is found a smooth Caterpillar, of a yellow-greenish colour, hauing a horne in his fore-head the length of a finger, which *Hierom Cardan* the learned Phisitian, reporteth that he had often seene.

The hayre Caterpillers are most mischieuous and dangerous amongst them all, and these are cyther thicke or thinne hayred, and the most venomous is that which is called *Pityocampe*, whose byting is poyson: and this is euer found in the Pine-apple-tree, beeing as thicke as three little fingers, and three fingers long beeing layd a-crosse. They consist of cleuen flyts or cuts betwixt the head and the tayle, and they haue sixteene feete, according as all other hayre Palmer-wormes haue. That is to say, neere the head on both sides, three, in the midst of their body on both sides, foure, and at the end of the tayle on both sides, one. Their former feete are crooked and small, with which they feele, try and assay the way whether it be passable or no, theyr other feete are broader, with many jagges and notches like a sawe, to take the faster hold, and stay with surer footing vpon smooth and slippery leaues. Their head is much like a Pismire, and the rest of their bodies like other common Caterpillers. They are rough, & full of bristly standing vp hayres on all sides, and those in theyr sides are white, but those on their backes doe thine, beeing very bright and glistering, the midst whereof is garnished with many spots, as though it were full of eyes.

Their skinne is blacke, which is soone seene, their hayres beeing cut or taken cleane away. All their hayres are but small, and yet they sting more vehemently then any nettle, whereby is caused intollerable paine, burning, itching, a seauer, and much disquietnesse: when as their poyson is suddenly in a moment, sent and conueighed without any manifest apparance, or sence of any wound to be iudged by the eye, vnto those parts that are next to the entralls, as the hart, liuer, and the rest. They weaue their webs after a fine and exquisite manner, as Spiders do, drawing out in length, framing and trimming in good order, their hayrie small threads. And vnder these when night draweth on, they lye, as in their own proper tent and pauillion, as well to auoyde cold, as the discomforts of furious blasts & stormes: for the matter & substance of this their tent is so handsomely wrought, so firme, stiffe, clammy & sure, that they neither care for furious winds, nor yet any raine or storme will euer foke thorow. Besides, the largenes of this house is such, and of so great receit, as it will easily receiue and lodge many thousands of Caterpillers. They make their nests or buildings in the highest branches of the Pitch and Pine-trees, where they liue not solitarily (as other Palmer-wormes do) but in flocks or companies together. Which way soeuer they take their iourney, they are still spinning & drawing out their threds for theyr web, and early in the morning (if it be likely to proue faire) the younger sort by heapes attend the elder, & hauing first bared & robbed the trees of all their boughes & leaues, (for they make cleane riddance of all where-soeuer they come) they afterwards dexterously bend themselves to their weauing craft. They are the only plague & destruction of pitch & Pine-trees, for vnto any other rozyne or gummy trees they neuer doe harme.

They

There is great plentie of them to be found in the Mountaine of *Athos*, situate betwixt *Macedonia* and *Thrace*, in the woods of *Trident*, and in diuers valleyes beyond the Alpes, in which places there is store of these fore-named Trees, (as *Matthiolus* saith.) They are doubtlesse most poysonous and venomous vermine, whether they be crushed outwards with the hands, or taken inwards into the body: yea they are so knowne, manifest, and so neuer sayling a poyson, & so esteemed of in times past, as that *Vipian* the famous Lawyer, interpreting the Law *Cornelia De Sicariis*, or priue murderers, that he in that place, calleth and esteemeth the giuer of any Pityocampie in drinke or otherwise to any one, to be doomed a murderer, and their punishment to be equalized. Sect. *Alim. ff. ad Leg. 10 Corn. de sic.*

As soone as this kind of Caterpillar is receiued into the body, there followeth immediately a great paine, extremely tormenting the mouth and palate; the tongue, belly, and stomacke are grievously inflamed by their corroding, and gnawing poysonous qualitie, besides the intollerable payne the receiuer feeleth, although at first the partie seemeth to feele a certaine pleasant itching, but it is not long before hee perceiueeth a great burning within, loathing and detesting of meate, and a continuall desire to vomit and goe to the stoole, which neuertheless hee cannot doe. At length, vnlesse speedy succour be giuen, they so miserably burne and parch the body, that they bring a hard crustines, skurffe or scald vpon the stomacke, as though the sides thereof had beene plaistered with some hard shards, or other like things, after the manner of Arsenicke, as *Dioscorides*, *Aetius*, *Pliny* and *Celsus* doe assure vs. In like manner *Galen* in his cleuenth booke *Simp. cap. 50*. And *Auicenn* 505. cap. 25. haue testified the same.

And for this cause *Aetius* and *Aegineta* doe say, that it is nothing wholesome for any to sit downe to meate, to spread the Table, or make any long tariance vnder any Pine tree, least peradventure through the fauour or smell of the meates, the reeke or vapour of their broathes, or noyse of men, the Pityocampies beeing disturbed from theyr homes and vsual resting places, might fall downe either into their meates beneath, or at least-wise cast downe, or let fall any of their seede, as poysonous as themselves. They that receiue hurt by them, must haue recourse to those preseruatiues and medicines, as were prescribed to those that were poysoned by *Cantharides*, for by them they are to be cured, and by no other meanes. Yet for all that, oyle of Quinces is properly commended to vomit withall in this case, which must be taken twise or thrise, euen by the prescript of *Dioscorides* and *Aetius*. They are generated, or to speake more aptly, they are regenerated (after the manner of Vine-fretters, which are a kind of Caterpillers, or little hayrie wormes with many feete, that eate Vines when they begin to shoothe) of that Autumnall seede of theirs, left & referued in certaine small bagges or bladders within their webbes.

There is another sort of these Caterpillers, who haue no certaine place of abode, nor yet cannot tell where to find theyr foode, but like vnto superstitious Pilgrims, doe wander and stray hither and thither, (and like Mice) consume and eate vp that which is none of their owne: and these haue purchased a very apt name amongst vs Englishmen, to be called Palmer-wormes, by reason of their wandering and roghish life, (for they neuer stay in one place, but are euer wandering) although by reason of their roughnes and ruggednes, some call them Beare-wormes. They can by no meanes endure to be dycted, and to feede vpon some certaine herbes and flowers, but boldly and disorderly creepe ouer all, and tast of all plants and trees indifferently, and liue as they list.

There are sundry other sorts of these Cankers or Caterpillers to be found, in the herbes called Crane-bill, Ragwort, Penie-Mullen, Hoppes, Coleworts, Hascells, Marigolds, Fenell, Lycorice, Basill, Alder, Nightshade, Water-Betony, Garden-spurge, & other sorts of that herbe; in Elme-trees, Peare-trees, Nettles, and Gilliflowers. Yea there is not any plant to be found, which hath not his proper and peculiar enemy and destroyer, all which because they are so commonly knowne of all, though pethaps not of all obserued, I will (least it should seeme to be infinite,) passe ouer with silence. But yet I will adde a word or two of a strange and stinking Caterpillar, which it was neuer my hap as yet to see, described by *Siluanus Gesseri* in these wordes following. This stinking Caterpillar (saith he) is very like to those that are horned, but yet it wanteth hornes, differing from them all in colour.

colour. I first espyed it creeping vpon a wall toward the end of August. Anno. 1550. there commeth from it a lothsome and an abominable sauour & smell, so that you would verily beleue it to be very venomous. It went forwards very frowningly, & with a quick, angry, and despightfull countenance, as it were in bending wise, the head alwaies stretched vp aloft with the former two feete: I iudge her to be blind. She was the length and breadth of a mans finger, with a few scattered and rugged hayres, somewhat bristly & hard both on her backe and sides, the backe was very blacke. The colour of her belly and sides was some-what redde, enclining to yellow, and the whole body was distinguished, deuided, and easily discerned with foureteene ioyns or knots, and euery ioynt had a certaine furrow like a kind of wrinkle running all along the back. Her head was blacke and some-what hard: her mouth crookedly bending like hookes, hauing teeth notched like a saw, and with these teeth as with pincers or nyppers, whatsoever she layd hold on, she (as famished) did bite. She went on sixteene feete, as for the most part all the sorts of Palmer-wormes doe. Without doubt, she must be concluded to be exceeding venomous.

The learned man *Vergerus*, tooke it to be a *Pityocampe*, and others thought it a *Scelopendra*: but that could not be, by reason of the number of her feete. I could hardly with much adoe endure her vyle smell, till I had drawne out her description. Shee so infected two hot-houses with her abominable sauour and stinke, that my selfe and they that were with me, could not endure in the place. Thus farre *Gesner*, as I haue to shew out of certaine scroles of paper of his, neuer as yet imprinted.

Now will I proceede to discourse of the originall, generation, aliment, and metamorphosis of Caterpillers.

*Chare liber nostrum testis benefide laborum,
Ne tua purpureo suffuderis ora rubore
Agrestes abacis tineas si expressero nostris,
Vermiculosq; leuem qui in thecam velleramurans.
Hi siquidem artificis prudenti pollice Dij
Finguntur, tenui qui non tenuatur opella
Et qui vermicultis, dextra miranda potentis
Signa sua prodit, potius quam corpore vassi
Molifero Barnhi, tumido vel robore Ceti
Squamantisq; alijs, qui lata per aquora tentant
Fulmineas sine mente minas: et nostra profundo
Linthea quâ mergant, largo mare gutture ructant.*

Which may be engliſhed thus;

*Deere Booke, a witnes of my labour true,
Be not ashamed to write of little wormes,
Nor Caterpillers, which from base things enſue,
And into easie cases againe returnes:
For these are fram'd by hand of GOD most wise,
Newer abased in any worke so small:
For out of Wormes his wonders doe arise,
As well as from great beasts: so tall
Tower-bearing Elephant, huge Whale,
And other monsters swimming in the Seas;
Ireſfull beasts, in hills and deepeſt dale,
Death threatening to all that euen displeaſe.*

For so I thinke it best to beginne with the verses of a good Poet, who indeede did see and admire the inscrutable wisdom and diuine providence of the Almighty, in the generation and breeding of Caterpillers. Which whilst diuers Authours laboured to expresse and set downe diuersly, I knowe not what cloudes of errors they haue thrust vs into; for swaruing themselves besides the way, although they pretend a matchlesse vnderstanding in these misteries of Phylosophy, they haue caused others to tread awry as much

as themselves, and to be blinded with the mascarados of absurdities. And first, if we will beginne to rife in the monument of former times, I will heere produce *Aristotles* opinion in his fifth booke; *Histor. cap. 19*: who there expressely saith, that they take their beginning from the green leaues of herbes, & namely of Radish and Coleworts, by means of their small seede of generation, beeing like vnto Millit-seede, which is there left about the end of Autumne, from which, small wormes proceede: and of these little wormes in the space of three dayes a Catterpillar is formed, about the Spring time, or toward the latter end thereof, which growing to their due quantitie, and well fedde withall, they cease at length from any further motion, & when Autumne beginneth, they change both forme and life.

Pliny is of this mind, that Catterpillers fetch all their pedegree, race, parentage & birth, from a dew thicken and incrassated by the heate of the Sunne, and so still left behind in leaues: and *Arnoldus de Villa noua* is of the same iudgement. Othersome deriue them wholly from Butter-flies, and will haue them to proceede of no other beginning, which as soone as they are crept out of their hard shells or scabbards, wherein they had lien as it were dead all the Winter, as soone as Summer & warme weather draweth on, they cast certaine egges eyther vnder or about the leaues of certaine herbes, which egges according to the quantitie of their bodies, are either greater or lesser, and some of these shells wherein they are included, are of a skye colour; others yellow, white, blacke, Greene, or redde: and so beeing at length about foureteene dayes quickned and nourished with the lively and kindly heate of the Sunne, their shell-house beeing broken, first commeth forth small Catterpillers, like vnto little wormes, sauing that they are diuersly coloured, who at their first appearance, beeing as it should seeme very hungry, doe altogether bend themselves to deuoure and eate vp both leaues and flowers, especially of those trees and plants, whereon they were whilst they were in egges.

But I am of opinion, that not onely this, but by diuers other wayes and meanes they may proceede and increase, for although the doctrine of *Aristotle* in this poynt seemeth to be vsuall, and nothing relishing diuers tastes; because hee affirmeth that that little worme which is found vpon Coleworts, doth turne into a Catterpillar: yet for all that, it is not so much without smack of fable, or so abhorrent to reason as they would make some beleue. For Nature, as shee is able, and doth produce and bring forth a liuing creature from an egge, so like wise from a worme shee breedeth a more perfect liuing creature, by many degrees; and that not by way of corruption, but by way and meanes of her excellent perfection. For although a worme afterwards be not that thing which before it was, (so farre as is apparant to outward sense) yet for any thing we can gather or perceiue, it is that which it was, and this *That*, is more by a great deale now, then before it was. For a worme dyeth not, that a Catterpillar may thereby spring, but to the old body, Nature addeth a greater magnitude: as for example, feete, colours, winges: so that whilst life remaineth, it acquireth other parts, and other offices.

There be some also that deride the opinion of *Pliny*, because hee contendeth that Catterpillers haue their beginning and production from dew. But it may not be denyed in my conceit, that some imperfect small creatures, are bred and take life from dew, and not without great reason. For the Sunne by his kindly heate and warming qualitie, worketh and quickeneth, being as it were the forme, and the moisture of humours is *Passive*, as the matter or subject for the heate of the sunne is different from that of the life: for it quickeneth and inspirith with life, or at least wise conserueth and maintaineth our life, by meanes of likeness, proportion, or sympathy, wherein our lues and spirits respect each other. Besides, there is nothing more nourishing then Dew, for with it onely some certaine small creatures are fedde, and doe thereby liue: which thing the diuine Poet verie well obserued, when he uttered these words.

Quantum nos nocte reponit.

So that in respect that it is humour, it is matter, in respect it is thin, it pierceth and easily entereth in, and in respect it is attracted and thoroughly concocted by the Sunne, it is the apter made to generation. For the preparation of the forme, carrieth with it the matter of life, as his mate & companion: So these two meeting together, there consequently followeth

followeth the quickning or taking life of some one creature. And not onely are some Caterpillers the of-spring and breed of dew, as common experience can witness, but euen the greatest part of Caterpillers do fetch their stocke and pedigree from Butter-flies, vnlesse it be those that liue vpon Coleworts and Cabbages, and those that are called Vine-fretters, with some few other. For those that liue and breede in Vines, (called of the Graecians *Ipes*;) doe proceede from dew, or some dewie and moyst humour, which is included in their webbes, and there growne to putrefaction. For then doe they swarme so exceedingly in some countreys, as I dare neither affirme, nor otherwise imagine, but that they must needes haue such a mighty encrease from putrefaction. And this for the most part happeneth when the Easterne wind bloweth, and that the warmth of the ayre furthereth and hasteneth forwards any corruption.

All the whole packe of them are great destroyers and deuourers of herbes and Trees: where-vpon *Philippus* the Parasite, as *Athenaus* sayth in *Pythagorista*, braggeth of himselfe in this wise, *Apollusa thumon lachanone kampē. Vescens thymo elere ē, eruca sum.* I am (saith he) a Caterpillar that eateth both Tymbe & pot-herbs. And to this sence speaketh *Martiall*, *Erucam male pascit hortus unam.* A Garden hardly and slenderly can suffice to feede one Caterpillar. I thinke he meaneth, when the time of their wasting and deuouring is gone and past, for they commonly leaue but little behind. For that beeing past, they goe wandering hither and thither, vp and downe vncertainly, wasted and hunger-starued, and so at length pyning away by little and little through famine, some seeke them fit places within, other some about the earth, where they transforme themselves, eyther into a bare and empty bagge or case, or hanging by a thred into an *Aurelia* couered with a membrane.

If this happen in the midst of Sommer, the hard rind or shell wherein they are enclosed beeing broken, about the time of 24. dayes, there flyeth out a Butterflye: but if it come to passe in the midst, or toward the end of Autumne, the *Aurelia* continueth a whole winter, neither is there any exclusion before the vernal heat. And yet notwithstanding, all Caterpillers are not conuerted into *Aureliaes*, but some of the being gathered & drawne together on a heape (as the Vine-fretters) do growe at length to putrefaction, from which sometimes there falleth as it were three blackish egges, the true and proper mothers and breeders of Flyes and Cantharides. When the Butterflies doe ioyne together very late, or after the time it ought to be, they doe lay or cast theyr egges which will continue vitall, and that may liue till the next Spring, (if a diligent care be had of them) as well as is often scene in Silke-wormes, whose egges the Spanyards sell, and that very vsually by vyhole ounces and pounds. I haue now according to my cunning, discountred of the transmutations and variable changes of Caterpillers, it followeth next that I write of the qualities and vse of Caterpillers, together with those preseruatiues which experienced Physicians haue warranted for true and infallible.

All Caterpillers haue a burning qualitie, and such as will readily fetch of the skinn, and flea it quickly, and rayse blisters. If any one drinke the Caterpillar that liueth in the Pyth-trees, there will forth-with follow a great paine about his mouth and iawes, vehement inflammation of the tongue, strong guping and wringing of the stomacke, belly and intestines, with a sensible itching about the inward parts, the whole body is as it were burned and scalded with heate & hot vapours, & the stomack abhorreth all meate: all which are to be remedied with the same meanes as those that haue taken Cantharides. Yet properly, (as here-to-fore I haue touched) oyle of Quinces giuen to cause vomiting, is the best and safest. And if we may credit *Pliny*, new Wine boyled to the third part, and Cowes milk being drunk, are very effectuall. There is not any one sort of Caterpillers, but they are maligne, naught, and yehomous, but yet they are least hurtfull who are smooth and without hayres; and the most dangerous of all the rest, is that which heere-to-fore I termed a Pityocampe, whose poyson for the most part is deadly.

The daughter of *Calinus Secundus* liuing at *Basil* in Germany. (as *Gesner* saith) when shee had vnwarly and greedily eaten some Colewort-leaues, or Cabbage in a Garden, and with them some Caterpillers, after a strong vomit that was giuen, her belly beganne to swell, which swelling, hauing continued these many yeeres, could neuer as yet receiue any

any cure. If you will haue your Gardens and Trees vtouched and preserued from their mischeuous qualitie, you must first take cleane away in the winter-time their webbes, or any part thereof (though neuer so little) that you can find cleauing to the bare boughes: for if you let them alone till the Spring, you shall sooner see them, then find them remooued, for in a short space of time, they deuoure vp all that is Greene both leaues & flowers. Some vse to annoynt their Trees with the gall of a Greene Lizard, and some with a Bulls gall, which as some constantly report, they can by no meanes away withall.

The Country-people choke them with the vapour of a little Brimstone, with straw being fixed vnder the Tree, and so to smother them. Some there be, that make a fumigation on with *Galbanum*, *Harts-horne*, the shauings of *luary*, and *Goates-hoofes*, and *Ox-dung*. *Didymus* in *Georgicis* saith, that if you bare the rootes of your trees, and besmear or soyle them with *Doues-dung*, they shall neuer be hurt by any wormes.

I should willingly haue omitted, and not renewed with any fresh discourtesy *Columellaes* remedy against Caterpillers, (or rather the immodest deceit, and deluding trick of *Democritus*;) vnlesse experience, which is, *Iterata eiusdem eventus obseruatio*, a repeated obseruation of the same euent, had approoued the verity thereof, especially in the Country of *Stiria*. And *Palladius* in his first booke, chap. 35. and *Constantinus* neere the end of his xj. and xij. Bookes, whose wordes be these.

*At si nulla valet medicina repellere pestem,
Dardania veniunt artes, nudata que plantas
Famina, que iustis tum demum operata iuuenta
Legibus, obscuro manat pudibunda cruore,
Sed resolutus sinus, resoluto mastracillo
Ter circum arcus, et sepem ducitur horti:
Qua cum lustravit gradlenis (mirabile visum)
Non aliter decussa pluit quam ex arbore nimbus,
Vel Teretis mali, vel recta cortice glandis,
Voluitur ad terram distorto corpore campe.*

Which may be englished thus;

*But when no medicine can that plague expell
Then vse they Arts, which once the Trojans found
A woman which had virgin-lawes obserued well,
Her, bare and naked bring they to the ground,
Flowing with Natures shamefull filthy blood:
Her bosome open, and her hayre untrimmed falling
Like one ore prest with griefe, forgetting good,
Three times about the plots and hedges walking.
Which done, a wander tis for to be told,
As rayne drops from the trees, ripe apples fall,
Walnuts out of huskes: so cast you may behold
These wormes from trees, all torne, and cannot crall.*

Theophrastus saith, that Caterpillers will touch no plants which are moistened or besprinkled with Wine. They will die if they take the fume, or be any way smoaked with the herbe *Pfora*. *Aetius*. Whereby it is apparant (saith *Siluius*) that the herbe commonly termed *Scabiose*, is not the true *Pfora*. Caterpillers that liue and feede on Coleworts, if they be but touched with that kind of worrne which is found in the Fullers Teasel, they die. *Pliny*. All to besprinkle a Colewort whilst it hath but onely three leaues, with Niter, or with saltish and brinish earth, and by meanes of the saltnesse, the Caterpillers will be quite driuen away. *Geopon*. *Palladius* in this case preferreth the ashes of Figge-leaues. The Sca-onion called *Squilla*, beeing sowne or hanged vp in Gardens, hindereth the breeding of Caterpillers. Other some in the most places of their Gardens, and round about them, sow and set Mints, the pulse called *Orobos*, which is somewhat like *Verches*; and some worme-wood, or at least-wise hang them in bunches in diuers places of the same, to expell this kind of noysome creature.

Some very aduisedly take dry leaues & stalks of Garlicke, & with the same doe smoke and perfume their whole Garden, so that by this way the smoke being conuayed into all places thereof, the Caterpillers will fall downe dead, as *Palladius* hath written, in whose writings, any man may read of plenty of such anydotes and alexipharmicall medicines, as may serue to destroy Caterpillers.

Theyr vse in
Phisicke.

Now will I speake of their vse in Phisicke, and in the Common-wealth. The webbe of Caterpillers beeing taken inwardly, stayeth womens fluxes, as *Matthiolus* saith. Becing likewise burnt and put into the nostrills, it stancheth bleeding at the nose. The Caterpillers that are found amongst the herbes called Spurges of all sorts, (by the iudgement of *Hippocrates*) are notable for purulent and mattric wombes, especially if they be first dried in the Sunne, with a double quantity of earth-wormes, and a little Anny-seed finely powdered, and so all of them to be relented, and taken in some excellent White-wine. But in case they feele any heauines or aking in the belly after the taking of this Medicine, then it were good to drinke a little Mulsé therevpon. This sayth *Hippocrates* in his booke *De superstet*.

Dioscorides in his first booke and 90. chapter, giueth in drinke those common Caterpillers that liue in companies together, against the discafe called the Squinzie. But vnlesse by some hidde and secret property, they doe good in this griefe beeing receiued inwardly, it were needfull (in regard of their manifest venomous nature) that they were vtterly reiected & contemned. *Nicander* vseth them to prouoke sleepe, for thus he writeth,

Ei de süge tripsas oligo en bammati kampen
Kepeien drosoastan epi chlorida noto. &c.

Which *Hieremias Martius* hath thus translated.

Quod si rodentes olus et freudentia vermes
(*Lueva quibus virides depingunt terga colores*)
In medio sacra de Palladis arbore succo
Triveris, hincq, tuum colleveris undiq, corpus,
Tuta dabis dulci securus membra quieti.

Which may be englished thus;

With herbe-eating, or greene-leave-gnawing wormes,
Whose backs imprinted are with colours lively greene,
All bruised, mixed with iuyce from Pallas tree that rumes,
Annoynted body brought to sound sleepe is often scene.

There are to be scene in diuers thornie, pricklie, sharpe and rough herbes, (as for example in Nettle) sundry hairie or lanuginous Caterpillers, which beeing tyed or hanged about some part of the body, do by and by (as the report goeth) heale those infants which haue any stopping of the meates passage when they cannot swallow.

A Caterpillar bree-ding in pot-herbes, beeing first bruised and then annoynted vpon any venomous bytings of Serpents, is of great efficacie: and if you rubbe a naughtie or a rotten tooth with the Colewort-caterpillers, and that often, within a few dayes following, the tooth will fall out of his owne accord. *Aucenna*. Caterpillers mixt with oyle, doe driue away Serpents. *Dioscorides*. If a man annoynt his hands, or any other part with oyle, it will cause that hee shall receiue no hurt by the stinging of Bees, VVaspes, or Hornets, as *Aetius* sayth. *Pliny* cyteth many fond and superstitious fained matters, and lying tales, deuised by those who in his time were called *Magi*, Soothsayers or Diuiners, concerning the admirable vertues of Caterpillers. All which, because I see them hissed out of the Schoole of Diuinitie, and that in hart secretly I haue condemned them, I will at this time let them passe without any further mention.

They are also a very good meate to diuers byrdes and fowles, which are so needful for the vse, benefit, and foode of man-kinde, as to Starlings, Peacocks, Hennes, Thrushes, Dawes or Choughes: and to sundry fishes likewise, as to the Tench, Pike or Pikerell, & to a certaine Sea-fish called a Scorpion: also to the Troute, and some others, who are easily

sily

sily deceived with a Caterpillerd hooke. VVhich kind of fishing fraude, if you would better be instructed in, I must referre you to *Tarentinus* in his *Geoponicks*, and to a little booke dedicated to *Robert Dudley*, late Earle of Leicester, written by Ma: *Samuell Vicar*, of *Godmanchester* in *Huntingtonshire*.

It is not to be passed ouer in silence, how that not many yerés since, there came infinite swarmes of Caterpillers out of *Thracia* into *Polonia*, *Hungaria*, and beyond the lymits of *Germany*, which did not onely deuoure the fruites of trees, but whatsoeuer was greene either in the medowes & tilled fields, besides the Vines: which was taken for an euident prognosticke and signe (as many diuined) of some great Turkish Armie to come swarming into those parts: neither herein did this their gelsing and mistrust deceiue them, for the next yeere following was the siege of *Vienna* in *Austria*, the wasting, spoyling and ouer-running of *Hungaria*, and the deadly English-Sweating could not containe it selfe in an Island, but must spread it selfe among them of the Continent, wherevpon ensued the destruction of many thousands of people, before any remedy could be found out. In the yeere of grace 1573. there rushed infinite swarmes of Caterpillers into *Italy*, where they spoyled and made hauck of all greene buds & grasse growing vpon the face of the earth, so that with theyr vnquenchable and insatiate voracity, they left nothing but the bare rootes of trees and plants: and this hapned chiefly about *Mantua* and *Brixia*. And vpon the necke of this, followed a terrible & fearefull pestilence, of which there dyed about 50. thousand persons.

Also in the yeere of our Lord GOD 1570. there vvere two great and suddaine swarmes of Caterpillers that came rushing into *Italy* in the space of one Sommer, which put the Romans into an exceeding great feare, for there was nothing left greene in all their fieldes that could be preferred from their raine, and from their gluttonous and pilling maw. And although the fertilitie of the yeere immediatly following, did almost blot and race out the memory of this their heauy punishment, & that many seemed as it were to repent them of theyr repentance, yet are we not to doubt, but that many were truly penitent, and seriously were drawne to amendment of life by a due consideration heereof. God grant that we may be warned by other mens punishments, least that poore creature, which we imagin to be the silliest & least able to do vs harme, we find the most heauie;

OF THE BOAS.



It was well knowne among all the Romans, that when *Regulus* was Gouernour or Generall in the *Punic* warres, there was a Serpent (neere the Riuer *Bagrade*) killed with slings & stones, euen as a Towne or little Citie is ouer-come, which Serpent was an hundred and twenty foote in length: whose skinn and cheeke bones, were reserved in a Temple at Rome, vntill the *Numantine* warre.

And this History is more easie to be beleueed, because of the Boas Serpent bred in Italy at this day: for we read in *Solinus*, that when *Claudius* was Emperour, there was one of them slaine in the *Vatican* at Rome, in whose belly was found an Infant swallowed whole, and not a bone thereof broken. The Germanes call this Serpent *Vncke*, and besides the I doe not reade of any other Name. Some haue ignorantly confounded it with *Chersydrius*, an Adder of the earth, but vpon what reason I doe not know, onely *Solinus* discourfing of *Calabria*, might giue some colour to this opinion, when he saith, *Calabria Chersydrius est frequentissima, & boam gignit quem Auguem ad immensam molem ferunt galetere*: that is to say, *Calabria* is full of Earth-Adders, and it breedeth the Boas, which Snake some affirme will grow into a monstrous stature. Out of which words, there is no wise man can collect that the Boas and the Adder of the earth are all one thing.

The Latines call it *Boa* and *Bona* of *Bos*, because by sucking Cowes milke it so encreaseth, that in the end it destroyeth all manner of hedres, Catell and Regions. And our domesticall Snakes and Adders, will also sucke milke from Kine, as in all the Nations of the world is most manifest to them that will obserue the same.

The Italians doe vsually call them, *Serpada de Aqua*, a Serpent of the water, and therefore all the Learned expound the Greeke word *Hydra* for a Boas. *Cardan* saith, that there are of this kind in the kingdom of *Senega*, both without feet & wings, but most properly they are now found in Italy, according to these verses.

*Boa quidem serpens quem tellus Itala nutrit
Hunc bubulum plures lac enutrire docent.*

Which may be englished thus,

*The Boas Serpent which Italy doth breede,
Men say, vpon the milke of Cowes doth feede.*

Their fashion is in seeking for their prey among the heards, to destroy nothing that giueth suck so long as it will liue, but they reserue it aliue vntill the milke be dried vp, then afterward they kill & eate it, and so they deale with whole flocks & heards. The poyson of it, saith *Festus*, maketh tumour & swelling in the body, wherevnto all others agree, except *Albertus*, who in this poynt agrees not with himselfe, for in one place hee saith that they are venomous, & their teeth also like other Dragons, in another place he saith, their poyson is very weake, and not to be regarded, because they be Dragons of the third order or deuision. They goe all vpon their belly, and so I will conclude their story with *Mantuan*.

Turpi Boa flexilis aluo. that is to say,
The filthy Boas on his belly mooues.

OF THE CHAMÆLEON.



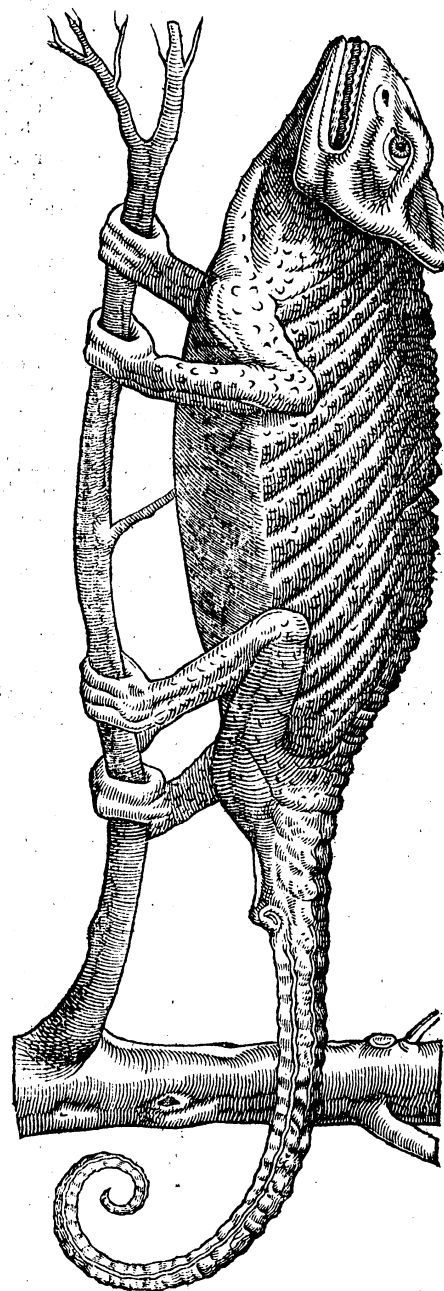
It is very doubtfull whether a Chamæleon were euer knowne to the ancient Hebrewes, because there is no certaintie among the for the appellation thereof, some affirming one thing, and some another. We read *Leuit. 11.* among other beasts there forbidden to be eaten of, *Koah*, or *Koach*, which *Rabbi Kimhi* interpreteth a kind of Crocodile (*Hazab*.) *Rabbi Ionas* in the Arabian, *Hardun*, and so also doth *Auicen*. The Chalde *Koaha*, the Persians *An sang*, the *Septuagints* and *S. Ierom*, a Chamæleon. The selfe same word is found *Leuit. 14.* which the Iewes do vulgarly at this day take for *Senicus*, a Crocodile of the earth. The word *Oah* or *Oach*, seemeth to come neere to this, which is sometimes interpreted a Tortoise, a Dragon, or a Monkey. And *Oas* by *Syluaticus*, is translated a Salamander. *Kaath* by the Iewes, is translated a Cuckoe, a Jay, a Pellican, & an *O-nocrasna*: and in the second of *Sophoni* for a Chamæleon. Some haue framed an Hebrew word *Gamalion*, which is absurd, for *Gamelon*, *Zamelon*, *Aamelon*, *Hamaleon*, & *Melcon*, are but corrupted termes of Chamæleon, as *Isidorus* well obserueth, or els signifieth some of the kinds of Lizards or Stellionds, as is manifest in *Albertus*, and other learned Writers. Therefore I will not blot more paper about the Arabian beastes *Harbe* and *Alharbe*, *Alarbian* or *Hardon*, *Hardun* or *Alharba*, but leaue them to the iudgement of those, vvho delight in the inuestigation of such secrets.

Chamæleon is a Greeke word, from whence the Latines, and almost all Nations haue borrowed the name of this serpentine or creeping beast, except the Germanes, and they onely haue fained names, as *Lindwarm* in *Albertus*, that is, a Worme of the wood, and *Rattader* by *Gesner*, that is a Ratmouse, because in quantitie & composition, it resembleth both those creatures. Some Latines, by reason of the similitude it holdeth with a Lizard, call it *Muri Lacertus*, a Mouse-Lizard. The Greeke word *Chamaleon*, signifieth a low & humble Lyon, because in some parts and members, he resembleth that lofty & courageous beast. So do they deriue the names of certaine low & short herbs, from great & tall trees, as *Chamacerasus*, *Chamaciparissus*, *Chamadris*, and *Chamepitis*, shrubs of plumbtree, heath, Cipres, Germander, & ground Iuy, from the Cherry, the Cypres, the Cedar, & the Pine tree. And thus much for the name of the Chamæleon.

The

Of the Chamæleon.

The countries breeding Chamæleons, are *Affrica*, *Asia*, and *India*, & for the quantitie thereof I do find diuers descriptions, some particuler, as in *Bellonius* and *Sealiger*, and some generall in other Writers, all which I purpose briefly & successefully to expresse in this place. It is saide (saith *Bellonius*.) that the Frogge & the Chamæleon are like one to the other, because they vse the same Art and industry in taking their meate: and to the intent that this thing may more euidently appeare, both by the description and the picture, I haue thought good to entreate of the Chamæleon, amongst the Water-beasts, because it liueth for the most part, in moyst, marshy, and Fennie places. I haue seene of the two kinds, one, a lesser kind in *Arabia*, beeing of a whitish colour, all sette ouer with yellowish or reddish spots, and in quantitie not exceeding the Greene Lizard. The other, in the hot places of *Egypt*, being twice as big in quantitie as the Arabian, and of a changeable colour, betwixt white, Greene, browne & yellow, for which occasion some haue called it *versicolor Chamæleon*, that is, a Turne-coate-coloured Chamæleon. But both these kindes of Chamæleons, haue a copped head, like to a Camell, and two bones at the toppe of theyr browes standing vp on either side, and hanging out: their eyes are most cleere and bright, about the bignes of a pease, onely couered vvith a skinne, so that their appearance outwarde, exceedeth not the quantity of a Millet-seede. They are very flexible, turning vpwads and downewards, & are able at one time to looke two seuerall wayes, distinctly vpon two seuerall obiects, vvherein they exceede all other beasts. It is a heauie and dull beast, like the Salamander, neither can it runne, but like a Lizard, wherfore it is not afraid of the sight of men, neither doth it



runne from their presence, neither is it easily prouoked to harme or bite a man: it climbeth little trees for feare of Vipers and horned Serpents.

Some haue thought that it neuer eateth meat, but is nourished with the wind, because it draweth in very eagerly many times the wind into the belly, whereby it swelleth: for it hath great lights stretched all along the sides of the belly: but this opinion is false, as shall be shewed hereafter, although it cannot be denied that it is *Oviparum patrentissimum famis*: that is, The most induring famine among all other Egge-breeding-beastes, for it fasteth many times eyght monthes: yea, a whole yeare together. In stead of Nostils and eares it hath certaine passages in those places, whereby it smelleth and heareth.

The opening of the mouth is very large, and it hath teeth on the neather and vpper chap like Sawes, such as are in a Slo-worme, the tooing very smooth, halfe a hand breadth long, wherewithall it licketh in those insectes Flies, Horse-flies, Locustes, and Emittes, whereupon it feedeth: For it keepeth at the mouth a certaine some or moisture, and also vpon the tayle and backer partes, wherewithall those Flies and other Creatures are so much delighted, that they follow the Chamælion, and as it were bewitched with the desire thereof, they fall vpon the moisture to their owne perdition: and this is to be noted, that this moisture or some in the backer partes of the body is like a Sponge. It hath a line or strake vnder the belly, indented as it were with scales, white in colour, and stretched out to the tayle, but the feete seeme to be of an artificiall worke of Nature, wherein is a curious difference betwixt the former and the hinder: for the forefeete haue three fingers or clawes within, and two without: the hinder feete on the contrary, haue two without and three within: It layeth twelue long Egges, such as Lizards do, the hart is not much greater then the heart of a Domestickall Mouse or Rat: it hath two lappes of a Liuer, whereof the left is the greater, vnto which cleaueth the skinne of the Gall, the which skin exceedeth not in quantity a Barly-corne. And thus farre the description by *Bellonius*.

In the next place for the better manifestation of the nature of this beast, I will also adde the description that *Scaliger* maketh thereof. For he saith, when *Iohannes Lanidius* was in the farthest parts of *Syria*, he sawe five Chamælians, whereof he bought one, which with his tongue did very suddenly take off a Fly from his breast: Wherefore in the dissection of the said Chamælion, he found that the tongue thereof was as long as a hand breadth, hollow and empty, in the toppe whereof there was a little hole with filthy matter therein, wherewithall he tooke his prey: which thing seemed new and strange vnto the which heretofore thought that a Chamælion liued onely by the ayre. His backe was somewhat crooked, rising with spotted bunches like a Sawe, like the Turbut-fish, his belly closed with short ribbes, his eyes most beautifull, which he turneth euery way without bending his necke: his colour white, greene, and dusky: naturally greene, somewhat pale on the backe, but paler and nearer to white on the belly, yet was it beset all ouer with red, blew, and white spots.

It is not true that the Chamælion chaungeth her selfe into all colours, vpon greene groweth greenesse, vpon the dusky is tempered a dusky colour; but vpon blew, red, or white the native greenes is not blemished or obscured, but the blew, white, and red spots yeald a more liuely and pleasant aspect; vpon black, standeth browne, yet so, as the green hew seemeth to be confounded with blacke, and it doth not change his owne colour into a supposed colour, but when it is oppressed with feare or griefe. That it liueth sometime of the Ayre, a whole yeare or more, doeth appeare, because it eateth no meate during that time, but gaping with a wide mouth draweth in the ayre, & then shutting his chaps againe his belly swelleth. Yea, I found one that constantly affirmed, that they turne themselves to the beames of the Sunne, and gaping wide after them, follow them hard as it were to draw them in. They haue five distinct clawes vpon euery foote, with two of which they clasp the round boughes or twiggies of trees, as Parrats doe when they sit vpon their pearches, and these clawes stand not as other Birdes doe, three together and one by it selfe, but in imparity or dissimilitude, three on the one side, and two on the other, and so are parted with an inuicse order, for the hinder and former are contrary one to the other, so as if there be three clawes on the inside, and two on the outside of the leg

Leg before, then are there three on the outside behind, and two on the inside: And thus much I receiued from *Langius*. So farre *Scaliger*.

Now we will proceede to the perticular description of their parts, as we find them recorded in other Writers, leauing those breefe and pregnable Narrations of *Bellonius* & *Scaliger*. And first of all for the figure and outward shape of their bodies, then for their colour, and the reasons of their mutability and variation of colour. For the figure and shape of their bodies, *Pliny* is of opinion, that a Chamælion is like to a Crocodile of the Earth, except in the sharpe bending of the backe-bone, or the length or greatnesse of the tayle. Some say that the whole parts of the body doth represent a Lizard, excepting that the sides are ioyned to the belly, and the backe-bone standeth vp as in Fishes. *Arnoldus* saith it resembleth a *Stellion* if the Legs were not straighter and higher: but the truth is, it is a Foure-footed-beast, much like to a Lizard, yet it goeth higher from the Earth, and alwayes gapeth, hauing a rough skinne all ouer the body like a Crocodile, and is also full of scabs.

The length of it from the tip of the Nose to the rumpe of the tayle, is 7. or 8. fingers, the height of them five fingers, and the Legs lone, three fingers and a halfe. The length of the tayle eyght or nine fingers, the backe-bone eminent & standing vp, cersted or indented all throughout to the tip of the tayle, but neare the rumpe, the crestes are more low and lesse visible. On eyther side at the roote of the ribbes stand bony eminent bunches, from which descendeth a line, and is extended throughout the length of the tayle on both sides; and if it were not for these bunches the turnings about, and the other three in the lower part, it would be so exasperated or extenuated toward the end like to the tayle of a Rat or great Mouse. The middle place betwixt the bottome of the belly and the top of the backe, containeth an Angle or flexure of sixteene ribbes, after the fashion or proportion of a Greeke *Lambda*, except that the angle thereof be more wide & potent, which looketh backward toward the tayle, and within these ribbes is the whole haunch of the body and belly, contained in a round compasse on either side. Being blacke, it is not vnlike the Crocodile, and being pale, it is like to the Lizard, set ouer with blacke spotted like a Leopard. It changeth colour both in the eyes, tayle, and whole body, alwayes into the colour of that which is next it, except red and white, which colours it cannot easily vndertake, so that it deceiueth the eyes of the beholders, turning blacke into greene, and greene into blew, like a Player, which putteth of one person, to put on another: according to these verses of *Ouid*;

*Id quoque quod ventis animal nutritur & aura,
Protinus assimilat, tetigit quoscunq; colores.*

In English thus;

*The beast that liueth by wind and weather,
Of each thing touched taketh colour.*

The reasons of this change of colour are the same which are giuen of the Buffe and *Polypus* Fish; namely, extremitie of feare, the thinnesse, smoothnesse, and baldnesse of the skinne. Whereupon *Tertullian* writeth thus: *Hoc soli Chamælienti datum quod vulgo dictum est de suo corio ludere*: That is to say, This is the onely gift of nature to a Chamælion, that according to the common Prouerbe it deceiueth with his skin: meaning that a Chamælion at his owne pleasure can change the colour of his skinne. Whereupon *Erasmus* applyeth the prouerbe, *de alieno corio ludere*, to such as secure themselves with other mens perill. From hence also commeth another prouerbe, *Chamæliontos rumet aboleontaros*, more mutable then a Chamælion, for a crafty, cunning, inconstant fellow, changing himselfe into euery mans disposition; such a one was *Alciades*, who was said to be in *Athens*, and of such a man resembling this beast, did *Alciades* make this emblem against flatterers:

*Semper hiat, semper tenuem qua uosistur auram,
Reciprocatur Chamælion,
Et mutat faciem, varios sumitque colores,*

L 4.

Page

*Præter rubrum vel candidum.
Sic & adulator populare vescitur anxia,
Hiansque cuncta deuorat.
Et solum mores imitatur principis atros.
Albi & pudici nescius.*

That is to say;

*It alway gapes, turning in and out that breath
Whereon it feedes: and often changeth hew:
Now blacke and greene, and pale, and other colours hath,
But red and white Chamelions do eschew:
So Clawbackes feede on vulgar breath as bread,
With open mouth deuouring fame and right,
Princes, blacke-vises praise, but vertues dread,
Designed in nature by colours red and white.*

A Chamælion of all Egge-breeding-beastes is the thinnest, because it lacketh blood, and the reason hereof is by *Aristotle* referred to the disposition of the soule: For he saith, through ouer much feare, it taketh vpon it many colours, and feare through the want of blood and heate, is a refrigeration of this beast.

Plutarke also calleth this beast a meticulous and fearefull beast, and in this cause concludeth the change of his colour, not as some say, to auoyde and deceiue the beholders and to worke out his owne happinesse, but for meere dread and terrour. *Iohannes Vrsinus* assigneth the cause of the change of Chamæliions colour, not to feare, but to the meate & to the ayre, as appeareth by these verses;

*Non timor, imò cibus, nimirum limpidus ær,
Ambo simul vario membra colore nouant.*

Which may be thus englished;

*Not feare, but meate which is the ayre thinn,
New colours on his body doth begin.*

But I for my part doe assigne the true cause to bee in the thinnesse of their skinne, and therefore may easily take impression of any colour, like to a thin fleake of a horne, which beeing layde ouer blacke, seemeth blacke, and so ouer other colours: and besides, there being no hinderance of blood in this beast, nor Intrals, except the Lights, the other humours may haue the more predominant mutation; and so I will conclude the discourse of the partes and colour of a Chamælion, with the opinion of *Kiranides*, not that I approoue it, but to let the Reader know all that is written of this Subiect, his wordes are these: *Chamæleon singulis horis diei mutat colorem*: A Chamælion changeth his colour euery houre of a day.

This beast hath the face like a Lyon, the feet and tayle of a Crocodile, hauing a variable colour, as you haue heard, and one strange continued Nerue from the head to the tayle, beeing altogether without flesh, except in the head, cheekes, and vppermost part of the tayle, which is ioyned to the body; neither hath it any blood but in the hart, eyes, and in a place aboue the hart, and in certaine vaynes deriued from that place, and in them also but a very little blood.

There be many membranes all ouer theyr bodies, and those stronger then in any other Beastes. From the middle of the head backward, there ariseth a three square bone, and the fore part is hollow and round like a Pipe, certaine bony brimmes, sharpe and indented, standing vpon either side. Theyr braine is so little aboue their eyes, that it almost toucheth them, and the vpper skinne beeing pulled off from their eyes, there appeareth a certaine round thing like a bright ring of Brasse, which *Niphur* calleth *Palla*, which signifieth that part of a Ring, wherein is set a pretious stone.

The eyes in the hollow within, are very great, and much greater then the proportion of

*Aristotle.
Pliny.*

of the body, round, and couered ouer with such a skinne as the whole body is, except the apple, which is bare; and that part is neuer couered. This apple stands immouable, not turned, but when the whole eye is turned at the pleasure of the beast. The snoute is like to the snoute of a Hog-ape, alwayes gaping, and neuer shutting his mouth, and seruing him for no other vse but to beare his tongue and his teeth: his gumbes are adorned with teeth as we haue said before, the vpper lippe beeing shorter and more turned in then the other. Their throat and arterie are placed as in a Lizard: their Lights are exceeding great, and they haue nothing els within their body. VV herevpon *Theophrastus* as *Plutarke* witnesseth, conceiue, that they fill the whole body within, & for this cause it is more apt to liue on the ayre, and also to change the colour.

It hath no Spleene or Melt, the tayle is very long, at the end and turning vp like a Vipers tayle, winded together in many circles. The feete are double clouen, & for proportion resemble the thumbe and hand of a man, yet so, as if one of the fingers were set neere the side of the thumbe, hauing three without and two within behind, and three within, and two without before; the palme betwixt the fingers is somewhat great: from within the hinder legges, there seeme to growe certaine spurs. Their legges are straight, and longer then a Lizards, yet is theyr bending alike, and theyr nayles are crooked and very sharpe. One of these beeing diffected and cut asunder, yet breatheth a long time after, they goe into the caues and holes of the earth like Lizards, wherein they lie all the winter time, and come forth againe in the Spring, theyr pace is very slow, and themselves very gentle, neuer exasperated but when they are about wild-figge-trees.

They haue for theyr enemies the Serpent, the Crow and the Hawke. VVhen the hungry Serpent doth assault them, they defend themselves in this manner, as *Alexander Minidius* writeth; they take in their mouthes a broad & strong stalk, vnder protection whereof as vnder a buckler, they defend themselves against theyr enemy the Serpent, by reason that the stalke is broader then the Serpent can gripe in his mouth, and the other parts of the Chamæleon so firme and hard, as the Serpent cannot hurt them: he laboureth but in vaine to get a prey, so long as the stalke is in the Chamæleons mouth. But if the Chamæleon at any time see a Serpent taking the ayre, and sunning himselfe vnder some greene tree, he climbeth vp into that tree, and setleth himselfe directly ouer the Serpent, then out of his mouth he casteth a thred like a Spyder, at the end whereof hangeth a drop of poyson, as bright as any pearle, by this string he letteth downe the poyson vpon the Serpent, which lighting vpon it, killeth it immediately. And *Scaliger* reporteth a greater vvonder then this in the description of the Chamæleon; for he sayth, if the boughes of the Tree so grow as the perpendicular line cannot fall directly vpon the Serpent, then hee so correcteth and guideth it with his fore-feete, that it falleth vpon the Serpent within the mark of a hayres breadth.

The Rauens and the Crow are also at variance with the Chamæleon, & so great is the aduerse nature betwixt these twaine, that if the crow eate of the chamæleon beeing slaine by him, he dyeth for it, except he recouer his life by a Bay-leafe, euen as the Elephant after he hath deuoured a chamæleon, saue his life by eating of the Wile-oliue-tree. But the greatest wonder of all is, the hostility which *Pliny* reporteth to be betwixt the Chamæleon and the Hawke. For he writeth, that when a Hawke flyeth ouer a Chamæleon, she hath no power to resist the Chamæleon, but falleth downe before it, yeelding both her life and limbes to be deuoured by it; and thus that deuourer that lieth vpon the prey & blood of others, hath no power to saue her owne life from this little beast.

A Chamæleon is a fraudulent, rauening and gluttonous beast, impure, and vnclean by the law of G O D, and forbidden to be eaten: in his owne nature wilde, yet counter-setting meekenes, when he is in the custodie of man. And this shall suffice to haue spoken for the description of this beast, a word or two of the Medicines arising out of it, and so a conclusion.

I find that the Auncients haue obserued two kindes of Medicines in this beast, one magically, and the other naturall, and for my owne part, although not able to iudge of either, yet I haue thought good to annex a relation of both to this History. And first of the naturall medicines, *Democritus* is of opinion that they deserue a peculier Volume; and yet he himselfe

himselfe telleth nothing of the worthy of one page, except the lying vanities of the Gentiles, & superstitions of the Gracians. With the gall, if the suffusions and Leprous parts of the body be annointed three dayes together, and the whitenesse of the eyes, it is beleueed to giue a present remedy: and *Archigenes* prescribeth the same for a rhedecine for the taking away of the vnprofitable and and pricking hayres of the eye-browes. It is thought if it be mixed with some sweet composition, that it hath power to cure a quotidian Ague. If the tooong of Chamalion be hung ouer an obliuious and forgetfull perlon, it is thought to haue power to restore his memory.

Rheues.

The Chamalion from the head to the tayle, hath but one Nerue, which beeing taken out and hung about the necke of him that holdeth his head awry or backward, it cureth him. The other parts haue the same operation as the parts of the Hyana & the Sea-calfc. If a Chamalion be sod in an earthen pot, and consumed till the water be as thicke as oile, then after such seething, take the bones out, and put them in a place where the Sunne neuer cometh, then if you see a man in the fit of the falling sicknesse, turne him vpon his belly, and annoynt his backe from the *Os sacrum* to the ridge bone, and it will presently deliuer him from the fit: but after seuen times vsing, it will perfectly cure him. The Oyle thus made must be kept in a Boxe. This medicine following is a present remedy agaynst the gowt. Take the head and feet of a Chamaleon, cut off also the outward partes of the knees and feete, and then keepe by themselves those parts: that is to say, the partes of the right legge by themselves, and the partes of the left Legge by themselves, then touch the Nayle of the Chamaleon with your Thumbe and right finger of your hand, dipping the tips of your fingers of the right hand in the bloud of the right foote of the beast: and so likewise the fingers of the left hand in the bloud of the left foote, then include those parts in two litle Pipes, and so let the sicke person carry the right partes in the right hand, and the left parts in the left hand, vntill he be cured: and this must bee remembered, that hee must touch euery morning about the Sun rising the said Chamaleon, yet liuing and lapped in a Linnen cloth, with those parts that are oppressed with the Gout.

Kiranides.

Trallianus.

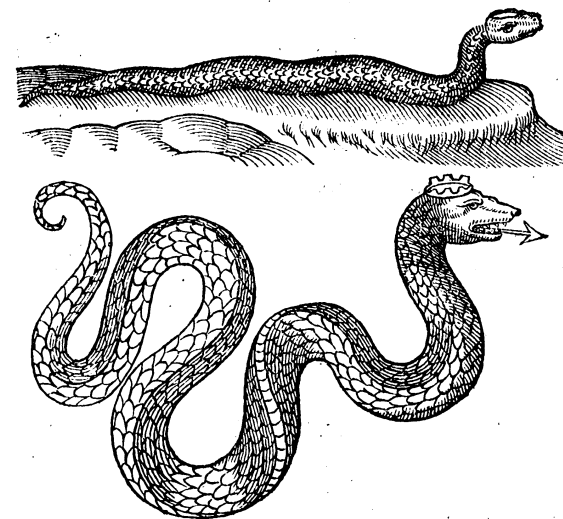
The like superstitious and magicall deuises are these that follow, as they are recorded by *Pliny* and *Democritus*. The head and throat being set on fire with wood of Oake, they beleue to be good against Thunder and raine, and so also the Liuer burned on a Tyle. If the right eye be taken out of it aliue, and applyed to the whitenesse of the eyes in Goats Milke, it is thought to cure the same. The tongue bound to a woman with child, preferueth her from danger in child-byrth, if the same tongue be taken from the beast aliue, it is thought it forethweth the euent of iudgement. The heart wrapped in blacke Wooll of the first shearing, by wearing it, cureth a quartane Ague, the right claw of the forefeet bound to the left arme with the skinne of his cheekes, is good against robberies and terrours of the night, and the right pap against all feares. If the left foote be scorched in a furnace with the Herb Chamaleon, and afterward putting a litle ointment to it, & made into litle Pasties, so being carryed about in a wooden boxe, it maketh the party to go invisible. The right shoulder maketh a man to preuaile against his aduerariaries, if they doe but tread vpon the Nerues cast down vpon the earth. But the left shoulder they consecrate the same to monstrous dreames, as if that thereby a man might dreame what hee would in his owne person and effect, the like in others.

With the right foote are all paulsies resolued, and with the left foote all Lethargies: the Wine wherein one side of a Chamaleon hath beene steeped, sprinkled vpon the head, cureth the ach thereof. If Swines Grease be mingled with the powder of the left foote or Thigh, and a mans foote be annoynted therewith, it bringeth the gout, by putting the Gall into fire, they driue away Serpentes; and into Water, they draw together Weasels, it pulleth off hayre from the body, so also doth the Liuer, with the Lightes of a Toade; likewise the Liuer dissolueth amorous enchantments. Melancholy men are cured by drinking the iuyce of a Chamaleon out of a Chamaleons skin. They also say, that the Intrals and dung of this beast washed in the vrine of an Ape, and hung vp at our enemies gates, causeth reconciliation.

With the taile they bring Serpentes asleepe, and stay the flowing of the fouds and Waters: the same mingled with Cedar and Myrrhe, bound to two rods of Palme, and struck

strucke vpon water, causeth all thinges that are contained in the same water to appeare; but I would to GOD that such Magitians were well beaten with Roddes of stronger wood, vntill they forsooke these magicall fooleries: And thus much for the story of the Chamaleon.

OF THE COCKATRICE.



His Beast is called by the Gracians *Basiliscos*, and by the Latine *Regulus*, because he seemeth to be the King of serpents, not for his magnitude or greatnesse. For there are many Serpents bigger then he, as there be many Four-footed-beastes bigger then the Lyon, but because of his stately pace, and magnanimous mind: for hee creepeth not on the earth like other Serpents, but goeth halfe vp-right, for which occasion all other Serpentes auoyde his sight. And it seemeth nature hath ordained him for that purpose: for beside the strength of his poyson which is vncurable, he hath a certaine combe or Corronet vpon

Pliny.
Solinus.

his head, as shall be shewed in due place: It is also cald *Sibilus*, as we read in *Isidorus*, *Sibilus enim occidit antequam mordeat vel exurat*: The Cockatrice killeth before it burneth. The Hebrewes call it *Pethen*, and *Curman*, also *Zaphna*, and *Zaphnaini*. The Chalde *Armene*, *Harmene*, and also *Carmene*: The Egyptians *Vreus*, the Germans *Ein Ertz Schlengle*, the French *Vn Baslic*: The Spaniards and Italians *Basilisco*.

There is some question amongst Writers, about the generation of this Serpent: for some, (and those very many and learned) affirme, him to be brought forth of a Cockes egge. For they say that when a Cock groweth old, he layeth a certaine egge without any shell, in stead whereof it is couered with a very thicke skinne, which is able to withstand the greatest force of an easie blow or fall. They say moreouer, that this Egge is layd onely in the Summer-time, about the beginning of Dogge-dayes, being not long as a Hens Egge, but round and orbicular: Sometimes of a dusty, sometimes of a Boxie, sometimes of a yellowish muddy colour, which Egge is generated of the putrified seed of the Cocke, and

and afterward set vpon by a Snake, or a Toad, bringeth forth the Cockatrice, being halfe a foot in length, the hinder part like a Snake, the former part like a Cocke, because of a treble combe on his forehead.

But the vulger opinion of Europe is, that the Egge is nourished by a Toad, and not by a Snake; howbeit in better experience it is found that the Cocke doth sit on that egge himselfe: whereof *Leuius Lempius* in his twelfth booke of the hidden miracles of nature hath this discourse, in the fourth chapter thereof. There happened (saith he) within our memory in the City *Pirizaa*, that there were two old Cockes which had layd Egges, & the common people (because of opinion that those Egges would engender Cockatrices) laboured by all meanes possible to keepe the said cockes from sitting on those egges, but they could not with clubs and staues driue them from the Egges, vntill they were forced to breake the egges in funder, and strangle the cockes. But this point is worth inquiry, whether a cocke can conceiue an Egge, and after a certaine time lay the same without a shell. I for my part am perswaded, that when a cocke groweth old, and ceaseth to tread his female in the ordinary course of nature, which is in the seuenth or ninth year of his age, or at the most in the foureteenth, there is a certaine concretion bred within him by the putrified heat of his body, through the staying of his seede generatiue, which hardeneth vnto an egge, & is couered with such a shell, as is said already: the which egge being nourished by the cocke or some other beast, bringeth forth a venomous worme, such as are bred in the bodies of men, or as Wasps, Horfe-flies, and catterpillers engendered of Horfe-dung, or other putrified humours of the earth: and so out of this Egge may such a venomous Worme proceede, as in proportion of body, and pestiferous breath, may resemble the *African* cockatrice or Basiliske, and yet it is not the same whereof wee purpose here to intreat, but will acknowledge that to be one kind of cockatrice, but this kind is generated like other Serpents of the earth, for as the auncient *Hermes* writeth, it is both false and impossible, that a cockatrice should be hatched of a cockes Egge. The same writer maketh mention of a Bazeliske ingendered in dung, whereby hee meaneth the *Elisir* of life, wherewithall the *Alchimiſtes* conuert mettals.

The Egyptians hold opinion, that these cockatrices are engendered of the Egges of the Bird called *Ibis*, and therefore they breake those Egges wheresoeuer they finde them: and for this cause in theyr Hieroglyphicks, when they will signifie a lawfull execution after an vpright iudgment, & sound institution of their forefathers, they are wont to make an *Ibis*, and a cockatrice.

The countries breeding or bringing forth these cockatrices, are sayd to be these: First *Affricke*, and therein the Auncient seat or land of the Turkes, *Nubia*, and all the wilderness of *Affrica*, & the countries *Cyrenes*. *Gallen* among the Physitions only, doubteth whether there be a cockatrice or no, whose authority in this case must not be followed, seeing it was neuer giuen to mortal man to see & know euery thing, for besides the holy Scriptures vnauidable authority, which both in the prophesie of *Eſay* and *Jeremy*, maketh mention of the cockatrice and her Egges: there be many graue humane Writers, whose authority is irrefragable, affirming not onely that there be cockatrices, but also that they infect the ayre, and kill with their sight. And *Mercurialis* affirmeth, that when he was with *Maximilian* the Emperour, hee saw the carcase of a cocatrice, reserved in his treasury among his vndoubted monuments. Of this Serpent the Poet *Georgius Pictorius* writeth on this manner;

*Rex est serpentum basiliscus, quem modo vincunt
Mustela insultus, senaque bella fera.
Lernaum vermem basiliscum feda Cyrene
Producit cunctis maxime perniciem.
Et nasci ex ouo galli, si credere fas est,
Decrepiti, in fimo, sole nacente, docent.
Sed quoniam olfactu laedis, visuque ferarum
Omne genus credas, nulla tenere bona.*

That

That is to say;

*The Bazeliske the Serpents King I find,
Yet Weasels him do ouercome in warre,
The Cyren land him breeds of Lernaes kind,
They to all other a destruction are:
And if we may beleue, that through the heat of Sunne,
In old Cockes Egges this beast is raised first,
Or beastes by sight or smell thereof are all vndone,
Then ist not good, but of his kind the worst.*

Wee doe read that in Rome, in the dayes of Pope *Leo* the fourth, there vvas a Cockatrice found in a Vault of a Church or Chappell, dedicated to *Saint Lucea*, whose pestiferous breath hadde infected the Ayre round about, whereby great mortality followed in Rome: but how the said Cockatrice came thither it was neuer knowne. It is most probable that it was created and sent of *G O D* for the punnishment of the City, which I do the more easily beleue, because *Segomius* & *Iulius Scaliger* do affirme, that the sayd pestiferous beast was killed by the prayers of the said *Leo* the fourth.

I thinke they meane that by the authoritie of the sayde Byshop, all the people were moued to generall fasting and prayer, and so Almighty *G O D* who was moued for theyr finnes, to send such a plague amongst them, was likewise intreated by their prayers and futes, not onely to reuerſe the plague, but with the same hand to kill the beast, wherewithall it was created: euen as once in *Aegypt* by the hand of *Moses*, hee brought Grass-hoppers and Lice, so by the same hand he droue them away againe.

There is some small difference amongst the Writers, about the quantity and partes of this Serpent: which I will breiefely reconcile. First *Aelianus* saith, that a Cockatrice is not past a spanne in compasse, that is as much as a man can gripe in his hand. *Pliny* saith, that it is as bigge as twelue fingers. *Solinus* and *Isidorus* affirme, that it is but halfe a foot long.

Auicenna saith, that the Arabian *Harmena*, that is, the Cockatrice, is two cubits and a halfe long. *Alexander* saith, *Et tribus extenso porrectus corpore palmis*, that is, it is in length but three palmes. *Actius* sayth, that it is as bigge as three handfuls: Now for the reconciliation of all these. It is to bee vnderstood, that *Pliny* and *Aelianus* speaketh of the Worme that cometh out of the Cockes Egges, in regard of the length, but not of the quantity, and so confound together that Worme and the Cockatrice. For it is very reasonable, that seeing the magnitude and greatnesse of the Serpent is concluded to bee at the least a span in compasse, that therefore the length of it must needs bee three or foure foote at the shortest; else how could it bee such a terrour to other Serpents, or how could the fore part of it arise so eminently aboue the earth, if the Head were not lifted at the least a foote from the ground. So then we will take it for graunted, that this Serpent is as big as a mans wrist, and the length of it answerable to that proportion.

It is likewise questionable whether the Cockatrice haue Wings or no: for by reason of his conceiued generation from a Cocke, many haue described him in the forepart to haue Wings, and in the hinder part to haue a tayle like a Serpent: And the conceit of wings seemeth to bee deriued from Holy Scripture, because it is written *Eſay* 14: verse twenty nine, *De radice cobij egredietur regulus & semen eius absorbens volucrum*: That is to say, Out of the Serpents rootes shall come a Cockatrice, and the fruite thereof shall bee a fiery flying Serpent, as wee translate it in English: but *Tremellius* the best Interpreter, doth render the Hebrew in this maner: *De radice Serpentis prodit hemorrhis & fructus illius prester volans*: That is to say, VVord for word, Out of the roore of the Serpent shall come the *Hemorrhoe*, and the fruite thereof a flying *Prester*. Now we know, that the *Hemorrhoe* and the *Prester* are two other different kindes of Serpentes from the Cockatrice, and therefore these Interpreters beeing the more faithfull and learned, wee will rather followe the Holy Scripture in theyr translation, then the vulgar

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*Pliny.
Textor.
Aucenna,
Aelianus
Solinus.*

Latine, which is corrupted in very many places, as it is also Eſay. the 30. verſe fixe. For *Præſter*, there is againe in the vulgar tranſlation the Cockatrice: and for this cauſe vvee haue not deſcribed the Cockatrice vvith winges, as not finding ſufficient authority to warrant the ſame.

The eyes of the Cockatrice are redde, or ſomewhat inclining to blackeneſſe, the ſkinne and carkaſe of this beaſt haue beene accounted precious, for wee doe read that the *Pergameni* did buy but certaine peeces of a Cockatrice, and gaue for it two pound and a halfe of Syluer: and becauſe there is an opinion that no Byrd, Spyder, or venomous Beaſt, will indure the ſight of this Serpent, they did hang vppe the ſkinne thereof ſtuffed, in the Temples of *Apollo* and *Diana*, in a certaine thinne Net made of Gold: and therefore it is ſayde, that neuer any Swallow, Spider, or other Serpent durſt come within thoſe Temples: And not onely the ſkinne or the ſight of the Cockatrice worketh this effect, but alſo the fleſh thereof, being rubbed vpon the pavement poſtes or Walles of any Houſe. And moreouer, if Siluer bee rubbed ouer with the powder of the Cockatrices fleſh, it is likewiſe ſayde, that it giueth it a tincturelike vnto Golde: and beſides theſe qualities, I remember not any other in the fleſh or ſkinne of this ſerpent.

The hiſſing of the Cockatrice which is his naturall voyce, is terrible to other ſerpents, and therefore as ſoone as they heare the ſame, they prepare themſelues to fly away, according to theſe verſes of *Meander*;

*Illius auditos expectant nulla ſuſurros,
Quamuis magnas ſiuent animalia ſpiras
Quando vel in paſtum, vel opaca denia ſilua,
Irriguoſue locos, media ſub luce diei
Excandescit ſuccenſa furor eferuntur,
Sed turpi cõuerſa fuga dant terga reſtorſum.*

Which may be engliſhed thus;

*When as the greaſt winding Serpents heare,
(Feeding in woods or paſture all abroad,
Although incloſ'd in many ſpicrs, yet ſcare:
Or in mid-day the ſhaddowes neare brookes road,)
The ſcarefull hiſſing of this angry beaſt,
They runne away: as faſt as feete can lead them,
Flying his rage vnto ſome other reſt,
Turning their backs whereby they do eſcape him.*

We read alſo that many times in *Affrica*, the Mules fall downe dead for thirſt, or elſely dead on the ground for ſome other cauſes, vnto whole Carkaſe innumerable troupes of Serpentes gather themſelues to feede thereupon: but when the Bazeliske windeth the ſayd dead body, he giueth forth his voyce: at the firſt hearing whereof, all the Serpents hide themſelues in the neare adioyning landes, or elſe runne into theyr holes, not daring to come forth againe, vntill the Cockatrice haue well dyned and ſatiſfied himſelfe. At which time he giueth another ſignall by his voyce of his departure: the come they forth, but neuer dare meddle with the remnants of the dead beaſt, but go away to ſeek ſome other prey. And if it happen that any other peſtiferous beaſt come vnto the waters to drink neare the place wherein the Cockatrice is lodged, ſo ſoone as it perceiueth the preſence thereof, although it be not heard nor ſeene, yet it deaparteth back againe, without drinking, neglecting his owne nutriment, to ſaue it ſelfe from further danger: whereupon *Lazarus* ſaith;

*Laſt ſibi ſubmouet omne
Vulguſ, & in vacua regnat Baſiliſcus arena.*

Which may be thus engliſhed;

*He makes the vulgar farre from him ſo ſtand,
While Cockatrice alone raignes on the ſand.*

So then it beeing euident that the hiſſing of a Cockatrice is terrible to all Serpentes, and his breath and poyſon mortall to all manner of Beaſtes: yet hath GOD in nature not left this wilde Serpent without an enemy; for the Weaſell and the Cocke are his tryumphant Victors; and therefore *Pliny* ſayth well: *Huius tali monſtro quod ſepe enectum concupiere reges videre, muſtelarum virtus exitio eſt, adeo natura nihil placuit eſſe ſina pari*: That is to ſay, This monſter which euery Kinges haue deſired to ſee when it was dead, yet is deſtroyed by the poyſon of Weaſels, for ſo it hath pleaſed nature that no beaſt ſhould be without his match.

The people therefore when they take Weaſells, after they haue found the Caues and lodging places of the Cockatrices, vvhich are eaſily diſcerned by the vpper face of the earth, vvhich is burned with theyr hotte poyſon, they put the Weaſell in vnto her: at the ſight whereof the Cockatrice flyeth like a weakeling ouermatched with too ſtrong an aduerſary, but the Weaſell followeth after and killeth her. Yet this is to be noted, that the Weaſell both before the ſight and after the ſlaughter, armeth her ſelfe by eating of *Rue*, or elſe ſhe would bee poyſoned with the contagious ayre about the Cockatrice: and beſides this Weaſell, there is no other beaſt in the Wold, which is able to ſtand in contention againſt the Cockatrice, ſaith *Lemnius*.

Again, euen as a Lyon is afraid of a cock, ſo is the Bazeliske, for he is not onely afraid at his ſight, but almoſt dead when hee heareth him crow, which thing is notoriously knowne throughout all *Affrica*. And therefore all Trauellers which goe through the Deſertes, take with them a Cocke for theyr ſafe conſult againſt the poyſon of the Bazeliske: and thus the crowing of the Cocke is a terror to Lyons, & a death to Cockatrices, yet he himſelfe is afraid of a Kite.

There are certaine learned Writers in *Saxonia*, which affirme, that there are many kindes of Serpentes in theyr Woods; whereof one is not vnlike to a Cockatrice: for they ſay it hath a very ſharpe head, a yellow colour, in length not exceeding three Palmes, of a great thickenefſe, his belly ſpotted and adorned with many white prickles: the backe blew, and the tayle crooked and turned vppe, but the opening of his mouth is farre wyder then the proportion of his body may ſeeme to beare. Theſe Serpentes may well bee referred to Cockatrices: for howſoeuer theyr poyſon is not ſo great as the Bazeliskes of *Affrica*, (euen as all other Serpentes of the hotte Countreies, are farre more peſtiferous then thoſe which are bred in the cold Countreies:) the very ſame reaſon perſwadeth mee, that there is a difference among the Cockatrices, and that thoſe of *Saxonia* may differ in poyſon from thoſe in *Affrica*, and yet bee true Cockatrices: Beſides this, there is another reaſon in *Lemnius*, which perſwadeth the Reader they are no Cockatrices; becauſe when the Country-men ſet vpon them to kill them, with Clubs, Billes, or Forkes, they receiue no hurt at all by them, neither is there any apparant contagion of the Ayre: but this is answered already, that the Poyſon in the colde Countrey is nothing to great as in the hot, and therefore in *Saxony* they neede feare the byting, and not the ayres infection.

Cardan relateth another ſtory of a certaine Serpent, which was found in the walles of an olde decayed Houſe in *Millan*, the head of it (ſayth he) was as bigge as an Egge, too bigge for the body, which in quantity and ſhape reſembled a Stellion. There vvere teeth on eyther chappe, ſuch as are in Vipers. It hadde two Legges, and thoſe very ſhort, but great, and their feere had clauues like a Cats: ſo that vvhen it ſtood, it vv as like a Cocke, for it hadde a bunch on the toppe of the head, and yet it vvanted both Fethers and Winges: The tayle was as long as the body, in the top whereof there was a round bunch as big as the head of an *Italian* Stellion. It is very likely that this beaſt is of the kind of Cockatrices.

Now we are to intreate of the poyſon of this ſerpent, for it is a hot and venomous poyſon, infecting the Ayre round about, ſo as no other Creature can liue neare him, for it killeth, not onely by his hiſſing and by his ſight, (as is ſayd of the Gorgons,) but alſo by his touching, both immediately and mediately, that is to ſay; not onely vvhen

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a man toucheth the body it selfe, but also by touching a Weapon wherewith the body was slayne, or any other dead beast slaine by it, and there is a common fame, that a Horse-man taking a Speare in his hand, which had bene thrust through a Cockatrice, did not onely draw the poyson of it into his owne body and so dyed, but also killed his Horse thereby. *Lucan* writeth;

*Quid prodest miseri Basiliscus cuspidē Mauri
Transactus? velox currit per tela venenum,
Inuadit manumque equumque.*

In English thus;

*What had the Moore to kill
The Cockatrice with speare,
Sith the swift poyson him did spill,
And horse that did him beare.*

The question is in what part of this Serpent the poyson doth lye; Some say in the head alone, and that therefore the Bazeliske is deafe, bycause the Ayre which serueth the Organe of hearing, is resoluēd by the intensiue calidity: but this seemeth not to bee true, that the poyson shoulde bee in the head onely; because it killeth by the fume of the whole body, and besides when it is dead it killeth by onely touching it, and the Man or Beast so slayne, doth also by touching kill another: Some agayne say, that the poyson is in the breast, and that therefore it breatheth at the sides, and at many other places of the body, through and betwixt the scales; which is also true, that it doth so breath: for otherwise the burning fume that proceedeth from this poysonfull beast, would burne vppon the Intrals thereof, if it came out of the ordinary place; and therefore Almighty GOD hath so ordained, that it should haue spiraments and breathing places in euery part of the body, to vent away the heate, least that in very short time, by the inclusion thereof, the whole compage and iuncture of the body should be vtterly dissolued, and separated one part from another.

But to omit inquiry in what part of his body the poyson lyeth, seeing it is most manifest that it is vniuersall, we will leaue the seate thereof, and dispute of the instruments and effects.

First of all therefore it killeth his owne kinde, by sight, hearing, and touching. By his owne kinde, I meane other Serpentes, and not other Cockatrices, for they can liue one beside another, for if it were true (which I doe not beleue) that the Arabian *Harmene* were any other Serpent then a Cockatrice, the very same reason that *Ardoynus* giueth of the fellowship of these two Serpents together, (because of the similitudes of their natures) may very vvell prooue that no diuers kinds can liue so well together, in safety without harming one or other, as doe one and the same kind together. And therefore there is more agreement in nature betwixt a Cockatrice and a Cockatrice, then a Cockatrice and *Harmene*, and it is more likely that a Cockatrice dooth not kill a Cockatrice, then that a Cockatrice doth not kill an *Harmene*: And againe, Cockatrices are ingendered by Egges, according to the Holy Scripture; and therefore one of them killeth not another by touching, hissing, or seeing, because one of them hatcheth another. But it is a question whether the Cockatrice dye by the sight of himselfe: some haue affirmed so much, but I dare not subscribe therevnto, because in reason it is vnpossible, that any thing should hurt it selfe, that hurteth not another of his owne kinde, yet if in the secret of nature GOD haue ordayned such a thing, I will not strue against them that can shew it.

And therefore I cannot without laughing remember the olde Writtes tales of the Vulgar Cockatrices that haue bin in England; for I haue oftentimes heard it related confidently, that once our Nation was full of Cockatrices, and that a certaine man did destroy them by going vppon and downe in Glasse, whereby their owne shapes were reflected

reflected vpon their owne faces, and so they dyed. But this fable is not worth refuting, for it is more likely that the man should first haue dyed by the corruption of the ayre from the Cockatrice, then the Cockatrice to die by the reflection of his owne similitude from the glasse, except it can be shewed that the poysoned ayre could not enter into the glasse wherein the man did breathe.

Among all liuing creatures, there is none that perissheth sooner then dooth a man by the poyson of a Cockatrice, for with his sight he killeth him, because the beames of the Cockatrices eyes, doe corrupt the visible spirit of a man, which visible spirit corrupted, all the other spirits comming from the braine and life of the hart, are thereby corrupted, & so the man dyeth: euen as women in their monthly courses doe vitiat their looking-glases, or as a Wolfe suddainly meeting a man, taketh from him his voyce, or at the least, wise maketh him hoarse.

To conclude, this poyson infecteth the ayre, and the ayre so infected killeth all liuing things, and likewise all greene things, fruites, and plants of the earth; it burneth vp the grasse where-vppon it goeth or creepeth, & the fowles of the ayre fall downe dead when they come neere his denne or lodging. Some-times hee byteth a man or a beast, and by that wound the blood turneth into chollier, and so the whole body becommeth yellow as gold, presently killing all that touch it, or come neere it. The symptoms are thus described by *Nicander*, with whose words I will conclude this Historic of the Cockatrice, writing as followeth:

*Quod ferit hic, multo corpus succenditur igne,
A membris resoluta suis caro defluit, & fit
Lurida & obscuro nigrescit opaca colore.
Nulla etiam volucres quae sada cadavera pascunt,
Sic occisum hominem tangunt, ut vultur, & omnes:
Huic similes alia, pluuia quoque nuncius aura
Coruus, nec quaecumq; fera per deuia lustra
Degunt è tali capiunt sibi tabula carne.
Tum teter vacuas odor hinc exhalat in auras,
Atque propinquantes penetrant non segniter artus;
Sin cogente fame veniens approximet ales
Tristia fata refert, certamq; ex aere morsem,*

Which may be englished thus;

*When he doth strike, the body hurt is set on fire,
And from the members falleth off the flesh, withall,
It rotten is, and in the colour blacke as any myre.
Refus'd of carrion-feeding-birds both great and small
Are all men so destroyed. No Vulture or Bitter fierce,
Or weather-telling-Crow, or deserts wildest beast,
Which liue in dennes sustaining greatest famines force,
But at their tables doe this flesh detest.
Then is the ayre replete with's losesome smell,
Piercing vitall parts of them approaching neere,
And if a bird it tast to fill his hunger fell,
It dyes assured death, none neede it feare.*

OF THE CORDYLL.



Although I finde some difference about the nature of this lying creature, and namely whether it bee a Serpent or a Fishe, yet because the greater and better part make it a Serpent, I will also bring it in his due order in this place for a venomous beast. *Gesner* is of opinion, that it is no other but a Lizard of the Water, but this cannot agree with the description of *Aristotle* & *Belonius*, who affirme the Cordill to haue Gilles like a Fish, and these are not found in any Lizard. The

Græcians call this Serpent *Kordule*, and *Kordulos*, whereof the Latines deriue or rather borrow their *Cordulus*, and *Cordyla*. *Numenius* maketh this a kind of Salamander which the Apothecaries do in many Countreys falsely sell for the *Scincus* or Crocodile of the Earth, and yet it exceedeth the quantity of a Salamander, being much lesse then the crocodile of the earth, hauing gills, and wanting fins on the sides, also a long taile, and according to the proportion of the body, like a Squirrels, although nothing so big, without scabs: the back being bald and somewhat black, & horrible rough, throw some bunches growing thereupon, which being pressed do yeld a certain humor like milk, which being layd to the Nostrils doth smell like poyson, euen as it is in a Salamander. The beake or snout is very blunt or dull, yet armed with very sharp teeth. The claws of his forelegges are diuided into foure, and on his hinderlegges into fise: there is also a certaine fleshy fin growing all along from the crowne of his head, vnto his taile vpon the backe, which when he swimmeth hee erecteth, & by it is his body sustained in the water from sinking, for his body is mooued with crooked winding, euen as an Eele or a *Lamprey*.

The inward parts of this Serpent are also thus described. The tongue is soft and spungy, like as is the tongue of a Water-Frogge, wherewith as it were with Glew, he draweth to his mouth, both Leches and Wormes of the earth, whereupon it feedeth. At the roote of his tongue there is a certaine bunch of flesh, which as I thinke supplieth the place of the lightes, for when it breatheth, that part is especially mooued, and it panteth too & fro, so that thereby I gather, either it hath the Lights in that place, or else in some other place neere the iawes. It wanteth ribs as doth the Salamander, and it hath certain bones in the backe, but not like the ordinary back-bone of other such Serpents. The heart is also all spungy, & cleaueth to the right side, not to the left: the left side whereof supplieth the place of the *Pericardium*.

The liuer is very blacke, and somewhat clouen at the bending or sloape side: the melt somewhat red, cleauing to the very bottome of the ventricle. The reynes are also very spungy, ioyned almost to the Legges, in which parts it is most fleshy, but in other places especially in the belly and breast, it is all skinn and bone. It also beareth Egges in her place of conception, which is forked or double, which are there disposed in order, as in other living gristly creatures. Those Egges are nourished with a kinde of red fatte, out of which in due time come the young ones aliue, in as great plenty and number as the Salamanders. And these things are reported by *Belonius*, besides whom I finde nothing more said, that is worthy to be related of this Serpent, and therefore I will here conclude the History thereof.

OF THE CROCODILE.

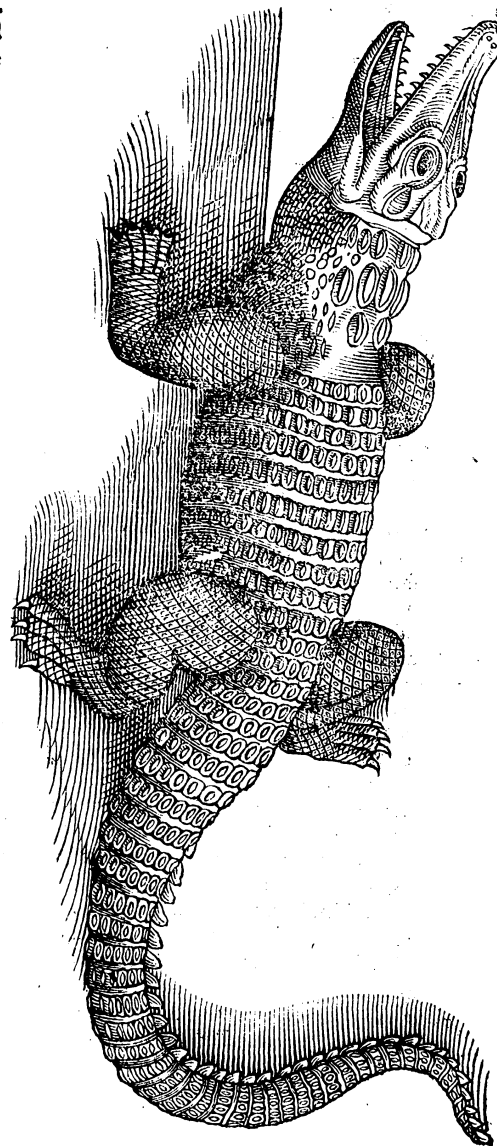


Because there be many kinds of Crocodiles, it is no marvaile although some haue taken the word *Crocodilus* for the *Genus*, and the severall *Species*, they distinguish into the Crocodile of the Earth and the water. Of the earth are sub-diuided into the Crocodiles of *Bresilia*, and the *Scincus*: the Crocodiles of the water into this here described, which is the vulgar one, and that of *Nilus*, of all which we shall entreat in order, one successiually following another. But I will not contend about the *Genus* or *Species* of

of this word, for my purpose is to open their severall natures, so far as I haue learned, where in the works of almighty God may be knowne, and will leaue the strife of wordes to them that spend their wittes about tearmes & sillables only. Thus much I find, that the auncients had three generall tearmes for all Egge-breeding Serpentes. Namely, *Rana*, *Tessudo*, *Lacerta*: And therefore I may forbear to inreate of *Crocodilus* as a *Genus* & handle it as a *Species*, or particular kinde. The Hebrews haue many words which they vse for a Crocodile. *Koah* *Leuit. 11.* which the Arabians render *Hardun*, and the Persians *Sanga*, which word cometh neere the Latine worde *Scincus* for a Crocodile of the earth, and yet that word *Koah* by Saint *Jerom* and the *Septuagints* is translated a *Chamaeleon*.

In the same place of *Leuiticus* the word *Zab* is interpreted a kinde of Crocodile: wherewithall *Dauid Kimhi* confoundeth *Gerefehint*, and *Rabbi Salomon*, *Faget*. The Chaldes translate it *Zaba*. The Persians *An Rahu*. The *Septuagints* a Crocodile of the earth, but it is better to follow Saint *Hierom* in the same, because the Text addeth according to his kinde, wherefore it is superfluous to adde the distinction of the crocodile of the Earth, except it were lawfull to cate the Crocodiles of the water.

In *Exod. 8.* there is a Fish called *Zephardea*, which cometh out of the waters and eateth men, this cannot agree to any Fish in *Nilus*, saue onely the Crocodile; and therefore this word is by the Arabians rendered *Al Timasch*. Some do hereby vnderstand *Pagulera*, *Grenelera*, & *Batrachoi*, that is great frogs. *Aluka* by most of the Iewes vnderstand a Horleach, *Pro. 30.* but *Dauid Kimhi* taketh and vseth it for a Crocodile. For he sayth, it is a great Worme, abiding neere the Rivers sides, and vpon a sudden setteth vpon men or cattell as they passe besides him. *Tifma* and *Alinsa* are by *Anicen* expounded for a crocodile: and *Tenchia* for that Crocodile that neuer moueth his neather or vnder chap.



shipped by the inhabitants, and kept tame by the Priests in a certaine Lake; this sacred Crocodile is called *Suchus*, and this word commeth neere to *Scimus*, which as wee haue said, signifieth any Crocodile of the earth, from which the Arabian *Tinsfa* seemeth also to be deriued, as the Egyptian *Thampfai* doth come neere to the Arabian *Trenisa*. *Herodotus* calleth them *Champfai*, and this was the old *Ionian* word for a Vulgar Crocodile in hedges. Vpon occasion whereof *Scaliger* saith, hee asked a Turke by what name they call a Crocodile at this day in Turkey, and he aunswered *Kimpfai*, which is most evidently corrupted from *Champfai*.

The Egyptians vulgarly call the Crocodile of *Nilus*, *Cocatrix*, the Græcians *Neilokrokadeilos*, generally *Krocodeilos*, and sometimes *Dendrites*. The Latines *Crocodilus*, and *Albertus*, *Crocodillus*, and the same word is retayned in all languages of Europe. About the Etymologie of this word, I find two opinions not vnprofitable to be rehearsed: the first, that *Crocodilus* commeth of *Crocus*, Saffron, because this beast, especially the Crocodile of the earth, is afraid of Saffron, and therefore the country people, to defend theyr Hives of Bees and hony from them, strow vpon the places Saffron. But this is too farre fetched, to name a beast from that which it feareth, and being a secrete in nature, it is not likelie that it was discovered at the first, and therefore the name must haue some other inuestigation.

Isidorus saith, that the name *Crocodilus* commeth of *Crocus color*, the colour of Saffron, because such is the colour of the Crocodile: and this seemeth to be more reasonable. For I haue seene a Crocodile in England brought out of Egypt dead, and killed with a Musket, the colour whereof was like to Saffron growing vpon the stalkes in fieldes. Yet it is more likely, that the deriuation of *Varinus* and *Eustathius* was the originall, for they say that the shores of lands on the Riuer, were called *Croca* and *Crocula*: and because the Crocodiles haunt & liue in those shores, it might giue the name to the beasts; because the water Crocodiles liue and delight in those sandes, but the Land or earth Crocodiles abhorre and feare them.

Aurelianus

It is reported that the famous Grammarian *Artemidorus* seeing a Crocodile lying vpon the sands, he was so much touched and moued there-with, that he fell into an opinion that his left legge and hand were eaten off by that Serpent; and that thesby he lost the remembrance of all his great learning and knowledge of Artes. And thus much for the name of this Serpent.

Aristotle

Nela.

Diod. Sicul.

In the next place we are to consider the Countries wherein Crocodiles are bred, and keepe theyr habitation, and those are especially Egypt, for that onely hath Crocodiles of both kinds, that is, of the water and of the Land, for the Crocodiles of *Nilus* are *Amphibij*, & liue in both elements: they are not only in the riuer *Nilus*, but also in all the pooles neere adioyning. The Riuer *Bambotus* neere to *Atlas* in *Affrica*, doth also bring forth Crocodiles: and *Pliny* saith, that in *Darat* a Riuer of *Mauritania*, there are Crocodiles ingendered. Likewise *Apollonius* reporteth, that when he passed by the Riuer *Indus*, he met with many Sea-horses and Crocodiles, such as are found in the Riuer *Nilus*, and besides these countryes I doe not remember any other, wherein are ingendered crocodiles of the water, which are the greatest and most famous Crocodiles of all other.

The Crocodiles of the earth, which are of lesser note and quantitie, are more plentiful, for they are found in *Libia*, & in *Bithinia*, where they are called *Azaritia*, & in the Mountaine *Syagrus* in Arabia, and in the woods of *India*, as is well obserued by *Arianus*, *Dioscorides*, and *Hermelaus*, and therefore I will not prosecute this matter any further.

Marcellinus

Herodotus.

Isidore.

The kinds being already declared, it followeth that we should proceed to their quantitie and seuerall parts. And it appeareth that the water Crocodile is much greater, and more noble, then the Crocodiles of the earth; for they are not about two cubites long, or sometimes eyght at the most, but the other are sixteene, and sometimes more. And besides, these crocodiles, if they lay their egges in the water (saith *Bellunensis*) the their young ones are much greater, but if on the Land, then are they lesser, and like the Crocodiles of the earth. In the Riuer *Ganges* there are two kinds of Crocodiles, one of them is harmlesse, & doth no hurt to any creature, but the other is a deuouring vnvariable beast, killing all

snoute there groweth a bunch like a horne.

Now a Crocodile is like a Lizard in all poynts (excepting the tayle, and the quantiry of a Lizard,) yet it layeth an egge no greater then a Gooses egge, and from so small a beginning ariseth this monstrous Serpent, growing all his life long, vnto the length of fiftene or twenty cubits. And as *Phalareus* witnesseth, in the dayes of *Psammitichus* King of Egypt, there was one found of fife and twenty cubits long: and before that, in the dayes of *Amasis*, one that was about sixe and twenty cubits long, the reason whereof was theyr long life, and continuall growth.

Wee haue shewed already, that the colour of a Crocodile is like to Saffron, that is, betwixt yellow and redde, more inclining to yellow then redde, not vnlike to the blacker kind of Chamæleon: but *Peter Martyr* saith, that their belly is somewhat whiter then the other parts. Their body is rough all ouer, being couered with a certaine barke or rinde, so thicke, firme and strong, as it will not yeelde (and especially about the backe) vnto a cart-wheele when the cart is loaded, and in all the vpper parts, and the tayle, it is impenetrable with any dart or speare, yea scarcely to a pistoll or small gunne, but the belly is softer, whereon he receiue wounds with more facility: for as wee shall shew afterwarde, there is a kind of Dolphin which commeth into *Nilus*, and fighteth with them, wounding them on the belly parts.

The couering of their backe is distinguished into diuers deuided shells, standing vpper farre about the flesh, and towards the sides they are lesse emynent, but on the belly they are more smooth, white, and very penetrable. The eyes of a Crocodile of the vwater, are reported to be like vnto a Swines, and therefore in the vwater they see very dimlie, but out of the water they are sharpe and quicke sighted, like to all other foure-footed Serpents that lay egges. They haue but one eye-lidde, & that groweth from the nether part of the cheeke, which by reason of their eyes neuer twinkleth. And the Egyptians say, that onely the Crocodile among all the liuing creatures in the water, draweth a certaine thin bright skinne from his fore-head ouer his eyes, where-withall hee couereth his sight: and this I take to be the onely cause of his dimme sight in the waters.

The head of this beast is very broad, and his snoute like a Swynes. When hee eateth or byteth, he neuer moueth his neather or vnder chappe. Vv hereof *Aristotle* giueth this reason, that seeing Nature hath giuen him so short feete, as that they are not able to hold or to take the prey, therefore the mouth is framed in stead of feete, so as it may more vehemently strike and wound, and also more speedily moue and turne after the prey, and this is better done by the vpper the nether chap. But it is likely that hee was not deceiued, although he speaketh of *Crocodilus Marinus*, a crocodile of the sea: vvheras there is no Crocodile of the Sea, but rather some other monster like a Crocodile in the sea, and such peraduenture *Albertus* saw, and there-vpon inconsideratly affirmed, that all Crocodiles moue theyr vnder-chapps, except the *Tenchea*. But the learned *Vesalius* proueth it to be otherwise, because that the nether chappe is so conioyned and fastned to the bones of the temples, that it is not possible for to be moued. And therefore the Crocodile onely among all other liuing creatures, moueth the vpper-chap, and holdeth the vnder-chap vnmouable.

The second wonder vnto this, is that the Crocodile hath no tongue, nor so much as any appearance of a tongue. But then the question is, how it commeth to distinguish the sapours and tast of his meate. Where-vnto *Aristotle* aunswereth, that this Crocodile is such a rauening beast, that his meate tarrieth not in his mouth, but is carryed into his stomacke, like as other water-beasts, and therefore they discern sapours, and relish theyr meate more speedily the other; for the water or humour falleth so fast into their mouthes, that they cannot stand long vpon the tast or distaste of their meate. But yet some make question of this, and they aunswere that most men are deceiued heerein, for whiles they looke for his tongue vpon his nether-chap, as it is in all other beasts, and find none, they conclude him to want that part: but they should consider, that the tongue cleaueth to the moueable part, and as in other beasts the nether-chap is the seate of the tongue, because of the motion, so in this the tongue cleaueth to the vpper-chappe, because that it is moueable,

Calim Rhon

Herodotus

Pliny.

Solinus.

Marcellinus.

Albertus.

Herodotus.

able, and yet not visible as in other, and therefore is very hardly discerned. For all this, I rather conclude with the former Authours, that seeing it liueth both in the waters and on the land, and therefore it resembleth a fish and a beast, as it resembleth a beast, *locum obtinet lingua*, it hath a place for a tongue, but as it resembleth a fish, *Elinguis est*, it is without a tongue. It hath great teeth standing out, all of them stand out before visibly when the mouth is shut, and fewer behind. And whereas *Aristotle* writeth, that there is no living creature which hath both *dentes prominentes*, & *serratos*, that is, standing out, and deuided like a saw, yet the Crocodile hath both. These teeth are white, long, sharpe, & a little crooked and hollow, their quantity well resembling the residue of the proportion of the body: and some say, that a crocodile hath three rowes of teeth, like the Lion of *Chius*, & like the *V*hale, but this is not an approoued opinion, because they haue no more then 60. teeth. They haue also 60. ioynts or bones in the back, which are also tied together with so many nerues. The opening of his mouth reacheth to the place of his eares, and there be some Crocodiles in *Ganges* which haue a kind of little horne vpon their noses or snout. The melt is very small, & this some say is onely in them that bring forth egges, their stones are inward & cleaue to their loynes. The taile is of the same length that the whole body hath, and the same is also rough & armed with hard skin vpon the vpper part & the sides, but beneath it is smooth & tender. It hath finnes vpon the taile, by the benefit wherof it swimmeth, as also by the help of the feete. The feet are like a Beares, except that they are couered with scales in stead of haire; their nailes are very sharp & strong, for if it had a thumbe as well as it hath feet, the strength thereof would ouerturne a ship. It is doubtful whether it hath any place of excrement except the mouth: And thus much for the severall parts of the Crocodile.

The knowledge also of the naturall actions & inclinations of Crocodiles is requisite to be handled in the next place, because that actions follow the members as sounds do instruments. First therefore, although *Aristotle* for the most part speaking of a Crocodile, calleth it *aquaticus* & *fluminis*, yet it is not to confine it to the waters & riuers, as though it neuer came out of the like fishes, but onely to note that particuler kind which differeth from them of the earth, for it is certaine that it liueth in both elements, namely earth & water: & for the time that it abideth in the water, it also taketh ayre, & not the humour or moistnes of the water, yet can they not want either humor of the water or respiration of the ayre: and for the day time it abideth on the land, & in the night in the water, because in the day, the earth is hotter then the water, & in the night, the water warmer then the earth: & while it liueth on the land, it is so delighted with the sun-shine, & lieth therein so immouable, that a man would take it to be stark dead. The eyes of a Crocodile (as we haue said) are dull & blind in the water, yet they appeare bright to others, for this cause, when the Egyptians will signifie the sun-rising, they picture a Crocodile in the water looking vponward to the earth, & when they will signifie the west, they picture a Crocodile diuing into the water, and so for the most part the crocodile lyeth vpon the banks, that he may either diue into the water with speed, or ascend to the earth to take his prey.

By reason of the shortnes of his feet, his pace is very slow, & therefore it is not only easie to escape from him by flight, but also if a man do but turne aside & wind out of the direct way, his body is so vnable to bend it selfe, that hee can neither wind nor turne after it. When they go vnder the earth into their caues, like to all other foure-footed & egge-breeding serpents, as namely Lizards, Stellions, & Tortoises, they haue all their legs ioyned to their sides, which are so retorted as they may bend to either side, for the necessity of couering their egges, but when they are abroad, and goe bearing vpon all their bodies, then they bend only outward, making their thighes more visible. It is somewhat questionable, whether they lye hid within their caues 4. months or 60. daies, for some Authours affirme one thing, & some another, but the reason of the difference is taken from the condition of the cold weather, for which cause they lye hid in the winter-time. Now forasmuch as the winter in Egypt is not vsually aboue foure months, therefore it is taken that they lye but foure months, but if it be by accident of cold wether prolonged longer, then for the same cause the crocodile is the longer time in the earth. During the time they lye hid, they eat nothing, but sleepe (as it is thought) immoueably, & when they come out againe, they do not cast their skinned as other Serpents doe.

The

The taile of a Crocodile is his strongest part, and they neuer kill any beast or man, but first of all they strike him downe and astonish him with their tailles, and for this cause, the Egyptians by a Crocodiles taile doe signifie death & darknes. They deuoure both men and beasts if they find them in their way, or neere the bankes of *Nilus*, wherein they abide, taking sometimes a calfe from the cow his damme, and carrying it whole into the waters. And it appeareth by the portraiture of *Nalces*, that a Crocodile drew in an Ass into *Nilus* as he was drinking, and therefore the dogges of Egypt by a kind of naturall instinct, do not drinke but as they runne, for feare of the Crocodiles: wherevpon came the prouerbe, *Vt canis e Nilu bibit & fugit*, as a dogge at one time drinketh and runneth by

10 Nilus.

When they desire fishes, they put their heads out of the water as it were to sleepe, and then suddenly when they espy a booty, they leape into the waters vpon them and take them. After that they haue eaten and are satisfied, then they turne to the land againe; and as they lye gaping vpon the earth, the little bird *Trochilus* maketh cleane their teeth, and is satisfied by the remainders of the flesh sticking vpon them. It is also affirmed by *Arnoldus*, that it is fedde with mud, but the holy Crocodile in the Prouince of *Arifnoe*, is fedde with bread, flesh, wine, sweet and hard, sodde flesh and cakes, and such like thinges as the poore people bring vnto it when they come to see it. When the Egyptians will write a man eating or at dinner, they paynt a Crocodile gaping.

20 They are exceeding fruitfull and prolificall, and therefore also in Hieroglyphicks they are made to signifie fruitfulness. They bring forth euery yeere, and lay their egges in the earth or dry land. For during the space of three-score dayes they lay euery day an egge, & within the like space they are hatched into young ones, by sitting or lying vpon them by course, the male one while, & the female another. The time of their hatching is in a moderate and temperate time, otherwise they perishe and come to nothing, for extremity of heate spoyleth the egge, as the buds of some trees are burned and scorched off by the like occasion. The egge is not much greater then the egge of a Goose, and the young one out of the shell is of the same proportion. And so from such a small beginning doth this huge and monstrous Serpent grow to his great stature, the reason whereof (saith *Aristotle*) is, because it groweth all his life long, euen to the length of ten or more cubits. When it hath layd the egges, it carryeth them to the place where they shall be hatched, for by a naturall prouidence and fore-sight, it auoydeth the waters of Nilus, and therefore euery layeth her egges beyond the compasse of her floods: by obseruation whereof, the people of Egypt know euery yeere the inundation of Nilus before it happen. And in the measure of this place it is apparent, that this beast is not indued onely with a spirit of reason, but also with a fatidicall or propheticall geographically delineation, for so shee placeth her egges in the brimme or bankes of the flood (before the flood commeth) that the water may couer the nest, but not herselfe that sitteth vpon the egges. And the like to this is the building of the Beauer, as we haue shewed in due place before in the History of Foure-footed beasts.

40 So soone as the young ones are hatched, they instantly fall into the depth of the water, but if they meete with frogge, snayle, or any other such thing fit for their meate, they doe presently teare it in peeces, the damme byteth it with her mouth, as it were punishing the pusillanimity thereof, but if it hunt greater things, and be greedy, rauening, industrious and bloody, that she maketh much of, and killing the other, nourisheth and tendereth this about measure: after the example of the wisest men, who loue their childre in iudgement, fore-seeing their industrious inclination, and not in affection, without regard of worth, vertue, or meritt. It is said by *Philes*, that after the egge is layd by the Crocodile, many times there is a cruell stinging Scorpion which commeth out thereof, and woundeth the Crocodile that layde it. To conclude, they neuer prosper but neere the waters, and they liue threescore yeeres, or the age of a mans life.

50 The nature of this beast is to be fearefull, rauening, malicious, and trecherous in getting of his prey, the subtiltie of whose spirit, is by some attributed to the thinnesse of his blood, and by other to the hardnes of his skin and hide. How it dealeth with her young ones, we haue shewed already, as it were trying their nature whether they will degenerate or no, and the like things are reported of the Aspes, Cancers, & Tortoises of Egypt.

From

From hence came the conceit of *Pietas Crocodili*, the pietie of the Crocodile. But as we haue said, it is a fearefull Serpent, abhorring all manner of noyse, especially from the strained voyce of a man, and where hee findeth himselfe valiantly assaulted, there also hee is discouraged, and therefore *Marcellinus* saith of him, *Audax Monstrum fugatibus, at ubi audacem senserit timidissimum*: An audacious Monster to them that runne away, but most fearefull where he findeth resistance.

Some haue written, that the Crocodile runneth away from a man if he winketh with his left eye, and looke stedfastly vpon him with his right eye, but if this bee true, it is not to be attributed to the vertue of the right eye, but onely to the rarenesse of sight, vvhich is conspicuous to the Serpent from one eye. The greatest terrour vnto Crocodiles, as both *Seneca* and *Pliny* asseme, are the inhabitants of the Ile *Tentyrus* within *Nilus*, for those people make them runne away with their voyces, and many times pursue and take them in snares. Of these people speaketh *Solinus* in this manner. There is a generation of men in the Ile *Tentyrus* within the waters of *Nilus*, which are of a most aduerse nature to the Crocodile, dwelling also in the same place. And although their persons or presence be of small stature, yet heerein is their courage admired, because at the suddaine sight of a Crocodile they are no whit daunted: for one of these dare meete and prouoke him to runne away. They will also leape into the Riuer and swimme after the Crocodile, and meeting with it, without feare cast themselues vpon the Beasts backe, ryding on him as vpon a horse. And if the Beast list vppe his head to byte him, when hee gapeth they put into his mouth a wedge, holding it hard at both ends with both their hands, & so as it were with a bridle, leade, or rather driue them captiues to the Land, vvhich with theyr noyse they so terrifie them, that they make them cast vppe the bodies which they had swallowed into theyr bellies: & because of this antypathy in nature, the Crocodiles dare not come neere to this Island.

The like thing wee haue before in our generall discourse of Serpents, shewed to be in the *Indian Psylli* against the greatest Serpents. And *Strabo* also hath recorded, that at what time crocodiles were brought to Rome, these *Tentyrites* followed & droue the. For whom there was a certaine great poole or fish-pond assigned and walled about; except one passage for the Beast to come out of the water into the sun-shine: and when the people came to see them, these *Tentyrites* with nettes would draw them to the Land, & put them backe againe into the water at their owne pleasure. For they so hooke them by theyr eyes, and bottome of theyr bellies, which are their tenderest partes, that like as horses broken by theyr Riders, they yeelde vnto them, and forget theyr strength in the presence of these theyr Conquerours.

Peter Martyr in his third booke of his *Babylonian Legation*, saith, that from the *Cittie Cair* to the Sea, the Crocodiles are not so hurtfull and violent as they are vp the Riuer *Nilus* into the Land, and against the streame. For as you goe further vp the Riuer, neere the mountainie and hilly places, so shall you find them more fierce, bloody, and vnresistable, whereof the inhabitants gaue him many reasons. First, because that part of the Riuer which is betwixt the *Cittie Cair* and the Sea, is very full of all sorts of fishes, whereby the beasts are so filled with deuouring of them, that they list not come out of the water on the Land to hunt after men or cattell, and therefore they are the lesse hurtfull, for euen the Lyon and Wolfe doe cease to kill & deuoure when theyr bellies are full. But sometimes the Crocodiles beneath the Riuer, follow the gales or troupes of fish vp the Riuer, like so many Fisher-men, and then the Country Fisher-men inclose them in Nettes, and so destroy them. For there is a very great reward proposed by the Law of the Countrey, to him that killeth a Crocodile of any great quantitie; and therefore they grow not great, and by reason of their smalnes are lesse aduenturous. For so soone as a great Crocodile is discovered, there is such watch and care taken to interrupt and kill him for hope of the reward, so that he cannot long escape aliue.

Thirdly, the Crocodiles vp the Riuer, towards the Mountaines, are more hurtfull, because they are pressed with more hunger and famine, and more sildome come within the terrour of men, wherefore they forsake the waters, and run vp and downe to seeke preyes to satisfie their hunger, which when they meet withall, they deuoure with an vnresistable desire,

desire, forced and pressed forward by hunger, which breaketh stone walls. But most commonly when the Riuer *Nilus* is lowest, and sunck downe into the channell, then the Crocodiles in the waters doe growe most hungry, because the fish are gone away with the floods; and then the subtil beast will heale and couer himselfe ouer with sand or mudde, and so lye in the banke of the Riuer, where hee knoweth the women come to fetch water, or the cattell to drinke, and when he espieth his aduanrage, he suddainely taketh the woman by the hand that she taketh vp water withall, and draweth her into the Riuer, where he teareth her in peeces and eateth her. In like sort dealeth he with Oxen, Cowes, Assees, and other cattell. If hunger force him to the Land, and he meete with a Cammell, horse, 10 Asse, or such like beast, then with the force and blowes of his tayle he breaketh his legges, and so laying him flat on the earth, killeth and eateth him: for so great is the strength of a Crocodile, tayle, that it hath bene scene that one stroke thereof hath broken all the foure legges of a beast at one blow.

There is also another perrill by Crocodiles, for it is saide that when *Nilus* falleth, and the water waxeth low, the Barkes thorough want of wind, are saine by the Marriners to be tugged vp the streame with long lynes and cordes: the subtil Crocodile seeing the same, doth suddainely with his tayle smite the same line with such force, that eyther hee breaketh it, or by his forcible violence tumbleth the Marriner downe into the vwater, whom he is ready to receiue with open mouth before he can recover. Yea many times by 20 means thereof the Barke it selfe so tottereth and reeleth, that the violent beast taketh a man out of it, or else cleane ouer-turneth it, to the destruction of all that are in it.

Aelianus saith, that among the *Ombite* which are in *Arifnoe*, the Crocodiles are harmlesse, and hauing feuerall names when they are called, doe put their heads out of the vwater and take meate gently, which meate is the head and garbage of such sacrifices as are brought thither. But in another place hee writeth, that among the *Ombite* or *Coptite*, it is not safe for a man to fetch water from the Riuer, or to wash theyr feete, or walke on the Riuer side, but with great caution and warines. For euen those beastes which are most kindly vsed by men, doe rage against their Benefactours, as namely the Crocodile, the *Ichneumon*, the Wild-cats, and such like. And yet *Plutarch* in his booke *Vera animalium*, 30 saith, that the Priestes, by the custome of meate-giuing, haue made some of them so tame, that they will suffer theyr mouthes and teeth to be clenfed by men. And it is further said, that during the seauen Ceremoniall dayes of the natiuity of *Apis*, there is none of the that sheweth any wilde tricke or cruell part, but as it were by compact betwixt them and the Priestes, they lay aside all cruelty and rage during that time.

And therefore *Cicero* writeth most excellently, saying; *Egyptiorum morem quis ignoret? quorum imbuta mentes prauitatum erroribus, quamvis carnificinam potius subierint, quam ibim, aut aspidem, aut crocodilum violent.* That is to say, Who is ignorant of the custome of the Egyptians? whose mindes are so seasoned and indued with erroneous wickednesse, that they had rather vnder-goe any torment, then offer violence to an *Ibis*, an 40 Aspe, or a holy Crocodile. For in diuers places, all these, and Cats also, were worshipped by the people, according to the saying of *Iuuenall*.

*Crocodilon adorat pars hac Egypti,
Illa pauit sacrum serpentibus Ibis.*

Which may be englished thus;

*This part of Egypt Crocodiles adore,
That, the Ibis, fed with Serpents store.*

But the reasons of diuine worshipping or honour giuen to the Crocodiles are worth the 50 noting, that the diligent Reader may the better haue some taste of that auncient blindness whereby our fore-fathers were misledde and seduced, to forsake the most glorious and euer-blessed principles of Diuinitie, for arguments of no waight.

First therefore the Idolatrous Priestes, thought there was some diuine power in the Crocodile, because it wanted a tongue, for the Deitie or Diuine speech, hath no neede of a voyce to expresse his meaning, according to the saying of the Græcians, *Kai di apophon bainom*

bainoon keleuthon kai dikes, ta thues a grikata diken: For by a mute and silent way it ascendeth, and bringeth all things mortall to a vocall iustice, which speaketh in action though not in voyce, euen as all that is in the Crocodile, is action and not voyce.

Calias

Secondlie, by reason of a certaine thinn smooth skinne comming from the midst of his fore-head, where-withall it couereth his eyes, so that when it is thought to be blind, yet it seeth: euen so is it with the Diuine power, for euen then when it is not seene, yet doth it see perfectly all mortall things.

Againe, by theyr egges & nests they vsually fore-shew the ouer-flowing of *Nilus*, to the infinite benefit of their country wherein they liue, for thereby the husband-men know when to till their Land, and when not, when to sow and plant, and leade forth theyr flocks, and when not: vvhich benefite is also ascribed to Diuinitie, and therefore the Crocodile is honoured with diuine power.

Againe, it layeth threecore egges, & layeth threecore yeeres, which number of threecore, was in auncient time the first dimension of heauen and heauenly things.

Cicero also speaking against this Egyptian vanitie, saith, that they neuer consecrated a beast for a God, but for some apparant vilitie, as the *Ibis* for deuouring of Serpents, and the Crocodile for beeing a terrour to theues: and therefore the Arabian and Lybian theues durst not come ouer the Riuer *Nilus* to robbe the Egyptians for feare of the Crocodiles.

There is a tale in *Diodorus Siculus* of the originall of a Crocodiles diuine worshippe, which although it cannot be but fabulous, yet I haue thought good to insert it in this place, to shew the vanitie of superstition and Idolatry. There was a King of Egypt called *Menes*, or as *Herodotus* calleth him *Menes*, who following his boundes in hunting into a certaine marish of *Maris*, fell in with his horse, and there stucke fast, none of his follovv-ers daring to come after him to release him, so that he had there perished, had not a crocodile come and taken him vp vpon his backe, and sette him safe vpon the dry Land. For which miracle, the said King there built a Citty, and caused a Crocodile to be vvorshipped, which was called *Sychus* by all the inhabitants of that Citty, and also gaue all the said Marish of *Maris* for the sustenance of the same. It was nourished with bread, flesh, & wine, cakes, sodde flesh, and sweete new wine: so that when any man came to the Lake wherein it was kept, the Priests would presently call the Beast out of the water, and being come to the Land, one of them opened his mouth, and the other put in meate, delicacies, and VVine.

Herodotus

This Crocodile of *Maris*, is the same that is called *Arfinoe*, and like to that at *Thebes*, about which they did hang iewels of gold, siluer, and iemmes of earrings, bracelets, and such other thinges of price. When it dyed, they did season the body thereof with salt, & buried it in the holy Tombes or burying Pots. The same also are called *Ombite*, I meane the people of that Egypt which dwell in *Arfinoe*, and for the loue of the Crocodiles, they abandon all manner of Hawkes their enemies, insomuch that many times they take them and hang them vp in publique vpon gallows for that purpose erected. And further, they keepe certaine dayes of tryumphe like the *Olympiades*, and games of honour: and so farre they were blinded with that superstition, that they thought themselves exceedingly blessed if they lost their children by them, and thought themselves much honoured, if they saw them with their eyes fetched out of the streetes and playing places by Crocodiles.

Againe, all the Egyptians holde opinion, that the Crocodile is a Diuinitie, vvhich they prooue by the testimonie of *Ptolomeus*, who calling one of these sacred Crocodiles, which was the oldest and best of all, he would not aunswere him, and afterward offering him meate, he also refused it, whereat many wondered: and some of the Priests sayde, it was some prognosticall signe either of the Kings death or his owne, & so it fell out shortly after, for the same Crocodile dyed. As though a Swine might not as well be accounted diuine, seeing it also refuseth all meate and prouocation, at the time of theyr sicknes, and before death.

There is a citty in Egypt called *Apollinopolis*, the citty of *Apollo*, where the inhabitants abhor & condemne the worship of crocodiles, for when they take any of them they hang the vp and beate them to death, notwithstanding their teares & cryings, and afterward they cate

cate them: but the reason of their hatred is, because *Typhon* their auncient enemy, vvas clothed with a Crocodiles shape. Others also say, the reason of their hatred is, because a Crocodile tooke away and deuoured the daughter of *Psammis*, and therefore they enioyed all their posteritie to hate Crocodiles.

To conclude this discourse of Crocodiles inclination, euen the Egyptians themselves account a Crocodile a sauge, and cruell murdering beast, as may appeare by their Hieroglyphicks, for when they will decypher a mad man, they picture a crocodile, who beeing put from his desired prey by forcible resistance, hee presently rageth against himselfe. And they are often taught by lamentable experience, what fraude & malice to man-kind liueth in these beasts, for they couer themselves vnder willowes & greene hollow bankes, till some people come to the waters side to draw and fetch water, and then suddenly, or euer they be aware, they are taken and drawne into the water. And also for this purpose, because he knoweth that he is not able to ouer-take a man in his course or chase, he takerth a great deale of water in his mouth, & casteth it in the path-waies so that when they endeavour to run from the crocodile, they fall downe in the slippery path, and are ouer-taken & destroyed by him. The common prouerbe also, *Crocodili lacrimae*, the crocodiles teares, iustificth the treacherous nature of this beast, for there are not many brute beasts that can weepe, but such is the nature of the Crocodile, that to get a man within his danger, he will sob, sigh & weepe, as though he were in extremity, but suddenly he destroyeth him. Others say, that the crocodile weepeth after he hath deuoured a man. How soeuer it be, it noteth the wretched nature of hypocriticall hearts, which before-hand will with fayned teares endeavour to do mischief, or els after they haue done it be outwardly sorry, as *Judas* was for the betraying of *Christ*, before he went and hanged himselfe.

The males of this kind do loue their females about all measure, yea euen to ialousie, as may appeare by this one history of *P. Martyr*. About the time that hee was in those countries, there were certaine Marriners which saw two Crocodiles together in carnall copulation vpon the sands neere the Riuer, from which the water was lately fallen into a certaine Island of *Nilus*, the greedy Marriners forsooke their ship, and betooke themselves to a long boate, and with great shouting, hollowing & crying, made towards them in verie courageous manner: the male at the first assault fell amazed, & greatly terrified ran away as fast as he could into the waters, leauing his female lying vpon her backe, (for wher they ingender, the male turneth her vpon her backe, for by reason of the shortnes of her legges she cannot doe it her selfe) so the Marriners finding her vpon her back & not able to turne ouer her selfe, they easily slew her, and tooke her away with them. Soone after, the male returned to the place to seeke his female, but not finding her, and perceiuing blood vpon the sand, coniectured truly that she was slaine, wherefore hee presently cast himselfe into the Riuer of *Nilus* againe, & in his rage swam stoutly against the streame vntill hee tooke the ship wherein his dead female was, which he presently set vpon, lifting vp himselfe and catching hold on the sides, would certainly haue entered the same, had not the Marriners with all their force battered his head and hands with clubs and staves; vntill he was wearied and forced to giue ouer his enterprize, & so with great sighing and sobbing departed fro them. By which relation it is most cleere what naturall affection they beare one to another, and how they choose out theyr fellowes, as it were fitte wiues and husbands for procreation.

And it is no wonder if they make much of one another, for besides themselves they haue few friends in the world, except the bird *Trochilus* and Swine, of whom I can say little, except this that followeth. As for the little bird *Trochilus*, it affecteth and followeth them for the benefit of his owne belly: for while the Crocodile greedilie eateth, there sticketh fast in his teeth some part of his prey, which troubleth him very much, & many times ingendereth wormes, then the beast to helpe himselfe takerth land, and lyeth gaping against the sunne-beames westward, the bird perceiuing it, flyeth to the iawes of the beast, and there first with a kind of tickling-scratching, procureth (as it were) licence of the Crocodile to pull forth the wormes, and so eateth them all out, and clenseth the teeth thoroughly, for which cause the Beast is content to permit the Bird to goe into his mouth. But when all is clenfed, the ingratefull Crocodile endeoureth suddainely to shut his chappes together

Aristotle
Marcolinus
Plinius
Leo Africa

vpon the Bird, and to deuoure his friend, like a cursed wretch which maketh no reckoning of friendship, but the turne serued, requiteth good with euill. But Nature hath armed this little bird with sharpe thornes vpon her head, so that while the Crocodile endeuoureth to shut his chaps and close his mouth vpon it, those sharpe thornes pricke him into his palate, so that full sore against his vnkind nature, hee leteeth her flye safe away. But where as there be many kinds of *Trochili*, which are greedy of these wormes or clensings of the Crocodiles, some of them which haue not thornes on theyr heades: pay for it, for there being not offence to let the closing of the Crocodiles mouth, they must needs be deuoured: and therefore this enforced amity betwixt him and the Crocodile, is onely to be vnderstoode of the *Cladororynchus*, as it is called by *Hermolaus*.

Plutarch.

There be some that affirme that he destroyeth all without exception that thus come into his mouth, and other some say he destroyeth none, but when he feelth his mouth sufficiently clenched, he waggeth his vpper chappe, as it were to giue warning of annoydance, and in fauour of the good turne, to let the bird flie away at his owne pleasure. Howbeit, the other and former narration is more likely to be true, and more constantly affirmed by all good Authors except *Plutarch*. And *Leo Africa* saith, that it was the constant and confident report of all Affrica, that the Crocodile deuoureth all for theyr loue and kindnesse, except the *Cladororynchi*, which they cannot, by reason of the thornes vpon their head.

Calceagninus.

That there is an amitie and naturall concord betwixt Swine and Crocodiles is also gathered, because they onely among all other liuing foure-footed beastes, doe without danger, dwell, feede and inhabite vpon the banks of *Nilus*, euen in the midst of the Crocodiles; and therefore it is probable that they are friends in nature. But oh how small a sum offriends hath this beast, and how vnwoorthy of loue among all creatures, that neuer in nature hath but two, in heauen or earth, ayre or water, that will aduenture to come neere it, and one of these also, which is the best deseruing, it deuoureth and destroyeth, if it get it within his danger.

Diod. Sicul.

Seeing the friendes of it are so few, the enemies of it must needs be many, and therefore require a more large catalogue or story. In the first ranke whereof commeth, (as worthy the first place, the *Ichneumon*, or *Pharaohs-mouse*, who rageth against their egges and their persons, for it is certaine that it hunteth with all sagacity of sense to finde out theyr nests, and hauing found them, it spoyleth, scattereth, breaketh & emptieth all theyr egges. They also watch the old ones asleepe, and finding their mouthes open against the beames of the Sunne, suddenly enter into them, and being small, creepe downe theyr vast & large throates before they be aware, and then putting the Crocodile to exquisite and intolerable torment, by eating their guttes asunder, and so their soft bellies, while the Crocodile tumbleth to and fro sighing and weeping, now in the depth of water, now on the Land, neuer resting till strength of nature fayleth. For the incessant gnawing of the *Ichneumon* so prouoketh her to seek her rest in the vnrest of euery part, herbe, element, throwes, throbs, rowlings, tofings, mournings, but all in vaine, for the enemy within her breatheth thorough her breath, and sporteth her selfe in the consumption of those vitall parts, vvhich waite and weare away by yeelding to her vnpacificable teeth, one after other, till shee that crept in by stealth at the mouth, like a puny theefe, come out at the belly like a Conquerour, thorough a passage opened by her owne labour & industry, as we haue also shewed at large in the story of *Ichneumon*. But whether it be true or no, that the *Trochilus* doth awake the sleeping Crocodile, when he seeth the *Ichneumon* lye in waite to enter into her, I leaue it to the credite of *Strabo* the reporter, and to the discretion of the indifferent Reader.

Strabo.

Monkeyes are also the haters of Crocodiles, as is shewed in theyr story, & lye in waite to discouer, and if it were in their power to destroy them. The Scorpion also & the crocodile are enemies one to the other, and therefore when the Egyptians will describe the combat of two notable enimies, they paint a crocodile and a Scorpion fighting together, for euer one of them killeth another: but if they will decypher a speedy ouerthrow to ones enemy, then they picture a Crocodile; if a slow and slacke victory, they picture a Scorpion. And as wee haue already shewed out of *Philes*, that out of the egges of crocodiles, many times come Scorpions, which deuoure and destroy them that lay them.

Fishes

Fishes also in their kinde are enemies to Crocodiles, the first place whereof belongeth to the most noble Dolphin. Of these Dolphins it is thought there be two kinds, one bred in *Nilus*, the other forraigne and comming out of the Sea, both of them professed enemies to the Crocodile: for the first, it hath vpon the backe of it sharp thorny prickles or finnes, as sharp as any speares poynt, which are well knowne to the fish that beareth them, as her armour and weapons against all aduersaries. In the trust and confidence of these prickles, the Dolphin will allure and draw out the Crocodile from his denne or lodging place, into the depth of the Riuer, and there fight with him hand to hand. For the Dolphin, as it knoweth his owne armour and defence, like other beasts and fishes, so doth it knowe the weakeest parts of his aduersary, and where his aduantage of wounding lyeth. Now, as we haue said already, the belly of the Crocodile is weake, hauing but a thinn skin, and penetrable with small force, wherefore when the Dolphin hath the Crocodile in the midst of the deepe waters, like one affrayd of the fight, vnderneath him he goeth, & with his sharp finnes or prickles on his backe, giueth his weake and tender belly mortall wounds, where by his vitall spirits, with his guts & entralls, are quickly euacuated. The other Dolphins of the Sea being greater, are likewise armed with these prickles, and of purpose come out of the Sea into *Nilus* to bid battell to the Crocodiles.

Strabo.
Solinus.

When *Bibillus* (a worthy Romane) was Gouverneur of Egypt, hee affirmed that on a season the Dolphins and the Crocodiles mette in the mouth of *Nilus*, and bade battell the one to the other, as it were for the soueraignie of the waters, and after that sharp combat, it was seene how the Dolphins by diuing in the waters, did auoyd the byting of the Crocodiles, and the Crocodiles dyed by strokes receiued from the Dolphins vpon their bellies. And when many of them were by this meanes as it were cut asunder, the residue betooke themselves to flight, and ranne away, giuing way to the Dolphins. The Crocodiles doe also feare to meddle with the Sea-hogge, or Hog-fish, because of his bristles all about his head, which hurt him also when he commeth nigh him: or rather I suppose, as it is a friend to the Swine of the earth, and holdeth with them a sympathy in nature, so it is vnto the Swine of the water, and forbearth one in the Sea, as it doth the other on the Land.

Strabo.

There is likewise a certaine Wild-oxe or Bugill among the *Parthians*, which is an enemy to the Crocodile, for as *Albertus* writeth, if he find or meete with a Crocodile out of the water, he is not onely not affrayd of him, but taketh hart and setteth vpon him, and with the waight and violent agitation of his body, treadeth him all to peeces: & no maruaile, for all beasts are enemies to the Crocodiles on the Land, euen as the Crocodile lyeth in waite to destroy all them in the water. Hawkes are also enemies to Crocodiles, especially the *Ibis*-bird, so that if but a feather of the *Ibis* come vpo the crocodile by chance, or by direction of a mans hand, it maketh it immoueable and cannot stirre. For vvhich cause, when the Egyptians will write or decypher a rauening, greedy, idle-fellowe, they paynt a Crocodile, hauing an *Ibis* feather sticking in his head. And thus much for the enmitie betwixt the Crocodiles and other liuing creatures.

Orus.
Aelianus.

It hath bene sildome seene that Crocodiles were taken, yet it is saide that men hunt them in the waters, for *Pliny* saith, that there is an assured perswasion; that with the gall and fat of a Water-Adder, men are wonderfully holpen, & as it were armed against Crocodiles, and by it enabled to take and destroy them, especially when they carry also about them the herbe *Potamegeton*. There is also a kind of thorny Wilde-beane growing in Egypt, which hath many sharpe prickles vpon the stalkes, this is a great terrour to the Crocodile, for he is in great dread of his eyes, which are very tender & easie to be wounded. Therefore he auoydeth their sight, being more vnwilling to aduenture vpon a man that beareth them, or one of them, then he is to aduenture vpon a man in compleate Armour, and therefore all the people plant great store of these, and also beare them in theyr hands when they traueile.

Crescensien.

There be many who in the hunting and prosecuting of these Crocodiles, doe neither giue them felus to runne away from them, nor once to turne aside out of theyr common path or road, but in a foolish hardnesse, giue themselves to combat with the beast, when they might very well auoyd the danger, but many times it hapneth that they pay dearely

for their rashness, and repent too late the too much reputation of their owne man-hood; for whiles with their speares and sharpe weapons they thinke to pierce his sides, they are deceiued, for there is no part of him penetrable except his belly, and that he keepeth safe enough from his enemies, blunting vpon his scales (no lesse hard then plates of yron) all the violence of theyr blowes and sharpnesse of weapons, but clubbes, beetles, and such like weapons, are more irksome to him, when they be sette on with strength, battering the scales to his body, and giuing him such knocks as doth dismay and astonish him. In deede there is no great vse of the taking of this Serpent, nor profit of merchandize cometh thereby, his skinn and flesh yeelding no great respect in the world.

Diodorus.

In auncient time they tooke them with hookes bayted with flesh, or els inclosed them with nettes as they doe fishes, and now and then with a strong yron instrument cast out a boat downe into the water vpon the head of the Crocodile. And among all other there is this one worthy to be related. The Hunter would take off the skin from a Swines backe and there-withall couer his hooke, whereby hee allured and inticed the Serpent into the midst of the Riuer, & there making it fast, hee went afterward to the next watering place, and there holding another Hogge, did beate and smyte him, till he cryed ardentlie, vwith which voyce or cry, the Crocodile beeing moued, goeth presently to the bayte & swalloweth it vppe, and maketh after the noyse: at last, comming to the Land, the Hunter with valiant courage and diligence, casteth mudd and dirt into his eyes, and so blindeth him that he may oppresse and kill him with ease.

Herodotus.

Leo Afric: relateth also this meane or way to take Crocodiles: There be many Trees planted vpon the banks of *Nilus*, vnto one of these there is a long and strong rope tyed, and at the end of the same there is fastened a hooke of a cubite long, and a finger in quantitie: vnto this hooke for a bayte, is tyed a Ramme or a Goate, which beeing sette close to the Riuer, and tormented with the hooke vpon which it is fastened, cryeth out amaine, by hearing of whose voyce, the hunger-greedy Crocodile is rayled out of his denne, and inuited as he thinketh to a rich prey, so hee cometh (although it selfe of a trecherous nature, yet suspecteth not any other) and swalloweth the bayte, in which he findeth a hooke not to be digested. Then away he striueth to goe, but the strength of the rope stayeth his journey, for as fast as the bayte was to the rope and hooke, so fast is he also ensnared and tyed vnto it, which while hee waucth and strayneth to vnlooke and breake, hee wearie himselfe in vaine. And to the intent that all his strength may be spent against the tree and the rope, the Hunters are at one end thereof, and cause it to be cast to and fro, pulling it in, and now letting it goe againe, now terrifying the beast with one noyse and feare, and anone with another, so long as they perceiue in him any spirit of mouing or resistance: so beeing quieted, to him they come, and with clubbes, speares, beetles, stauces, and such manner of instruments, pierce thorough the most tenderest partes of his body and so destroy him.

Peter Martyr hath also other meanes of taking Crocodiles. Their nature is, that when they goe to the Land to forrage and seeke after a prey, they cannot returne backe againe but by the same footsteps of their own which they left imprinted in the sand: wherevpon, when the country people perceiue these footsteppes, instantly with all the hast they can make, they come with Spades and Mattocks and make a great ditch, and with boughes couer the same, so as the Serpent may not espy it, and vpon the boughes they also againe lay sand to auoyde all occasion of deceit, or suspicion of fraude at his returne: then when all things are thus prepared, they hunt the Crocodile by the foote vntill they finde him, then with noyses of bells, pannes, kettles, and such like thinges, they terrifie and make him returne as fast as feare can make him runne towardes the waters againe, and they follow him as neere as they can, vntill hee falleth into the ditch, where they come all about him, and kill him with such instruments or weapons as they haue prepared for him: and so beeing slayne, they carry him to the great Citie *Caire*, where for they reward they receiue ten peeces of gold, which amounteth to the value of ten nobles of our English coine.

There haue bene some brought into that City aliae, as *P. Martyr* affirmeth, whereof one was as much as two Oxen & two Cammels could beare and draw; and at the same time there was one taken by this deuise: before expressed, which had entered into a vil-

lage

lage in *Sactum* neere *Nilus*, and swallowed vp aliue three young Infantes sleeping in one cradle, the said Infantes scarcely dead were taken againe out of his belly, and soone after when no more tokens of life appeared, they were all three buried in a better & more proper graue of the earth. Then also there was another slaine, and out of his belly was taken a whole Ramme not digested, nor any part of him consumed, and the hand of a woman which was bitten or torne off from her body about the wrist, for there was vpon the same a Bracelet of Brasse.

We doe read that Crocodiles haue bene taken and brought aliue to Rome. The first that euer brought them thither, was *Marcus Scaurus*, who in the games of his adility, brought five forth and shewed the to the people in a great pond of water, (which he had provided onely for that time) & afterward to *Heliogabalus* and *Antoninus Pius*. The *Indians* haue a kinde of Crocodile in *Ganges*, which hath a horne growing out of his nose like a Rhinocerot: vnto this beast they cast condemned men to be deuoured, for in all their executions, they want not the helpe of men, seeing they are provided of beastes to doe the office of Hang-men.

Pliny.
Capitolinus.
Lampridius.

Aurelius Feslinus writeth, that *Firmus* a Tyrant of *Egypt* beeing condemned to *Nilus* to be deuoured by Crocodiles, before hand bought a great quantity of the fat of Crocodiles, and so stripping himselfe starke naked, layde the same all ouer his body, so hee went among the Crocodiles and escaped death: for this sauage beast beeing deceiued with the fauour of it owne nature, spared the man that had but so cunningly carryed it. And this is a wonderfull worke of almighty GOD, that so ordereth his actions in the nature of this beast, that he beguileth the cruell nature of the liuing, by the tast and fauour of the dead: howbeit some thinke that the Water-Crocodile is daunted with the fauour of the fat from the Land Crocodile, and the Land-Crocodile by the water againe.

Vadianus.

And some againe say, that all venomous beastes runne away from the fauour of the fat heereof; and therefore no maruaile if it also be afraide, being venomous, as well as any other. Wherefore the saying of *Firmus* was not to be attributed to any indulgence of the Crocodile toward their owne kinde, but rather to a deadly antipathy reflecting themselves vpon themselves, though not in shape and figure as the Cockatrice, yet in

Etius.

sence, fauour, and ranknesse of their pestiferous humour. The vse of crocodiles taken, is for their skinn, flesh, caule, and medicine arising out of it. Their skinn as it is exceeding hard vpon their backs while they are aliue, so is it also when they are dead, for with that the common people make them better armour then coats of Mayle, against Darts, Speare, or Shilde, as is well knowne in all *Egypt* at this day. For the flesh of crocodiles, it is also eaten among those people that do not worship it: as namely, the people about *Elephantina*, *Apollinopolis*. Notwithstanding by the Law of God *Leuit. 11.* it is accounted an vncleane beast, yet the tast thereof being found pleasant, and the relish good, without respect of GOD or health, the common people make vse thereof.

P. Martyr.

Herodotus.

The medicines arising out of it are also many. The first place belongeth to the caule, which hath moe benefits or vertues in it, then can be expressed. The bloud of a crocodile is held profitable for many thinges, and among other it is thought to cure the bitings of any Serpent. Also by annoynting the eyes, it cureth both the dregs or spots of bloud in them, and also restoreth foundnesse and clearenesse to the sight, taking away all dullnesse or deadnesse from the eyes. And it is said, that if a man take the liquor which cometh from a peece of a crocodile fryed; and annoynte therewithall his wound or hurt med part, that then he shall bee presently rid of all paine and torment. The skinn both of the Land & water crocodile dried into powder, and the same powder with Vineger or Oyle, layd vpon a part or member of the body, to be seared, cut off, or lanced, taketh

Dioscorid.

Pliny.

Arnoldus.

away all sence and feeling of paine from the instrument in the action. All the *Egyptians* doe with the fat or sewer of a crocodile annoynt all them that be sick of Feauers, for it hath the same operation which the fat of a Sea-dogge or Dog-fish hath, and if those parts of men and beastes which are hurt or wounded with crocodiles teeth, be annoynted with this fat, it also cureth them. Being concocted with water and Vineger, and so rowled vppe and downe in the mouth, it cureth the tooth-ach: and also it is outwardly

Etius.

Rhazes.

vvardly applyed agaynst the byting of Flyes, Spyders, Wormes, and such like, for this cause, as also because it is thought to cure Wennes, bunches in the flesh, and olde wounds. It is folde deare, and held pretious in *Alcayr*. *Scaliger* writeth, that it cureth the *Gangren*. The canyne teeth which are hollow, filled with Frankinsence, and tyed to a man or woman which hath the tooth-ach, cureth them, if the party know not of the carying them about: And so they write, that if the little stones which are in their belly be taken forth and so vsed, they work the same effect against Feauers. The dung is profitable against the falling off of the hayre, and many such other things.

Etius.

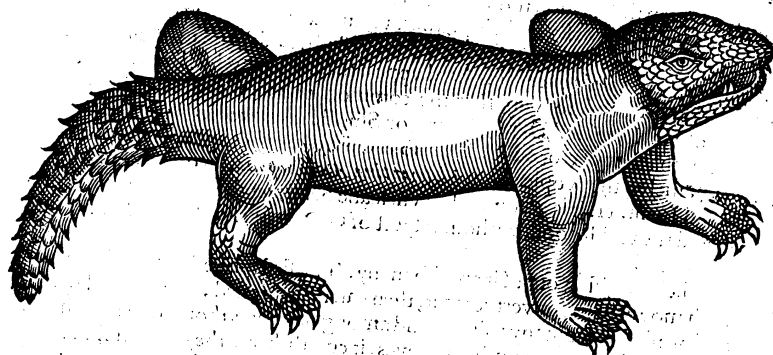
The biting of a Crocodile is very sharp, deepe, and deadly, so that wherefoeuer he layeth his teeth, seldome or neuer followeth any cure. But yet the counsell of Physitions is, that so soone as the payent is wounded, he must be brought into a close Chamber where are no windowes, and there bee kept without change of ayre, or admission of light, for the poyson of the Crocodile worketh by cold Ayre and light; and therefore by the want of both is to be cured. But for remedy (if any bee) they prescribe the same which is giuen for the cure of the biting of a mad Dog, or (as *Auicen*) the byting of a Dogge not madde. But most proper is the dung of a man, the Fish *Garum* and *Mys* pounded together, and so applyed, or else the broth of salt-fod-flesh, & such other things as are vulgarly knowne to euery Physition: and therefore seeing we liue in a country far from the annoyance of this Serpent, I shall not neede to blot any Paper to expresse the cure of this poyson.

Arnoldus.

Bellonius

The Crocodile of *Nilus* onely liueth on Land and water, all other are contented with one element: the picture of the Crocodile was wont to be stamped vpon coyne, and the skinne hangd vp in many famous Citties of the world, for the admiration of the people, and there is one at this day at *Paris* in France.

OF THE ARABIAN OR ÆGYPTIAN Land-Crocodile.

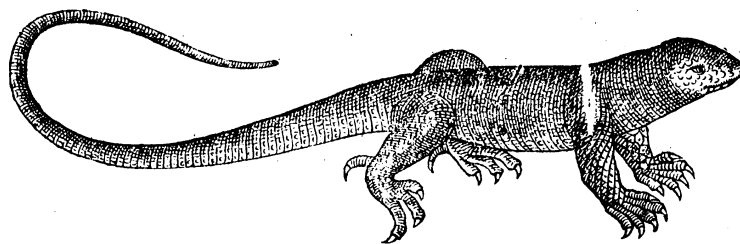


He figure of this Crocodile sheweth evidently the difference betwixt him and the other of *Nilus*; and beside it is neither so tall or long as the other, the which proportioned beast is onely particular to *Egypt* and *Atabia*, and some because of his scaly head, legges, aricles, and clawes, have obserued another difference in it from the former: yet in his nature, manner of liuing, & preying vpon other cattel, it differeth not from that of the *Nilus*. The tayle of this Crocodile is very sharpe, and beareth vpon the edges of wedges in bunches about the ground, wherewithall when he hath mounted himselfe vpon the backe of a beast, he beareth

beatech and striketh the beast most cruelly, to make him go with his Rider to the place of his most fit execution, free from all rescue of his Heard-man or Pastor, or annoyance of Passengers, where in most cruell and sauage manner he teareth the Limbes and parts one from another till he be deuoured. The Apothecaries of Italy haue this beast in their shops to be seene, and they call it *Caudiuerbera*, that is, a Tayle-bearer, for the reason aforesaid. And thus there being nothing in this beastes nature different from the former, besides his figure, and that which I haue already expressed, I will not trouble the Reader with any more Narration about it.

10

OF THE LAND CROCODIE of *Bresilia*.



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30

He figure and proportion of this serpent was altogether vnknowne in this part of the world, till of late our discoverers and nauigatours brought one of them out of *Bresilia*. The length of it is about a fathom, & the breadth as much as ten fingers broad: the forelegges haue tenne clawes, five vpon a foote, the hinder legges eight, and both before and behind they are of equall length. The tayle exceeding long, farre exceeding the quantity & proportion of his body, being marked all ouer with certaine white and yellowish spots. The skinne all couered with an equall, smooth, and fine coloured

scale, which in the midst of the belly are white, and greater then in other parts. It can abide no water, for a little poured into the mouth killed it, and after it had bene two or three dayes dead, being brought to the fire, it mooued and stirred againe faintly, euen as thinges doth that lyeth a dying. It is not venomous nor hurtfull to eate; and therefore is digged out of his caue by any body safely without danger.

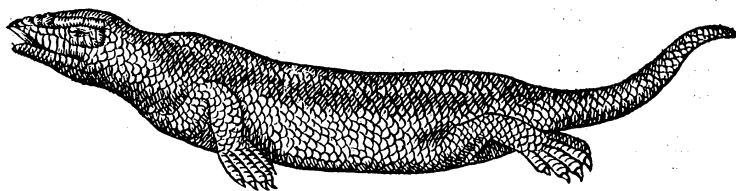
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OF THE CROCODILE OF THE earth, called *Scincus*: a *Scinke*.



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Here haue bene some that haue reckoned *Scinkes* and *Lizards* among *Wormes*, but as the Greeke wordes *Erpetæ*, and *Scolex*, differ in most apparant dialect, and signification, and therefore it is an opinion not worth the confuting, for there are no worms of this quantity. But for the better explication of the nature of this beast, because some haue taken it for one kind, and some for another: some for a Crocodile, and others for a beast like a crocodile; wee are to know that there are three kindes of Crocodiles: the first is a water-beast or Serpent, and vulgarly tearmed a Crocodile; the second is a *Scinke* or a Crocodile of the earth, which is in all partes like that of the water, except



in his colour and thickness of his skinn: the third kinde of Crocodile is vnknewe to vs at this day, yet *Pliny* and others make mention of it, and describe it to bee a beast hauing his scales like a Gorgon, growing or turning to his head from the tayle, and not as others do, from the head to the tayle.

The Græcians call this beast *Skigkos*, and some vnlearned Apothecaries *Stimulus*, and *Myrsus Sisk*. It is also called *Kikeros*, and the Hebrew *Koach*, doth more properly signify this beast, then any other Crocodile or Chamæleon, or Lizard. Some of the Hebrewes doe expound *Zab* for a Scinke, and from thence the Chaldæes and the Arabians haue their *Dad* and *Aldab*, turning *Z* into *D*: So we read *Guaril* and *Adhaya*, for a Scinke or Crocodile of the earth: *Alarbian* is also for the same serpent among the Arabians, *Balecola*, and *Ballecara Schanchur*, and *Aschanchur*, and *Askincor*, and *Scerantum*, & *Nudalep*, and *Nudalepi*, are all of the Synonymes, or rather corrupted words for this crocodile of the earth. But there are at this day certain *Pseudoscinkes* set out to be seen & sold by Apothecaries, that are nothing else but a kind of Water-Lizzard: but the true difference is betwixt them, that these water-Lizzards are venomous, but this is not, and neither liuing in the Northerne partes of the world, nor yet in the water: and so much shall suffice for the name and first entrance into this Serpents History.

They are brought out of the Easterne Countries, or out of Egypt: yet the Monkes of *Mesuen* affirme, that they had seene Scinkes or Crocodiles of the earth about Rome. *Syluaticus* and *Platarius* in *Apulia*. But howsoeuer their affections may lead them to conjecture of this serpent, I rather beleue that it is an *African* beast, & seldome found in *Asia* or Europe. They loue the bankes of *Nilus*, although they dare not enter the water, and for this cause some haue thought (but vntruly) that when the Crocodile layeth her egges in the water, the young is there also engendered and hatched, and is a Crocodile of the water, but if they lay their egges on the dry Land, from thence commeth the Scinke or Crocodile of the earth. This folly is euidently refuted, because that they neuer lay egges in the water, but all vpon the dry Land. They are found (as I haue said before) in Egypt, and also in *Affricke*, and among the *Lydians* of *Mauritania*, otherwise called *Lodia*, or rather *Lybia*, among the *Pastorall* for Plow-men-*Africans*; among the Arabians, and neere the red Sea, for all those at this day solde at *Venice*, are brought from those partes. The greatest in the world are in *India*, (as *Cardan* teacheth) who are in all things like Lizzards, sauing in their excrements, which smell or sauour more strongly, and generally the difference of their quantity ariseth from the Country which they inhabite, for in the hotter and moyster country they are greater, in the hotter dryer Region they are smaller, & generally they exceede not two or three cubits in length, with an answerable proportionable body, which is thus described.

There bee certaine crosse lines which come along the backe one by one, somewhat white, and of a dusky colour, and those that be dusky haue also in them some white spots. The vpper part of the necke is very dusky, the head and the tayle are more white, the feet and all the neather part of the breast and belly are white, with appearance vpon them of some scales, or rather the skinn figured in the proportion of scales: vpon either feete they haue five distinct fingers or clawes, the length of their Legges is a Thumbe and a halfe: that is, three inches, the tayle two fingers long, the body fixe, so that the whole length

length from the head to the tippe of the tayle, (which is first thicke, and then very small at the end) is about eyght fingers. When they haue taken them they bowell them, and fill theyr bodies with Sugar, and Silke of Wooll, and so they sell them for a reasonable price. That which I haue written of their length of eyght fingers, is not so to bee vnderstood, as though they neuer exceeded or came short of that proportion: for sometimes they are brought into these partes of the World twenty or foure and twenty fingers long, sometimes againe not aboue five or sixe fingers long.

When they lay their Egges, they commit them to the earth, euen as the Crocodiles of the water doe. They liue vpon the most odoriferous flowers, and therefore is his flesh so sweete, and his dung or excrements odoriferous. They are enemies to Bees, and liue much about Hives, inso much as some haue thought they did lay their Egges in Hives, and there hatch their young ones: But the occasion of this error was, that they saue young ones brought by their Parents into some Hivie, to feede vpon the labouring Bee. For the compassing of their desire they make meale of any tree, which they haue ground in the Mill of their owne mouths, and that they mix with blacke Hellebor iuyce, or with the liquor of Mallows, this meale so tempered they lay before the hives, whereof as soone as the Bees tast, they dye, and then commeth the Crocodile with her young ones, and lick the vp; and beside Bees, I doe not read they are hurtfull to any. The *Indians* haue a little beast about the quantity of a little Dogge, which they call *Phattage*, very like to a Scinke or Crocodile of the Earth, hauing sharp scales, as cutting as a saw.

There is some hurt by this beast vnto men, for which cause I may iustly reckon it among the venomous, for if it chance to bite any man, if the wounded man fall into a seuer before he make water, he dyeth for it, but if he first make water, the beast dyeth and the man escapeth.

It is thought that it containeth a kind of naturall magicke, witch-craft, or sorcery; and therefore they say it hath a stupifying power, changing the mind from loue to hatred, and from hatred to loue againe. The powder of this Serpent drunke in Wine, if it stirre vnderous lust, it hurteth the Nerves and sinnewes. There be certaine magicall deuises rayed out of this Serpent which are not woorth the writing, as not hauing in them any dram of wit, learning, or truth; and therefore I will not trouble the Reader with them, but follow on the conclusion of this Crocodiles story in the Narration of the medicinall vertues, which are farre moe and more operative then those in the former Crocodile, for I thinke Almighty GOD blesteth meekenes and innocency with excess of grace in men and beastes, as may be seene in these two kindes of Crocodiles, the dung and excrement of the one, being more worth then the body of the other, through harmelesse innocency.

The body of this Serpent to be dried, after it hath line long in salt, and to bee preferred in Nooswort, as *Ruellius* and *Marcellus* write: (but truth is, there is no need of Salt where Nooswort is applied, because the *Arcrimony* of this Hearb doth easily dry vp the moysture of the beast, keeping Wormes from breeding in it.) With the powder thus prepared, vnerious men stirre vp their lustes. *Mithridate* is called *Diascuro*, because it is compounded of the Scinke or Crocodile of the earth, and it containeth in it a most noble Antidote against all poysons. *Galen* had an Antidote against Scorpions, which among other things containeth in it the flesh of a Crocodile of the Earth, wherewithall he cured all them that had bene stung with Scorpions in *Lybia*. It is also good agaynst the byting of mad beastes, and pleurises; against poysoned Hony, or the crudity and loathing that commeth in the stomacke by eating of sound Honny: It is profitable against empoysoned Arrowes or Darts, being taken immediately before or after the wound, as *Apelles* hath obserued.

Serapio did make a medicine compounded of the dung of this Crocodile, and applied the same against the falling sicknesse. Of the body of this Scinke, except the head and the feete being sod or roasted, and eaten by them that haue the Sciatica, an old cough (especially children,) or the paine of the loynes, giueth them much ease. They are also mixed with medicines against the paine of the feete, as *Galen* did for *Amarantus* the *Grammarian*. They are also good in medicine against the coldnesse of the sinnewes. This

Aristotle.

Elianus.

Rhazes.

beast is very hot, and therefore increaseth the feede of man, and prouoketh lust; and for this purpose the greatest and fattest, & such a one as is taken in the spring time, when they burne in lust for copulation is preferred. But this is not to be meant of the fleshy partes, but onely of those partes that are about the reynes, if a man drinke thereof the weight of a groat in Wine afterwards, for the alaying of the heate thereof, the Physitions doe prescribe a decoction of Lentiles with Hony, and the feede of Lettice drunke in Water. The snout of this Crocodile with the feede drunke in white wine, hath the same operation: but we haue shewed already, that these parts are to be cut off and throwne away, because if there be any venome in the beast it lyeth in them.

A perfume being made of the body and intrals of this Crocodile vnder the wombe of a Woman labouring with child, is thought to yeald much help, for her safe, speedy, and easie trauaile, or flocks of wooll perfumed therewith, and layd to her belly. But it is the part of good Physitions to be very warie in giuing of medicines for stirring vp of lust in any, except in married persons, and then also when they are young, to procure a lawfull issue and posterity in the world: otherwise they shall both decay the body, for all violent helpes of carnall copulation, do in the end prooue detriments to nature, if they continue any time, and also they are hurtfull to the Soule, when not onely the vnnaturall desire of lust, but also the intemperate pleasure of sinne is increased thereby; and that is a miserable cure, which killeth the Soule to help one part of the body. Besides all kinds of medicines for this purpose, (amongst which this Crocodile is the cheefe) haue their peculiar venome, and when they are ministred, either they haue no effect at all through age or ouermuch impotency, or else they worke too violently, which is most dangerous, or some one hurt or other followeth the poyson: and so I will leaue the prosecution of this part.

The dust of the skinne of this Crocodile being annoynted with Vineger or Oyle vpon any part or member which is to be cut off, taketh away the sence of paine in the time of execution. The bloud is good for the eyes, and taketh away the filthy skinne of the body, with the spots and burlles in the face, restoring the first, true, natieue, and liuely colour. The fat taketh away the paine in the reines, and causeth a distillation of the feede of man, yet this fatte touching the hayre of a man, maketh it to fall off, and a man annoynted heerewith, is safe from the annoyance of Crocodiles, although they play with him. It also cureth the bytinges of Crocodiles, the instillation of this Crocodile, foulded vp in the wooll of a blacke Sheepe of the first birth, and wherein is no other colour, hath power to driue away a quartan Ague. And *Rasis* saith, that it beeing hung ouer the head of a woman being in trauaile, keepeth her from deliury. In the gall of this Serpent there is a power against the falling off of the hayre, especially if the medicine bee made of the rootes of Beetes to neefe withall; and besides, the eyes beeing annoynted therewith, and with Hony, there is nothing more profitable against suffusions. The stones & reines haue power to prouoke generation, and *Actius* preferibeth an Antidote to bee made of the taile of this beast, against the gour.

Great is the vertue of the dung or excrement of this Serpent, if the same could be easily found, but while it is sought for, it looseth the vertue. It is called *Crocodillia*, and is profitable to giue a good colour to womens faces, that is the best which is whitest, short, and not heauy, feeling like Leauen betwixt the fingers, that is, smelling somewhat sharp like Leauen.

It is adulterated with Meale, Chalke, white-earth, or painting, but it is descerned by the heauiness. The reason of the vertue of this is, because it feedeth vpon the sweetest & best smelling Herbs, whereby it cometh to passe, that it doth not onely smell fragrantly, but also containe in it many excellent vertues. First therefore it is good for the comeliness of the face, to giue colour to it, according to the saying of *Horace*: *Colerque stercore fucatus Crocodili*: A colour in-grained with the dung of a Crocodile, and for this cause also is the verse of *Ouid*: *Nigris ad pharij confugit picis opem*: That is, The black Woman goeth to craue helpe of the Fish *Pharius*, to become more beautifull; for by the fish *Pharius*, is vnderstood a Crocodile. As some thinke eight, graynes of this dung, or rather the weight of eyght groates, with halfe so much Mustard-seede and Vineger, cureth the

fal-

falling off of the haire. *Arnoldus* doth prescribe a composition of the dung and *Cantharides*, for the regenerating and bringing againe of haire that is decayed. If a perfume hereof be made and infused by a Tunell into the holes of Serpents, it will driue them away, by reason of the sharp and leauenish sauour thereof.

Trallianus maketh a medicine thereof for an Eye-salve against the whitenesse and bloud-shot-eyes. It is good also against dimnesse and suffusions, being annoynted with the iuyce of Leekes: and to conclude, it is drunk in sweetwine and Vineger, against the falling sicknesse, and also being applyed vnto women, stirreth vp their monthly courses, And thus much shall suffice for the story of the Crocodile,

OF THE DART.



Among the diuers kindes of Serpents, there is one of speciall note which the Græcians call *Acontia*. The Latines *Iaculares*, or *Iaculi*, or *Sagitta*, a Dart or Arrow. The Græcians at this day *Sactra*. The Turkes *Orchilanne*: In *Calabria* and *Sicilia*, *Sacttone*, and of the Germans *Ein schoßz*, oder *angelsch lang*. The reason of this name is taken from his swift leaping vpon a man to wound and kill him; and therefore the Poets say *Iaculis, volucres*, speaking of these kindes of Serpentes. *Albertus* and *Auicen* also calleth them *Cafezati*, and *Cafezaci*, *Altararat*, *Acoran*, and *Altinanti*.

The manner of this Serpent is to get vp into trees or hedges, and from thence to flie like an Arrow vpon the vpper partes of men, and so to sting, bite, and kill them; and of this kind it is thought that was, which came vpon the hand of the Apostle Paule, whereof the Poet writeth;

*Ecce procul seuus sterilis robore tunci
Torfit, & immisit (Iaculum vocat Africa) serpens:
Perque caput Pauli transactaque tempora fugis,
Nil tibi virus agit: rapuit cum vulnere fatum,
Depressum est, quæ fundarôtat, quàm lenta volens,
Quàm segnis Scythica strideret arundinis aer.*

In English thus;

*Loe from a farre, a cruell Serpent from an Oke
Came flying like a Dart, in Affrica the same
A Dart is cald, the head and Temples stroke
Of Paule, by winding spires to worke his bane:
But nothing could the poyson there auail,
For with the wound he put away his death
Faster then swiftest flye, or turning ball,
Or Scythian reede remou'd with windy breath.*

O.

This

Marcolinus.
Bellonius
Olaus Mag.

This kind of Serpent is for the most part in *Lybia*, in *Rhodes*, in *Lemnus*, in *Italy*, *Calabria*, and *Sicilia*, and in many of the Northerne Countries, and also in Germany, where of *Gesner* telleth this story following. There is here the Coasts of *Zuricke* a River called *Glat*, and a village or towne vpon that Riuer *Glatfelden*. Neare this Riuer, as a poore man was gathering wood, there was a serpent of some three or foure foote long, which (as it were into founte splres or risings like halfe hoopes,) the man seeing it, left his sacke and ranne away: neuerthelesse, the Serpent leaped after him at the least sixteene or seuentene foote, but yet for that time hee last turned about him; and not seeing the Serpent to follow him, gathered courage and comfort, and would come back againe for his sacke that he had left behind him. The crafty Serpent expecting so much, had set himselfe againe into another tree, and priuily lay till the man came for his sacke, and then ere he was aware came flying at him as hee did before, and presently winded about his left arme; All his body except his taile hung downe, and his neck, which he held vp hissing in the mans face: the man hauing no sleeue on his arme except his shirt, yet did the serpent so presse the skin and flesh, that the circles of his winding spires and prints of his body appeared therein after he was taken off, yet did he not bite the man, for the poore country fellow did presently with his other hand take him by the head and cast him away, notwithstanding, he had so foulded himselfe about his arme: shortly after that arme began to grow mattery, and all the flesh to the bone consumed, yet was all the rotten putty and enuened flesh and substance, by the skill of a worthy learned Physitian taken away, and as good flesh brought in the roome thereof as cuer was before, yet was the man many yeare prescribed to let that arme bleede, and then issued forth blacke thicke blood: some of the woundes or rather scarres, of the poyson outwardly remaining.

Olaus Mag. In the Northerne partes they leape tenne foote at a time, first gathering themselves into the similitudes of Bowes or halfe Hoopes, and then fight with those that they would deuour, making many times a noyse among the Hearbes or Flowers, which are parched or withered by the Sunne; and therefore by the bounty of GOD in nature, theyr owne noyse bewrayeth them to their supitious aduersaries, and so many times are annoyded in safety. Like vnto these are certaine in *Hungary* (as *Iohannes Virdi* reported vnto *Gesner*;) whose bodies are of an equall crafftitude or thicknesse, so as they appeare without tailes, being for that purpose called *Decurtati*, Curtailes, these in the same manner do leape vpon men as these Darters do, but they are very short, seldome exceeding the length of two hands breadth.

There is some difference among Authours about the nature of this Serpent: for *Aelianus* confoundeth it with the Snake of the Earth, called *Chersidrus*, and sayeth it liueth sometime in the Water and sometime on the Land, lying in waight to destroy all lying Creatures. And (hee sayth) it vseth this fraud, it euer lyeth hidde in secret neere the high-ways, and many times climbeth vppon trees where it roundeth it selfe round into a circle, and hideth his head within the foldes of his owne body, so soone as cuer it espyeth a Passenger, eyther a man or beast, it leapeth vppon him as swift as a Dart flyeth. For it is able to leape twenty cubits space, and so lighting vppon the man or beast, sticketh fast vnto it without falling off of his owne accord, vntill they fall downe dead.

But herein *Aelianus* seemeth to be deceiued, because hee maketh but one Serpent of twaine: namely, this Dart and the Land-Snake, which are most apparantly different in nature, kind, and quality.

Aetius also confoundeth this serpent with the Miller-serpent, called *Cenchrites*, and sayth it is of the quantity of two cubits, great on the head, and the fore part smaller at the taile, being of a greenish colour. And he saith further, that at such time as the Miller-seede groweth and flourisheth, this serpent is most strong and hurtfull, and so with the residue hee agreeth vwith *Aelianus*, but herein hee is also deceiued, writing by here say as himselfe confelleth, and therefore it is more safe for vs to haue recourse to some ciuilitie for the description of this serpent, then to stand vppon the opinions of them which writ by the relation of others.

Bellonius

Bellonius saith, that he saw one of these in *Rhodes*, being full of small round black spots, not greater then the seedes of Lentiles, euery one hauing a round circle about him like an eye, after such fashion as is to be seene in the little Fish called the *Torpedo*. In length it exceedeth not three palmes, and in bignesse no greater then the little finger. It was of an Ashe-colour, comming neere to the whitenesse of Milke, but vnder the belly it was altogether white: vpon the backe it had scales, but vppon the belly a thin skin, as in all other Serpents.

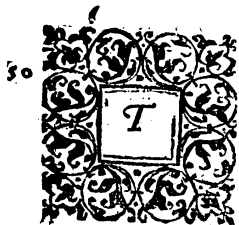
The vpper part of the backe was somewhat blacke, hauing two blacke lines in the middle, which beginne at the head, and so are drawne along the whole body to the taile. As for the *Cafezati*, and *Alterarati* or *Altamari*, those are redde Serpentes, (as *Auicenna* saith) which are but small in quantity, yet as deep and deadly in poyson as in any other, for they hurt in the same manner that these Darters do. Some of the do so wound with thyr poyson, as the afflicted person dyeth incontinent without sence or payne: Some againe dye by languishing payne after many hopes of recovery, loosing life. Among all the people of the World, the *Sabians* are most annoyed with this kinde of redde Serpentes; for they haue many odoriferous and sweete smelling Woods, in the which these Serpentes doe abound, but such is their rage and hatred against men, that they leape vppon them and wounde them deadly, whensoever they come within their compasse. And surely if it be lawfull to coniecture what kinde of Serpentes those were, which in the Scripture are called fiery Serpentes, and did sting the *Israelites* to death in the Wilderness, vntill the brazen Serpent was erected for their cure; among all the Serpentes in the world, that kind of paine and death can be ascribed to none more properly then to these *Cafezati* or Red-Dart-Serpentes.

For first the wilderness which was the place wherein they annoyed the people, doth very well agree to their habitation. Secondly, those fiery Serpentes are so called by figure, not that they were firey, but as all Writers doe agree, eyther because they were redde like fire, or else because the paine which they inflicted, did burne like fire, or rather for both these causes together which are ioyntly and feuerally found in these red Serpents; and therefore I will conclude for my opinion, that these Serpents (as the highest poyson in nature) were sent by GOD to afflict the sinning *Israelites*, whose poyson was vncurable, except by Diuine miracle.

Mathioli also telleth a story of a Shepherd which was slaine in Italy by one of these, as hee was sleeping in the heate of the day vnder the shaddow of a tree, his fellow Shepherds being not farre off looking to theyr flocks, suddainly there came one of these Dart-Serpentes out of the tree, and wounded him vppon his left pappe, at the byting whereof the man awaked and cryed out, and so dyed incontinently: his fellow Shepherds hearing this noyse, came vnto him to see what he ayled, and found him dead, with a Serpent vpon his breast; now knowing what kind of Serpent this was, they forsooke their flocks and ran away for feare.

The cure of this Serpentes byting, if there bee any at all, is the same vvhich cureth the Viper, as *Aetius* and *Auicenna* writeth, and therefore I will not relate it in this place. The gall of this beast mixed with the *Sythian Stone*, ycaldeth a very good Eye-salue. The which Gall lyeth betwixt the backe and the Lyuer: And thus much shall suffice for this Serpent.

OF THE DIPSAS.



His Dipsas hath many names for many occasions: First Dipsas in Greeke signifyeth thirst, as *Sitis* dooth in Latine, and therefore also it is called *Situla*, because whosoever is wounded by this Serpent dyeth. It is also called by some *Prester*: and by some *Causon*, because it setteth the whole body on fire: but wee shall shew afterwards, that the *Prester* is a different Serpent from this. It is called likewise *Milanarus*, because of his black taile, and

Ammonis, because it lyeth in the sand, and there hurteth a man. It is not therefore vnfittly defined by *Auicen*, to bee *Vipera sitem faciens*, That is, A Viper causing thirst, and therefore *Ouid* sporting at an old drunken woman named *Lena*, calleth her *Dipfas* in these verses;

*Est quedam nomine Dipfas anus,
Ex re nomen habet, nigri non illa parentem,
Memnonis in roseis sobria vidit equis.*

In English thus;

*There is a woman old, which Dipfas may be hight,
And not without some cause, thir by she euer is,
For neuer Memnons fire, all blacke and sildome bright,
Did she in water sweete behold in sobernesse.*

They liue for the most part neere the Waters, and in salt Marishy places: whereupon *Lucan* saide:

*Stant in margine sicca Aspidēs,
Et medijs sitiebant Dipfades undis.*

That is to say;

*Vpon pits brinke dry Aspes there stood,
And Dipfades thirft in middest of water floud.*

It is called *Torrida Dipfas*, and *Arida Dipfas*, because of the perpetuall thirst, and therefore the Egyptians when they will signifie thirst, doe picture a *Dipfas*: wherevpon *Lucianus* relateth this story, there is (saith hee) a statue or monument vpon a Graue, right ouer against the great *Syrtes* betwixt *Sillya* and *Aegypt*, with this Epigram:

*Talia passus erat quoque Tantalus Aethiope cretus,
Qui nullo potuit fonte leuare sitim.
Tale nec è Danao natas implere puellas
Aspidnis undis vas potuisse reor.*

That is to say;

*Such Tantalus indured in Aethiope bred,
Which neuer could by Water quench his thirst,
Nor could the Graecian maids with water sped,
That with dayly pourings till the vessell curst.*

The statue was the picture of a man like vnto *Tantalus*, standing in the middest of a Water ready to drinke, by drawing in of the Water, about whose foote was foulded a *Dipfas*: close by stood certaine women bringing water and pouring it into him to make it runne into his mouth; besides, there was certaine Egges as it were of *Estriches* lay pictured beside them, such as the *Garamants* in *Lybia* seeke after. For it is reported by *Lucianus*, that the people of that Country doe earnestly seeke after the *Fstryges* Egges vpon the sandes, not onely to eate the meate that is in them, but also to make sundry vessels or instruments of the shell, and among other things they make Cappes of them. Neare vnto these Egges doe these trecherous Serpentes lie in waight, and so while the poore Country-man commeth to seeke for meate, suddenly he leapeth vpon him, and giueth him a mortall wound.

Aelianus hath an Embleme, which hee seemeth to haue translated out of Greeke from *Antipiter Sidonius*, of a Falconer, which while he was looking vppe after Birdes for meate for his Hawke, suddainely a *Dipfas* came behind him and stung him to death. The title of his Embleme is, *Qui alta contemplatur cadere*, he that looketh hie may fall, and the Embleme it selfe is this that followeth:

Dum

*Dum turdos visco, pedica dum fallit alaudas,
Et iacta aluiolam figit arundo gruem,
Dipfada non prudens auceps pede perculit, vterix
Illa mali, emissum virus ab ore iacit.
Sic obit, extenso qui sidera respicit arcu,
Securus sati quod iacit ante pedes.*

Which may be thus Englished;

*Whiles Thrush with line, and Larke deceined with net,
And Crane high flying pierced with force of reede,
By Falconer was: behold a Dipfas on the soote did set,
As if it would reuenge his bloudy soule misdeed,
For poyson out of mouth it cast, and bit his soote,
Whereof he dyed, like Birds by him deceined,
Whiles bending bow aloft vnto the stars did looke,
Saw not his fate below, which him of life bereaued.*

This *Dipfas* is inferior in quantity vnto a Viper, but yet killeth by poyson, much more speedily, according to these verses;

*Exigua similis spectatur Dipfas echidna,
Sed festina magis mors ictus occupat egros.
Parua & lurida cui circa vltima cauda nigrescit.*

That is to say;

*This Dipfas like vnto the Viper small,
But kils by stroke with greater paine and speede,
whose taile at end is soft and blacke withall,
That as your death auoyd, with carefull heede.*

It is but a short Serpent, and so small (as *Arnoldus* writeth,) it killeth before it be espyed, the length of it not past a cubit, the fore-part being very thick, except the head which is small, and so backward it groweth smaller and smaller: the taile being exceeding little, the colour of the forepart somewhat white, but set ouer with blacke and yellow spots, the taile very blacke. *Galen* writeth, that the ancient *Marsi* which were appointed for hunting Serpentes and Vipers about Rome, did tell him that there was no meanes outwardly to distinguish betwixt the Viper and the *Dipfas*, except in the place of their abode, for the *Dipfas* (he saith) keepeth in the salt places; and therefore the nature thereof is more fiery, but the Vipers keepe in the dryer Croutries, wherefore there are not many of the *Dipfas*, des in Italy, because of the moistnes of that Country, but in *Lybia* where there are great store of salt Marthes. As we haue said already, a man or beast wounded with this Serpent, is afflicted with intollerable thirst, insomuch as it is easier for him to breake his belly, then to quench his thirst with drinking, alwaies gaping like a Bull, casteth himselfe downe into the water, & maketh no spare of the cold liquor, but continually sucketh it in till either the belly breake, or the poyson driue out the life, by ouer-comming the vitall Spiritus. To conclude, beside all the symptoms which follow the biting of Vipers, which are common to this serpent, this also followeth the, that the party afflicted can neither make water, vomit, nor sweate, so that they perishe by one of these two waies: first either they are burned vp by the heat of the poyson, if they come not at water to drinke, or else if they come by water, they are so vnfitiable, that their bellies first swell aboue measure, and soone breake about their priuy partes. To conclude, all the affections which follow the thicke poyson of this Serpent are excellently described by *Lucan* in these verses following;

*Signiferum iuuenem Tyrrheni sanguinis Aulum
Torta caput retrò Dipfas calcata momordis.
Vix dolor aut sensus dentis fuit: ipsaque leti*

O 3.

Frons

*Frons caret invidia: nec quicquam plaga minatur.
Ecce subit virus tacitum, carpitque medullas
Ignis edax, calidaque incendit viscera tæbe.
Ebibit humorem circum vitæ alia fufum
Pestis, & in sicco linguam torrere palato
Capit, defessos iret qui sudor in artus
Non fuit, atque oculos lachrymarum vena refugit.
Non decus imperij; non mæftitæ Cætonis
Ardentem tenere virum, quin spargere signa
Auderet, totisque furens exquireret agris.
Quas pofcebat aquas, fitiens in corde venenum.
Ille vel in Tanaim miffus, Rhodanumque Padumque
Arderet, Nilumque bibens per rura vagantem:
Accellit morti Libya: fatique minorem
Famam. Dipsas habet terris adiuta peruftis.
Scrutatur venas penitus squalentis arene:
Nunc redit ad Syrtes & fluctus accipit ore:
Aequoreusque placet, sed non & fufficit humor.
Nec sentit fatique genus, mortemque veneni:
Sed putat effe fitim: ferroque aperire tumentes
Sufstinuit venas, atque os implere cruore. Lucanus lib. 9.*

In English thus,

*Tyrrenian Aulus, the auncient-bearer young,
Was bit by Dipsas, turning head to heele,
No paine or fence of ſteeth appear'd, though poyſon ſtrong,
Death doth not frowne, the man no harme did feele,
But loe, ſhe poyſon takes the marrow, and eating fire
Burning the bowels warme till all conſumed,
Drinking up the humour about the vitall ſpire,
And in dry palate was the tongue up burned.
There was no ſweat the ſinnewes to reſreſh,
And teares fled from the weine that feedes the eyes,
Then Catoes lawes, nor Emperers honor freſh,
This fiery youth could hold: but downe the ſtreamer flies,
And like a mad man about the fieldes he runs,
Poyſons force in heart did waters craue:
Though vnto Tanais, Rhodanus, Padus, he comes,
Or Nilus: yet all to little for his heate to haue.
But dry was death, as though the Dipsas force
Were not inough, but holpe by heate of earth,
Then doth he ſearch the ſands: but no remorſe
To Syrtes floud he hies, his mouth of them he filleth,
Salt water pleaſeth, but it cannot ſuffice,
Nor knew he fate, or this kind venomſ death,
But thought it thirſt, and ſeeing his veines ariſe
Them cut, which bloud ſtopt mouth and breath.*

The ſignes of death following the byting of this Serpent, are extreame drought and inflammation both of the inward and outward partes, ſo that outwardly the partes are as dry as Parchment, or as a ſkinne ſet againſt the fire, which commeth to paſſe by aduſti-
on and commutation of the bloud, into the nature of the poyſon. For this cauſe many of the auncients haue thought it to be incurable; and therefore were ignorant of the proper medicines, praſtiſing onely common medicines preſcribed againſt Vipers: but this is generally obſerued, that if once the belly beginne to breake, there can bee no cure but death,

death. Firſt therefore they uſe ſcarification, and make viſion in the body, cutting of the member wounded. If it be in the extremity, they lay alſo playſters vnto it, as Treacle, li-
quid pitch with oyle, Hennes cut aſunder aliue, and ſo layde to hote, or elſe the leaues of
Purſlaine beaten in Vineger, Barley-meale, Bramble-leaues pounded with Hony, alſo
Plantaine, Iſope, White-garlicke, Leckes, Rue & Nettles. Then muſt the gouernement
of their bodies be no leſſe looked vnto; firſt, that they be kept from all ſharpe and ſalt
meates, then, that they be made continually to drinke oyle, to procure vomit, and with
theyr vomits which they caſt out of their ſtomacke, to giue them glyſters, that ſo the wa-
ters may be drawne to the lower parts. Beſides, ſome take medicines out of Fiſhes, eſpe-
cially ſuch as are ſalt, and the leaues, barke, or ſprigges of Laurill: and to conclude, there
is nothing better then Treacle compounded of Vipers fleſhe. And thus much for the
Diplas.

OF THE DOVBLE-HEAD.



Ecauſe the Græcians call this Serpent *Amphisbaina*, and the La-
tines from thence *Amphisbena*, becauſe it goeth both waies as if
it had two heads & no taile: and for this purpoſe it is neuer ſcene
to turne his body, as it were to turne about his head. When it
hath a purpoſe to auoyde that thing which it feareth, or where-
withall it is offended, hee doth but onely change his courſe back-
ward as he went forward; ſo that it is as happy a *Lynx*, whom
the Poets ſaine to be very quick-ſighted, or as thoſe Monſters
which are ſaid to haue eyes in their backs, or rather like to *Ianus*, which is ſayde to haue
two faces, one forward, and another backward, and therefore I haue called it *Double-
head*, I truſt fitly enough to expreſſe the Greeke word, although compounded of two
words together, for ſo is the Greeke word alſo, which the French doe expreſſe by a like
compounded word, *Double-marcheur*, that is, going two waies. It is likewiſe called *An-
keſime*, *Alchiſmus*, & *Amphiſilenem*. And thus much may ſuffice for the name.

It is ſaid that this Serpent is found in the Iland *Lemnus*, but among the Germans it is
vnknowne. There is ſome queſtion whether it may be ſaid to haue two heads or no. *Galen*
affirmeth, that it is like a ſhippe hauing two fore-parts, that is, one behind, & another
before. *Pliny* alſo ſubſcribeth here-vnto, and maketh it a very peſtilent Serpent, *Geminum
habet caput Amphisbena, tanquam parum eſſet, vno ore fundi venenum*, ſaith hee; It hath a
double-head, as though one mouth were not enough to viter his poyſon, according to
the ſaying of the Poet:

*Eſt grauis in geminum ſurgitis caput Amphis-benæ
Serpens qui viſu necat et ſibilo.*

Which may be engliſhed thus;

*This Serpent Double-head, is grieuous to be ſcene,
Whoſe clouen-head doth kill with ſight and hiſſing keene.*

Vnto this alſo *Elianus* ſubſcribeth, that it is a true Serpent, and hath two heads, ſo that
whenſoeuer it is to goe forward, one of them ſtandeth in the place of the taile, but when
it is to goe backward, then the head becommeth the taile, and the taile the head. So alſo
Mantuan ſayth it is a double-headed Serpent, and a fearefull ſtinging Aſpe. And ſo gene-
rally all the Auncients, vntill *Martholus* and *Greninus* time, who firſt of all began to con-
trary this opinion, affirming it to be impoſſible in nature, for one Serpent to haue two
heads, except it be monſtrous; and exceede the common courſe of nature. Such a one was
that Serpent with two heads that *Ariſtote* ſpeaketh of, which doth eaſily happen to all
theſe creatures which at one birth bring forth many young ones; for ſo theyr bodies may
be conioyned into one, whiles theyr heads ſtand aſunder like twaine. And they ſay that
this Serpent doth reſemble a Worme of the earth, whoſe head and taile is hard to be
diſtinguiſhed aſunder except you ſee it going. And they ſay further, that this Serpent is

The History of Serpents.

like to the *Scytall*, of which we shall speake afterwards, differing from it in nothing except in going backward and forward, and this is all that they can bring against the opinion of the Auncients, whom I will not stand to confute, but leaue the Reader to beleecue one or other: for it shall not bring to mee any great disadvantage, except the losse of his newe English name, for I haue dealt faithfully with the Reader in setting downe the opinion of both sides, and if I doe faile in a fit name, yet will I not swaue from the best description of his nature.

The whole proportion of his body is of equall magnitude or greatnes, and the two extremities doe answer the middle. His eyes are for the most part shut, the colour like earth, not blacke, but tending to blacknes, the skinne rough and hard, and set ouer with diuers spots: all which properties, or rather parts, are thus described by *Nescander*.

*Cuius perpetua est tæcum caligine lumen,
Quod latas vtrinq; genas porrectaq; menta,
Terrens est illi color et densissima pellis
Plurima quam varij distinctam signafigurant,
Plus alijs alto serpentibus aggere tendat:*

In English thus;

*Whose eye is euer voyde of light, because
Two cheekes both broade & standing up it hides,
The colour earth, thicke skinne, with spots in rowes,
Then other Serpents with greater bulke it glides.*

Solinus Polihistor affirmeth, that they ingender and bring egges forth of the mouth, that is, out of that mouth which is toward the tayle, if there be any such. There is no serpent that doth more boldly aduenture to indure the colde then this doth, for it commeth out of his denne not onely before other Serpents, but also before the Cuckoe sing, or the Grasshopper commeth forth. They are exceeding carefull of theyr egges, and therefore sildome depart from them vntill they be hatched, whereby also may be collected their great loue to their young ones. And further, by their forward and timely comming out of their holes, *Greunius* maketh a good obseruation, that theyr temperament or constitution, is more hote then any other Serpent.

The Græcians haue all obserued, that this kind of Serpent is hard to be killed, except with a Vine-branch, which they say was demonstrated by *Dionysius*, who beeing turned by *Iuno* into madness, one day falling fast asleepe, this Serpent leaped vpon him & awaked him, wherewith he beeing angry, presently killed it with a Vine-branch. Some haue affirmed, that a small rodde or batte couered with the skinne of this Serpent, and so laid beside a man, driueth away all manner of venomous beastes. A Wild-oliue-branch or sprigge wrapped in this skinne, doth cure the sencelesse and benumbed estate of the sinewes, and also is good for many thinges, as *Nescander* expresseth in these verses.

*Hæc ubi iam creuit, sedentes ligna coloni
Sectam deglabrant oleastri exarborc virgam,
Quale pedum, strictisq; prehens pellibus Anguis
Insectam obuolunt, quas certis deinde diebus
Exarere sinunt, cantantes ante cicadas
Ptilis hic baculus frigentibus artubus esse
Fertur, ubi exanimis digitos corpore fatigat,
Tunc quia constrictos, & eorum vincula, nervos
Calfacit immisso fouet extenditq; calore.*

Which may be englished thus;

*When this is growne, the Peasants cutting wood,
Doe peelee a branch taken from Oliue-wilde,
A foot in length, of strained Snakes-skinne good,
Rowling it up herein, till dayes fulfild,*

And

Of the Dragon.

*And let it dry before Grasshoppers Greene:
Thus made, is good for sinewes cold,
Or nummed fingers, whose force hath beene
By heate extending what cold band did hold.*

The wounds that come by the byting or stinging of this Serpent, are not great, but very small, and scarcely to be discerned outwardly, yet the accidents that followe, are like to those which ensue the bytings of Vipers, namely, inflammation, & a lingering death. The cure therefore must be the same which is applyed vnto the sting of Vipers. And peculiarly I finde not any medicine seruicing for the cure of this poyson alone, except that which *Pliny* speaketh of, namely Coriander drunke by the patient, or layd to the sore.

It is reported by *Gallen* and *Greunius*, that if a woman with childe doe chauce to goe ouer one of these Double-headed-serpents dead, shee shall suffer abortment, and yet that they may keepe them in their pockets aliuie without danger in boxes. The reason of this is giuen by *Greunius*, because of the vapoure assending from the dead serpent, by a secrete antypathy against humane nature, which suffocateth the childe in the mothers wombe. And thus much for this Serpent.

OF THE DRAGON.



Mong all the kindes of Serpents, there is none comparable to the Dragon, or that affordeth and yeeldeth so much plentiful matter in history for the ample discouery of the nature thereof: and therefore heerein I must borrow more time fro the residue, then peraduenture the Reader would be willing to spare from reading the particuler storyes of many other. But such is the necessity heereof, that I can omit nothing making to the purpose, eyther for the nature or morality of this Serpent, therefore I will strue to make the description pleasant, with variable history, seeing I may not auoyd the length heereof, that so the sweetnes of the one, (if my penne could so expresse it) may counter-uaile the tediousnes of the other.

The Hebrewes call it *Thamin*, and *Volphius* translateth *Oach* a Dragon, in his Commentaries

aries vpon *Nehemiah*. The Chaldees call it *Darkon*, and it seemeth that the Greeke word *Dracon* is deriued of the Chaldee. We reade of *Albedysimon* or *Ahedysimon* for a kind of Dragon, and also *Alhatraf*, and *Hauden*, *Haren carnem*, and such other termes, that may be referred to this place. The Græcians at this day call it *Drakos*, the Germans, *Trach Lindworm*, the French, *Vn Dragon*, the Italians, *Drago* and *Dragone*. The deriuation of the Greeke word, beside the coniecture afore exprest, some thinke to be deriued from *Derkein*, because of their vigilant eye-sight, and therefore it is sayned that they had the custody not onely of the Golden-fleece, but also of many other treasures. And among other things, *Alejanus* hath an Emblem of their vigilancy standing by an vnmarried virgin.

*Vera hæc effigies innuptæ est Paladis: eius
Hic Draco, qui domina constitit ante pedes.
Cur Diua comes hoc animal? custodiare verum
Huic data, sic lucos sacraque templa colis.
Innuptas opus est cura asseruare puellas
Pervigili: laqueos undique tendit amor.*

Which may be englished thus;

*This Dragon great which Lady Pallás stands before,
Is the true picture of vnmarried maydes:
But why a consort to the Goddesse is this? and more
Then other beasts more meeke, who neuer fades?
Because the safeguard of all things belongs to this,
Wherefore his house in Groves and sacred Temples set,
Vnmarried maidens of guardes must neuer misse,
Which watchfull are to voyde louses snares and nettes.*

For this cause the Egyptians did picture *Serapis* their God with three heads, that is to say, of a Lyon in the middle, on the right hand a meeke fauning dogge, and on the left hand a rauening Wolfe, all which formes are ioyned together by the winding bodie of a Dragon, turning his head to the right hand of his God; which three heads are interpreted to signifie three times; that is to say, by the Lyon, the present time, by the Wolfe, the time past, and by the fauning dogge, the time to come, all which are garded by the vigilancie of the Dragon. For this cause also among the fixed starres of the North, there is one called *Draco*, a dragon, all of them ending their course with the Sunne and Moone, and they are in this Spheare called by Astronomers the Intersections of the Circles, the superiour of these ascending, is called the head of the Dragon, and the inferiour descending, is called the tayle of the Dragon. And some thinke that G O D in the 38. of Iob, by the word *Gnaisb*, meaneth this signe or Constellation.

To conclude, the auncient Romans (as *Vegerius* writeth) carried in all their bands the Escutcheon of a Dragon, to signifie their fortitude and vigilancie, which were borne vp by certain men called for that purpose *Draconarij*. And therefore when *Constantinus* the Emperour entered into the City of Rome, his Souldiers are said to beate vppon the toppes of their speares, dragons gaping with wide mouthes, and made fast with golden chaines and pearle, the wind whistling in their throates, as if they had bene aliue, threatening destruction, and thei rayles hanging loofe in the ayre, were likewise by the vvinde tossed to and fro, as though they stroue to come off from the speares, but when the wind was layd, all thei motion was ended, where-vpon the Poet saith:

*Mansuescunt varij vento cessante Dracones.
In English thus;
When whistling winde in ayer ceaseth,
The Dragons tamed, then did rest.*

The tale also of the Golden-fleece, if it be worth any place in this storie, deserveth to be inserted heere, as it is reported by *Diadormus Siculus*. When *Actis* reigned in *Pontus*, he receiued

receiued an answere from the Oracle, that hee should then dye when strangers should come thither with shippes and fetch away the Gol-den-fleece. Vpon which occasion hee shewed himselfe to be of a cruell nature, for he did not onely make Proclamation that he would sacrifice all strangers which came within his dominions, but did also performe the same, that by the fame and report of such crueltie, he might terrifie all other Nations from hauing access vnto that Temple. Not contented heere-with, hee raised a great strong vvall round about the Temple wherein the Fleece was kept, and caused a iure watch or garde to attend the same day & night, of whom the Græcians tell many strange fables. For they say there were Bulls breathing out fire, and a Dragon warding the Temple and defending the Fleece, but the truth is that these watchmen because of their strength were called Bulls, because of their cruelty, were said to breathe out fire, and because of their vigilancie, cruelty, strength and terrour, to be dragons.

Some affirme againe, that in the Gardens of *Hesperides* in *Libia*, there were golden Apples, which were kept by a terrible Dragon, which dragon was afterward slaine by *Hercules*, and the Apples taken away by him, & so brought to *Eurystheus*. Others affirme that *Hesperides* had certaine flocks of sheepe, the colour of whose wolle was like gold; and they were kept by a valiant Shepheard called *Draco*: but I rather agree with *Solinus*, who giueth a more true reason of this fable, *Ne fama licentia vulneretur fides*, least (as he saith) fayth and truth should receiue a disgrace or wound by the lauish report of fame. There was among the *Hesperides* a certaine winding Riuer comming from the sea, and including within it the compass of that land which is called the Gardens of *Hesperides*, at one place whereof, the falling of the water broken by a Rocke, seemeth to be like the falling downe of Snakes, to them that stand a farre off, and from hence ariseth all the occasion of the fable afore-said.

Indeed there was a statue of *Hercules*, in the left hand whereof were three Apples, which he was said to haue obtained by the conquest of a dragon, but that conquest of the dragon did morrally signifie his owne concupiscence, whereby hee reigned ouer three passions, that is to say, ouer his wrath by patience, ouer his cupiditie by temperance, and ouer his pleasures by labour & trauaile: which were three vertues farre more precious then three golden Apples. But I will stay my course from prosecuting these morrall discourses of the dragon, and returne againe to his naturall history, from which I haue somewhat too long digressed.

There are diuers sorts of Dragons, distinguished partly by their Countries, partly by their quantitie and magnitude, and partly by the different forme of their externall partes. There be Serpents in Arabia called *Sirene*, which haue winges, beeing as swift as horses, running or flying at their owne pleasure, and when they wound a man, hee dyeth before he feeleth paine. Of these it is thought the Prophet *Esaie* speaketh, chap. 13. ver. 22. *Serpens clamabit in Templis voluptarijs*: and for Serpents, the old Translators read *Sirene*, & so the English should be, the *Syrene* dragonis should cry in their Temples of pleasure: and the auncient distinction was, *Anguis aquarum*, *Serpentes terrarum*, *Dracones Templorum*: that is to say, Snakes are of the water, Serpents of the earth, & Dragons of the Temples. And I thinke it was a iust iudgement of God; that the auncient Temples of the Heathen-Idolaters were annoyed with dragons, that as the deuill was there worshipped; so there might be apperance of his person in the vglie forme and nature of a dragon. For God himselfe in holy Scripture, doth compare the deuill vnto a dragon, as *Reue. 12. ver. 3*. And there appeared another wonder in Heauen, for behold a great Redde-dragon, hauing 7. heads, and 7. hornes, and 7. crownes vpon his head. *verse 4*. And his tayle drew the third part of the starres of heauen, and cast them to the earth: and the dragon stode before the Woman which was ready to be deliuered, to deuoure her child when shee had brought it forth. *verse 5*. So she brought forth a man-child, which should rule all Nations with a rodde of yron. And her Sonne was taken vp vnto God and to his throne. *verse 6*. And the Woman fledde into the Wildernes, where she hath a place prepared of God, that they should feede her there 1260. dayes. *verse 7*. And there was a bataille in heauen, *Michael* and his Angels fought against the Dragon, and the Dragon fought and his Angels. *verse 8*. But they preuailed not, neither was they place found any more in heauen. *verse 9*.

Verse 9. And the great Dragon that old Serpent called the deuill and Satan, was cast out, which deceiueth all the world, he was euen cast vnto the earth, and his Angels were cast out with him. *Verse 13.* And when the dragon saw that he was cast vnto the earth, he persecuted the VWoman which had brought forth a man-child: and so forth, as it followeth in the Text. Where-vpon S. *Augustine* writeth, *Diabolus draco dicitur propter insidias, quia occulte insidiatur*: that is, the deuill is called a dragon because of his treachery, for he doth treacherously set vpon men to destroy them.

Esaiam.

It was wont to be said, because dragons are the greatest Serpents, that except a Serpent eate a serpent, he shall neuer be a dragon: for their opinion was, that they grew so great by deuouring others of their kind; and indeede in Ethiopia they grow to be thirtie yardes long, neither haue they any other name for those dragons but Elephant-killers, & they liue very long.

Onciscritus writeth, that one *Aposifares* an Indian, did nourish two Serpents dragons, whereof one was sixe and forty cubits long, and the other fourescore; and for the more famous verification of the fact, he was a very earnest suter to *Alexander* the great, when he was in India to come and see them, but the King being afraid, refused.

The Chroniclers of the assayes of *Chius* doe write, that in a certaine valley neere to the foote of the mountaine *Pellenus*, was a valley full of strait tall Trees, wherein was bred a dragon of wonderful magnitude or greatnes, whose onely voyce or hissing, did terrifie all the Inhabitants of *Chius*, and therefore there was no man that durst come nigh vnto him, to consider or to take a perfect view of his quantitie, suspecting onely his greatnesse by the loudnesse of his voyce, vntill at length they knewe him better by a singuler accident worthy of eternall memory. For it hapned on a time that such a violent wind did arise, as did beate together all the Trees in the wood, by which violent collision, the branches fell to be on fire, and so all the wood was burned suddainely, compassing in the dragon, whereby he had no meanes to escape aliue, and so trees fell downe vpon him & burned him. Afterward, when the fire had made the place bare of wood, the inhabitants might see the quantitie of the dragon, for they found diuers of his bones & his head, which were of such vnusuall greatnes, as did sufficiently confirme them in their former opinion: and thus by diuine miracle was this monster consumed, who neuer any man durst behold being aliue, and the inhabitants of the Country safely deliuered from their iust conceited feare.

It is also reported, that *Alexander* among many other beastes which hee saw in India, did there finde in a certaine denne a dragon of seauentie cubites long, which the Indians accounted a sacred beast, and therefore intreated *Alexander* to doe it no harme. When it vttered the voyce with full breath, it terrified his whole Armie: they could neuer see the proportion of his body, but onely the head, and by that they gessed the quantitie of the whole body, for one of his eyes in their appearance seemed as great as a Macedonian buckler. *Maximus Tyrius* writeth, that in the dayes of *Alexander*, there was likewise seene a dragon in India, as long as fiue roodes of land are broad, which is incredible. For hee likewise saith, that the Indians did feede him euery day with many feuerall Oxen and sheepe. It may be that it was the same spoken of before, which some ignorant men, and such as were giuen to sette forth fables, amplified beyond measure and credite.

Whereas dragons are bredde in India and Affrica, the greatest of all are in India, for in Ethiopia, Nubia, and Hesperia, the dragons are confined within the length of fiue cubits, & twenty cubits: for in the time of *Euergetes*, there were three brought into Egypt, one was nine cubits long, which with great care was nourished in the Temple of *Esculapius*, the other two were seauen cubits long. About the place where once the Tower of Babel was builded, are dragons of great quantitie, and vnder the Equinoctiall, as *Nicephorus Callistus* writeth, there are Serpents as thicke as beames, in testimony whereof their skinned haue been brought to Rome. And therefore it is no matuell, although S. *Anstine* writing vpon the 148. Psalm, doth say, *Draconis magna quedam sunt animantia maiora non sunt super terram*: dragons are certaine great beastes, and there are none greater vpon the earth. Neither is it to be thought incredible that the fouldiours of *Attilius Regulus* did kill a dragon which was a hundred and twenty foote long, or that the dragons in the

dennes of the Mountaine *Atlas*, should grow so great that they can scarce moue the fore-parts of their bodie. I am yet therefore to speake of the dragons in the Montaines *Emodij*, or of *Argia*, or of *Dachinabades*, or the Regions of the East, or of that which *Augustus* shewed publicly to the people of Rome, being fiftie cubits long; or of those which be in the Alpes, which are found in certaine Caues of the South-sides of the hills, so that this which hath bene said, shall suffice for the quantitie and Countreies of dragons. Besides, there are other kindes of dragons which I must speake of in order: and first of all of the *Epidaurian* dragons, which is bred no where but in that Country, being tame, and of yellow golden-colour, wherefore they were dedicated to *Aesculapius*, of whom *Nicander* writeth in this manner;

*Nunc veridem et nigrem post dicta venena Drachonem
Aspice, quem patula fago Phœbia proles
Ingelido peli nutrit, culmine iuxta
Letæ peletumne quendam declina vallis;*

In English thus;

*After these venoms now behold the dragon blacke and Greene,
Nourished by Apollos sonne vnder a Beech full broad,
On top of the cold Pelus, as often hath bene seene,
By fertill vale of Peletum his syding roade.*

There are likewise other kindes of Tame-dragons in Macedonia, where they are so meeke, that women feede them, and suffer them to sucke their breasts like little children, their Infants also play with them, riding vpon them and pinching them, as they would doe with dogges, without any harme, and sleeping with them in their beds. But among all dragons, there was none more famous then the dragon *Python*, or *Pithias*, as the Poets saie, which was bred of the fume of the earth, after the flood of *Ducalion*, and slaine afterwards by *Apollo*, whereof there lieth this tale: That when *Latona* was with childe by *Iupiter* of *Apollo* and *Diana*, *Iuno* resisted their birth, but when they were borne and layde in the cradle, she sent the dragon *Python* to deuoure them, *Apollo* being but a young Infant, did kill the dragon with a dart. But this tale seemeth too fabulous and incredible, and therefore they haue mended the matter with another device; For they say that *Python* by the commaundement of *Iuno*, did persecute *Latona* throughout all the world, seeking to deuoure her, so as she had no rest vntill shee came vnto her sister *Asteria*, who receiued her into *Delos*, where she was safely deliuered of *Apollo* and *Diana*. Afterward, when the child was growne vp, he slew the dragon in remembrance & reuenge of the wrong done to his mother. But the true cause of this history is deliuered by *Pausanias* & *Macrobius*, to be thus; That *Apollo* killed one *Python* a very wicked man in *Delphos*, & that the Poets in excuse of the fact, did saie him to be a dragon as afore-said. And so I shall not neede to say any more of *Python*, except these verses following out of *Ouid* about his generation.

*Sed te quoq, maxime Python,
Tum genuit populisq, nouis incognite serpens
Terror eras: tantum spatij de monte tenebras.
Hunc Deus arcitenens & nunquam salibus armis
Ante, nisi in damis, caprisque fugacibus usus;
Mille grauem telis exhausta penephetra
Perdidit effuso per vulnera nigra veneno,
Neue operis famam posset delere vetustas,
Insituit sacros celebri certamine ludos
Pithia per domita serpentis nomen dictor.
Ceruleus tali prostratus Apolline Python.*

Which may be englished thus;

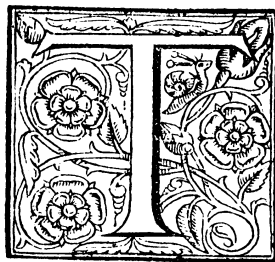
*But yet thou ugly Python wert engendered by her, the
A terror to the new-made-folke, which neuer erst had knowne*

So foule a Dragon in their life, so monstrously fore-growne,
 So great a ground thy poisoned paunch did underneath thee hyde,
 The God of shooting, who no where before that present tyde
 Those kind of weapons put in v're but at the speckled Deere,
 Or at the Roes solight offote, a thousand shafts well neere
 Did on that hydeous Serpent spend, of which there was not one
 But forced forth the venomd-blood, along his sides to gone:
 So that his quinner almost void, he nayld him to the ground,
 And did him nobly at the last by force of shot confound.
 And least that time should of this worke deface the worthy fame,
 He did ordaine in mind thereof a great and solemne game,
 Which of the Serpent that he slew, of Pythions bare the name.

Of the Indian Dragons there are also said to be two kindes, one of them fenny, and liuing in the Marshes, which are slow of pace and without combs on their heades like females: the other in the Mountaines, which are more sharpe and great, and haue combs vpon their head, their backs beeing some-what browne, and all their bodies lesse scalie then the other. When they come downe from the mountaines into the plaine to hunt, they are neither afraid of Marshes nor violent waters, but thrust themselves greedily into all hazards and dangers: and because they are of longer and stronger bodies then the dragons of the Fennes, they beguile them of their meate, & take away from them their prepared booties. Some of them are of a yellowish fierie-colour, hauing also sharpe backs like fawes; these also haue bearded, and when they sette vppe their scales they shine like siluer. The apples of their eyes are precious stones, and as bright as fire, in which there is affirmed to be much vertue against many diseases, and therefore they bring vnto the Hunters and killers of dragons no small gaine, besides the profit of theyr skinnne and theyr teeth: and they are taken when they descend from the mountaines into the valleyes to hunt the Elephants, so as both of them are kild together by the Hunters.

Their members are very great, like vnto the members of the greatest Swine, but theyr bodies are leaner, flexibly turning to euery side, according to the necessitie of motion: Their snoutes are very strong, resembling the greatest rauening fishes; they haue bearded of a yellowe golden colour, being full of bristles: and the Mountaine-dragons commonly haue more deepe eye-liddes then the dragons of the Fennes. Their aspect is very fierce and grimme, and whensoever they mooue vppon the earth, their eyes giue a sound from theyr eye-liddes, much like vnto the tinnckling of Brasse, and some-times they boldly venture into the Sea and take Fishes.

OF THE WINGED DRAGON.



Here be some Dragons which haue winges and no feete, some againe haue both feete and winges, and some neither feete nor winges, but are onely distinguished from the common sort of Serpents by thecombe growing vppon their heads, and the beard vnder their cheekes.

Saint Augustine saith, that dragons doe abide in deepe Caues and hollow places of the earth, and that some-times when they perceiue moistnes in the ayre, they come out of theyr holes, and bearing the ayre with their winges, as it were with the strokes of oares, they forsake the earth and flie aloft: which winges of theirs are of a skinny substance,

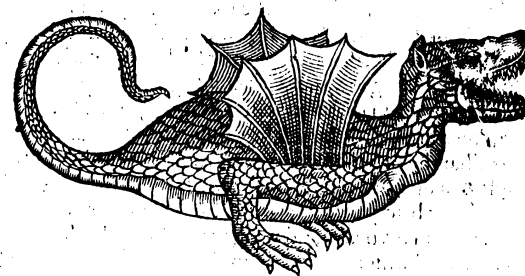
and very voluble, and spreading themselves wide, according to the quantitie and largenesse of the dragons bodie, which caused *Lucan* the Poet in his verses to write in this manner following:

Vos

*Vos quoq, qui cunctis innexia numina terris
 Serpitis, aurato nitidi fulgore Dracones,
 Pessiferos ardens facit Affrica: ducitis altum
 Aera cum pennis. &c.*

In English thus:

*You shining Dragons creeping on the earth,
 Which fiery Affrick holds with skinnes like gold,
 Yet pestilent by hot infecting breath:
 Mounted with wings in th' ayre we doe behold.*



The inhabitants of the kingdome of *Georgia*, once called *Media*, doe say that in theyr Valleyes there are diuers Dragons which haue both winges and feete, and that their feete are like vnto the feete of Geefe. Besides, there are dragons of sundry colours, for some of them are blacke, some redde, some of an Ashe-colour, some yellowe, and their shape and outward appearance verie beautifull, according to the verses of *Nicander*,

*Formosa apparet species pulchro illius ora,
 Triplici conspicui se produnt ordine dentes,
 Magna sub egregia scintillant lumina fronte,
 Tinctaq, felle tegunt immum palcaria mentum.*

Which may be englished thus:

*Their forme of presence outwardly appeares
 All beautifull, and in their goodly mouth
 Their teeth stand double, all one within another;
 Conspicuous order so doth bewray the truth.
 Vnder their browes, which are both great and wide,
 Stand twinkling eyes, as bright as any starre,
 With redde-galls tincture are their deapls dyed,
 Their chinne or under-chappe to euery face.*

Gyllius, *Pierius*, and *Greninus*, following the authoritie of this Poet, doe affirme that a Dragon is of a blacke colour, the bellie some-what greene, & very beautifull to behold, hauing a treble rowe of teeth in theyr mouthes vppon euery iawe, and with most bright and cleere-seeing eyes, which caused the Poets to faine in their writings, that these dragons are the watchfull-keepers of Treasures. They haue also two deuclappes growving vnder their chinne, and hanging downe like a beard, which are of a redde colour: theyr bodies are sette all ouer with very sharpe scales, and ouer theyr eyes stand certaine flexible eye-liddes. When they gape wide with their mouth, and thrust forth their tongue, theyr teeth seeme very much to resemble the teeth of Wilde Swine: And theyr neckes haue many times grosse thicke hayre growing vpon them, much like vnto the bristles of a Wilde Boare,

P 2.

Their

Their mouth, (especially of the most tame-able Dragons) is but little, not much bigger then a pype, through which they drawe in theyr breath, for they wound not vvith theyr mouth, but with theyr tayles, onely beating with the when they are angry. But the Indian, Ethiopian, and Phrygian dragons, haue very wide mouthes, through which they often swallow in whole foules and beaſts. Their tongue is clouen as if it were double, and the Investigators of nature doe ſay, that they haue fifteene teeth of a ſide. The males haue combs on their heads, but the females haue none, and they are likewise diſtinguiſhed by their beards.

They haue moſt excellent ſences both of ſeeing and hearing, and for this cauſe theyr name *Drakon* cometh of *Derkein*, and this was one cauſe why *Iupiter* the Heathens great God, is ſaid to be metamorphiſed into a Dragon, whereof there ſleith this tale: vvhen he fell in loue with *Proſerпина*, he tauſhed her in the likenes of a dragon, for hee came vnto her and couered her vvith the ſpires of his body; and for this cauſe the people of *Sabazij* did obſerue in their miſteries or ſacrifices, the ſhape of a dragon rowled vp vvithin the co- paſſe of his ſpires: ſo that as he begot *Ceres* vvith child in the likenes of a Bull, he likewise deluded her daughter *Proſerпина* in the likenes of a dragon; but of theſe tranſmutations we ſhall ſpeake more afterwards, & I thinke the vanity of theſe, tooke firſt ground frō the *Affricans*, who belecue that the originall of dragons tooke beginning from the vnnaturall cōiunction of an Eagle & a ſhee- Wolfe. And ſo they ſay that the Wolfe growing great by this conception, doth not bring forth as at other times, but her belly breaketh, and the dragon commeth out, who in his beake and wings reſembleth the dragon his father, and in his feet and tayle, the vvolf his mother, but in the ſkin neither of them both: but this kind of fabulous generation, is already ſufficiently confuted. Their meates are fruites and herbes, or any venomous creature, therefore they liue long vvithout foode, and vvhen they eate, they are not eaſily filled. They grow moſt ſar by eating of eggs, in deuouring vvherof they vſe this Art, if it be a great dragon, he ſwalloweth it vp whole, and then rowleth him ſelfe, vvherby hee cruſheth the egges to peeces in his belly, and ſo nature caſteth out the ſhells, & keepeth in the meate. But if it be a young dragon, as if it were a dragons whelp, he taketh the egge vvithin the ſpire of his tayle, and ſo cruſheth it hard, & holdeth it faſt, vvntill his ſcales open the ſhell like a knife, then ſucketh hee out of the place opened all the meate of the egge. In like ſort do the young ones pull off the feathers frō the foules vvich they eate, and the old ones ſwallow them whole, caſting the feathers out of theyr bellies againe.

The dragons of *Phrygia* vvhen they are hungry, turne themſelues toward the weſt, & gaping wide, vvith the force of their breath doe draw the birdes that flie ouer their heads into their throats, vvich ſome haue thought is but a voluntary lapſe of the fowles, to be drawne by the breath of the dragon, as by a thing they loue, but it is more probable, that ſome vaporious and venomous breath is ſent vp from the dragon to them, that poiſoneth and infeſteth the ayre about them, vvherby their ſences are taken from them, and they aſtoniſhed fall downe into his mouth. But if it fortune the dragons find not foode enough to ſaſiſie their hunger, then they hide themſelues vvntill the people be returned from the market, or the Heard-men bring home their ſlocks, and vvpon a ſuddaine they deuoure cyther men or beaſtes, vvich come firſt to their mouthes: then they goe againe and hide themſelues in their dennes and hollow Caues of the earth, for theyr bodies beeing exceeding hote, they very ſildome come out of the cold earth, except to ſeek meate and nour- riſhment. And becauſe they liue onely in the hotteſt Countries, therefore they common- lic make theyr lodgings neere vnto the waters, or elſe in the coldeſt places among the Rocks and ſtones.

They greatly preſerue their health (as *Aristotle* affirmeth) by eating of Wilde-lettice, for that they make them to vomit, and caſt forth of theyr ſtomacke vvhat ſo euer meate offendeth them, and they are moſt ſpeciallie offended by eating of Apples, for theyr bodies are much ſubiect to be filled vvith winde, and therefore they neuer eate Apples, but firſt they eate Wilde-lettice. Theyr ſight alſo (as *Plutarch* ſayeth) doth many times grow vvake and feeble, and therefore they renew and recouer the ſame againe by rubbing their eyes againſt Fennell, or elſe by eating of it.

Theyr

* Their age could neuer yet be certainly knowne, but it is coniectured that they liue long, and in great health, like to all other Serpents, & therefore they grow ſo great. They doe not onely liue on the land, as we haue ſaid already, but alſo ſwimme in the water, for many times they take the Sea in Ethiopia, foure or ſiue of them together, folding theyr tayles like hurdles, and holding vp their heads, ſo ſwim they ouer to ſeek better foode in Arabia.

We haue ſaid already, that vvhen they ſet vpon Elephants, they are taken and killed of men: now the manner how the Indians kill the Mountaine-dragons is thus; they take a garment of Scarlet, and picture vpon it a charme in golden letters, this they lay vpon the mouth of the Dragons denne, for vvith the redde colour and the gold, the eyes of the dragon are ouer-come, and he ſalleth aſleepe, the Indians in the meane-ſeaſon vvatching, & muttering ſecretly vvords of Incantation, vvhen they perceiue he is faſt aſleepe, ſuddaine- ly they ſtrike off his necke vvith an Axe, and ſo take out the balls of his eyes, vvherin are lodged thoſe rare & precious ſtones vvich containe in them vertues vvntterable, as hath beene euidently prooued by one of them, that was included in the Ring of *Gyges*. Manie times it falleth out, that the dragon draweth in the Indian both vvith his Axe and Inſtruments into his denne, and there deuoureth him, in the rage vvhereof, hee ſo beateth the Mountaine that it ſhaketh. Vvhen the dragon is killed, they make vſe of the ſkin, eyes, teeth, and fleſh, as for the fleſh, it is of a vitriall or glaſſie colour, and the Ethiopians doe eate it very greedily, for they ſay it hath in it a refrigeratiue power. And there be ſome vvich by certaine inchaunting verſes doe tame Dragons, and rydeth vvpon their neckes, as a man vvould ride vvpon a horſe, guiding and gouerning them vvith a bridle.

Now becauſe we haue already ſhewed, that ſome dragons haue vvings, leaſt it ſhould ſeeme vvncredible, as the fooliſh vvorld is apt to belecue no more then they ſee, I haue therefore thought good to adde in this place, a particuler relation of the teſtimonies of ſundry Learned-men, concerning theſe vvinged Serpents or dragons. Firſt of all *Megaſtenes* writeth, that in India there be certaine flying Serpents, vvich hurt not in the day, but in the night time, and theſe do render or make a kind of vrine, by the touching vvhere- of, all the parts of mortall creatures doe rotte away. And there is a Mountaine vvich de- uideth aſunder the Kingdome of *Narſinga* from *Alabaris*, vvherin be many vvinged-ſer- pents ſitting vvpon trees, vvich they ſay poiſon men vvith their breath. There be many peſtilent vvinged-ſerpents vvich come out of Arabia euery yeere by troupes into Egypt, theſe are deſtroyed by a certaine Black-bird called *Ibis*, vvho fighteth vvith the in the de- fence of that Country vvhere ſhe liueth, ſo that there lye great heapes of them many times deſtroyed vvpon the earth by theſe Birds, vvhoſe bodies may be there viſibly ſeene to haue both vvings and legges, and their bones beeing of great quantitie and ſtature, remaine vn- conſumed for many yeeres after. Theſe kinde of Serpents or Dragons, couet to keepe a- bout the Trees of Frankiſcence vvich grow in Arabia, and vvhen they are driuen away frō thence vvith the ſume or ſmoake of *Stirax*, then they flie (as is afore-ſaid) into Egypt, and this is to be conſidered, that if it were not for this *Stirax*, all that Country vvould be conſumed vvith Dragons.

Neither haue wee in Europe onely heard of Dragons and neuer ſcene them, but alſo euen in our own Country, there haue (by the teſtimonie of ſundry Vvriters) diuers been diſcouered and killed. And firſt of all, there was a Dragon or Vvinged-ſerpent brought vvnto *Fraunce* the French-King vvhen hee lay at *ſancton*, by a certaine Country-man, vvho had ſlaine the ſame Serpent himſelfe vvith a Spade, vvhen it ſette vvpon him in the fields to kill him. And this thing was vvitnessed by many Learned & credible men vvich ſaw the ſame: and they thought it was not bredde in that Country, but rather driuen by the winde thither from ſome forraine Nation. For *Fraunce* was neuer knowne to breede ſo many ſuch Monſters. Among the *Pyrenes* alſo, there is a cruell kinde of Serpent, not paſt foure foote long, and as thicke as a mans arme, out of vvhoſe ſides growe vvings much like vvnto griſtles.

Gefner alſo ſaith, that in the yeere of our Lord 1543. there came many Serpents both vvith vvings and legs into the parts of Germany neere *Stiria*, vvho did bite & wound ma- ny men incurably. *Cardan* alſo deſcribeth certaine Serpents vvith vvings, vvich hee ſaw at

vvinged
Ethians.
Scaliger.

Ethians.
Herodotus.

Brodans
Scaliger

Crimus

Parris, whose dead bodies were in the hands of *Gulielmus Muscus*, hee saith that they had two legges and small wings, so that they could scarce flie, the head was little, and like to the head of a Serpent, their colour bright, and without haire or feathers, the quantitie of that which was greatest, did not exceede the bignes of a Cony, and it is saide they vvere brought out of India. Besides, a further confirmation of these beastes, there haue beene noted in all ages; for it is written in the Romaine Chronicles, the times of their apparition and manifestation.

Stumps.

When the Riuer of *Tiber* ouer-flowed about the bankes, then were many Serpents discovered, and many Dragons, as in the time of *Mauritius* the Emperour, at what time a dragon came along by the City of Rome, vpon the waters in the sight of all men, and so passed to the Sea: after which prodigie, there followed a great mortall pestilence. In the yeere 1499. the twenty sixe day of May, there came a dragon to the City of *Lucerne*, which came out of the Lake through *Rufa*, downe along the Riuer, many people of all forts beholding the same.

There haue beene also Dragons many times scene in Germanie, flying in the ayre at mid-day, and signifying great and fearefull fiers to follow, as it happened neere to the Citie called *Niderburge*, neere to the shore of the *Rhyne*, in a maruailous cleere sun-shine day, there came a dragon three times successfull together in one day, & did hang in the ayre ouer a Towne called *Sanctogarin*, and shaking his tayle ouer that Towne euery time: it appeared visibly in the sight of many of the inhabitants, and afterwards it came to passe, that the said towne was three times burned with fire, to the great harme and vndoing of all the people dwelling in the same; for they were not able to make any resistance to quench the fire, with all the might, Art, and power that they could raise. And it was further obserued, that about that time there were many dragons scene washing themselves in a certaine Fountaine or Well neere the towne, and if any of the people did by chauce drinke of the water of that Well, theyr bellies did instantly begin to swell, and they died as if they had beene poysoned. Where-vpon it was publicly decreed, that the said well should be filled vp with stones, to the intent that neuer any man should afterwards be poysoned with that water; and so a memory thereof was continued, and these things are written by *Iustinus Goblerus*, in an Epistle to *Gesner*, affirming that hee did not write fained things, but such things as were true, and as he had learned from men of great honesty and credite, whose eyes did see and behold both the dragons, and the mishaps that followed by fire.

enacted glesun

When the body of *Cleomines* was crucified, and hung vpon the Crosse, it is reported by them that were the watch-men about it, that there came a dragon and did wind it selfe about his body, and with his head couered the face of the dead King, oftentimes licking the same, and not suffering any bird to come neere and touch the carcasse. For vvhich cause there began to be a reuerent opinion of diuinitie attributed to the King, vntill such time as wise and prudent men, studious of the truth, found out the true cause hereof. For they say that as Bees are generated out of the body of Oxen, and Drones of horses, and Hornets of Asses: so doe the bodies of men ingender out of their marrow a Serpent, and for this cause, the Auncients were moued to consecrate the dragon to noble-spirited men, and therefore there was a monument kept of the first *Africanus*, because that vnder an Oliue planted with his owne hand, a dragon was said to preferue his ghost.

But I will not mingle fables and truth together, and therefore I will reserve the morall discourse of this beast vnto another place; and this which I haue written, may be sufficient to satisfie any reasonable man, that there are winged Serpents and dragons in the world. And I pray God that we neuer haue better arguments to satisfie vs, by his corporall and liuely presence in our Country, least some great calamity followe there-vpon. Now therefore we will proceed to the loue and hatred of this beast, that is obserued with man, and other creatures.

And first of all, although Dragons be naturall enemies to men, like vnto all other Serpents, yet many times (if there be any truth in story) they haue beene possessed with extraordinary loue, both to men, women and children, as may appeare by these particulars following. There was one *Alena* a Thessalian Neatheard, which did keepe oxen in

hard

Alanus.

hard by the fountaine *Hemonius*, there was a Dragon fell in loue with this man, for his haire was as yellow as any gold, vnto him for his hayre did this dragon often come, creeping closely as a Louer to his Loue: and when he came vnto him, he would lick his haire and face so gently, and in so sweete a manner, as the man professed he neuer felt the like, so as without all feare he conuersed with him, and as he came, so would hee goe away againe, neuer returning to him empty, but bringing some one gift or other, such as his nature and kind could lay hold on.

- There was a Dragon also which loued *Pindus* the sonne of *Macedo* King of *Emathia*: This *Pindus* hauing many Brothers most wicked and lewd persons, and he onely being a valiant man of honest disposition, hauing likewise a comly and goodly personage, vnderstanding the trechery of his bretheren against him, bethought himselfe how to auoyd theyr hands and tyrannie. Now forasmuch as hee knew that the kingdome which hee possessed, was the onely marke they all shot at, he thought it better to leaue that to them, and so to ridde himselfe from enuy, feare and perill, then to embrew his hands in theyr blood, or to loose his life and kingdome both together. Wherefore hee renounced and gaue ouer the gouernment, and betooke himselfe to the exercise of hunting, for he was a strong man, fit to combat with wilde-beastes, by destruction of whom, hee made more roome for many men vpon the earth, so that hee passed all his dayes in that exercise. It hapned on a day that he was hunting of a Hind-calf, and spurring his horse with all his might and maine in the eager pursute thereof, hee rode out of the sight of all his company, and suddainely the Hind-calf leaped into a very deepe Caue, out of the sight of *Pindus* the Hunter, and so saued himselfe. Then he alighted from his horse and tyed him to the next Tree, seeking out as diligently as he could for a way into the Caue, wherein to the Hind-calf had leaped: and when he had looked a good while about him, & could find none, he heard a voyce speaking vnto him, and forbidding him to touch the Hind-calf, which made him looke about againe, to see if hee could perceiue the person from whom the voyce proceeded, but espying none, hee grew to be afraide, and thought that the voyce proceeded from some other greater cause, and so leaped vpon his horse hastily, and departed againe to his fellowes.
- The day after, he returned to the same place, and when he came thether, being terrified with the remembrance of the former voyce, hee durst not enter into the place, but stood there doubting and wondering with himselfe, what Shepheards, or Hunters, or other men might be in that place, to diswarne him from his game, and therefore he went round about to seeke for some, or to learne from whence the voyce proceeded. While he was thus seeking, there appeared vnto him a Dragon of a great stature, creeping vpon the greatest part of his body, except his necke and head lifted vp a little, and that little was as high as the stature of any man can reach, and in this fashion hee made toward *Pindus*, who at the first sight was not a little afraid of him, but yet did not runne away, but rather gathering his wits together, remembered that hee had about him birds, and diuers parts of sacrifices, which instantly he gaue vnto the dragon, and so mitigated his furie by these gyfts, and as it were with a royall feast, changed the cruell nature of the dragon, into kind vsage. For the Dragon being smoothed ouer with these gyfts, and as it were ouer-taken with the liberality of *Pindus*, was contented to forsake the old place of his habitation, and to goe away with him. *Pindus* also being no lesse gladd of the company of the Dragon, did daily giue vnto him the greatest part of his hunting, as a deserved price and ransom of his life, and conquest of such a beast. Neither was hee vnrequired for it, for Fortune so fauoured his game, that whether he hunted foules of the ayre, or beastes of the earth, hee still obtayned and neuer missed. So that his fame for hunting; procured him more loue and honour, then euer could the Imperiall crowne of his Country.
- For all young men desired to follow him, admiring his goodly personage & strength, the virgins and maydes falling in loue, contended among themselves who should marry him: the wiues forsaking their husbands, contrary to all womanly modestie, rather desired his company than the societie of their husbands, or to be preferred among the number of the Goddesses. Onely his Bretheren enraged against him, fought all meanes to kill & destroy him. Therefore they watched all opportunities, lying in continuall ambush where

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he hunted, to accomplish their accursed enterprise, which at last they obtained: for as he followed the game, they enclosed him in a narrow straight neere to a Riuer side, vvhether he had no meanes to auoyde their hands, they and their company beeing many, and hee alone, wherefore they drew out their swords and slew him.

When he saw no remedy but death, he cryed out aloud for help, whose voyce soone came to the eares of the watchfull Dragon, (for no beast heareth or seeth better) out hee commeth from his denne, and finding the murderers standing about the dead body, he presently surprised them and killed them, so reuenging the quarrell of *Pindus*, & then fell vpon the dead body of his friend, neuer forsaking the custodie thereof, vntill the neighbours adioyning to the place, taking knowledge of the fact, came to burie the bodies. But when they came and saw the Dragon among them, they were afraid, and durst not come neere, but stood a farre off, consulting what to doe; till at last they perceiued that the dragon beganne to take knowledge of their feare, who with an admirable curtesie of nature, perceiuing their mourning and lamentation for their dead friend, and withall, their abstinence from approching to execute his exequies, or funeralles, began to thinke that he might be the cause of this their terror, & farre standing off from the dead bodies, wherefore he departed, taking his farewell of the body which he loued, and so gaue them leaue by his absence, to bestow vpon him an honourable buriall, which they performed accordingly, and the Riuer adioyning, was named by the name of *Pindus-death*.

By which story may appeare, that these sauage Dragons are made louing and tame to men, by good turnes & benefites bestowed vpon them, for there is no nature which may not be ouer-com by kindnes. And yet I may not leaue this matter thus, nor from these two examples alone, conclude the practise and possibility of loue betwixt men and dragons: I will therefore adde some three or foure examples more.

There was a Dragon the louer of *Aetholis* (as *Plutarch* writeth) who came vnto her euery night, and did her body no harme, but gently slyding ouer her, played with her till morning, then also would he depart away as soone as light appeared, that hee might not be espyed. The Maydens came to the knowledge hereof, and so remooued her farre away, to the intent the dragon might come no more at her: and thus they remained asunder a great while, the dragon earnestly seeking for the mayden, wandered farre and neere to find her out. At last he met with her, and not saluting her gently as he was wont, flew vpon her, binding her hands downe with the spire of his body, hissing softly in her face, & beating gently with his tayle her back-parts, as it were taking a moderate reuenge vpon her, for the neglect of his loue by her long absence.

Another like story vnto this is reported by *Elanus*, of a great Dragon which loued a fayre woman, beloued also of a fayre man, the woman oftentimes did sleepe with this dragon, but not so willingly as with the man: wherefore shee forsooke the habitation of her place for a month, and went away where the dragon could not find her, thinking that her absence might quench his desire. But he came often to the place where hee was wont to meete with the woman, and not finding her, returned quietly backe againe, and came againe another time: at last he grew suspicious, & like a louer sayling in his expectation, grew very forrowfull, and so continued till the month was exsperied, euery night visiting the accustomed place. At last the woman returned, and the dragon presently mette with her, and in an amorous fashion, full of suspition and ieaousie, winding about her body, did beate her as you haue heard in the former storie: and this (saith *Elanus*) happened in *Iudea*, in the dayes of *Herod* the King.

There was a little Dragon-whelp bredde in *Arcadia*, and brought vp familiarly with a little boy from his infancie, vntill the boy became a young man, and the dragon also became of great stature, so that one of them loued another so well as man and beast could loue together, or rather two play-fellowes from the Cradle. At last the friends of the boy seeing the dragon grow so great in so short a space, began to be suspicious of him, wherevpon they tooke the bedde wherein the boy and the dragon were lodged, and carried the same into a farre remote place of woods and wildernes, and there set downe the bed with the boy and the dragon together. The boy after a little while returned, and came home againe to his friendes; the dragon wandered vp and downe in the woods, feeding vpon herbes

herbes and poyson, according to his nature, and neuer more cared for the habitation of men, but rested contented with a solitary life. In the length of time it came to passe that the boy grew to be a perfect man, and the dragon also remained in the wood; & although absent one from the other, yet mutually louing as well as euer. It hapned that this young man trauelled through that place where the dragon was lodged, and fell among theeues; when the young man saw their swords about his eares, he cryed out, & the dragons den beeing not farre off, his cry came to the dragons eares, who instantly knowing the voyce of his play-fellow, answered the same with another, at whose hyssing the theeues grew afraid, and began to runne away, but their legges could not carry them so fast, as to escape the dragons teeth and clawes; for he came speedily to release his friend, & all the theeues that he could find, he put to cruell death, the did he accompany his friend out of the place of perill, and returned backe againe to his den, neither remembering wrath, for that hee was exposed to the Wildernes, and there left by his play-fellow, nor yet like peruerse men, forsaking their olde friend in danger.

They that desire to reade more of this subiect, shall finde store of examples in *Elanus* his sixt and thirteene bookes: To conclude, when *Messalina* the wife of *Claudius*, did send certaine men to take away the life of *Nero*, who was a riual of *Britannicus*, it is saide, that when they had him in their hands to strangle him, a dragon appeared out of the earth, or floore of the chamber, and did so terrifie these hangmen, that they ranne away & spared *Neros* life. By which example, another example of pietie in dragons is obserued.

Again, *Telephus* ignorantly lying with his mother, had committed incest with her, had not a dragon by diuine prouidence come and parted them asunder: therefore *Draconis similis est virtus indagatrix, qua diligenter omnia perscrutatur, rimaturq; studiosissime*, the vertue of discretion or perfite knowledge, is like a dragon, which diligently searcheth all thinges, and studiously looketh into euery chink: so did this dragon preserue the chastitie of the mother and the sonne, when they ignorantly and in the darke had defiled each other, but for his appearance and demonstration. I will adde but this one example more of their loue of chastitie in men and women.

In *Laninium* there was a great holy wood, neere vnto which stood a Temple of *Iuno*, in that wood there was a great deepe denne of a dragon, vnto the which the Virgins came euery yeere beeing blind-folded with clouts, and tarrying *Marchpanes* in their hands: When they entred the wood, there was a certaine spirit (as it was said) without offence did leade them to the denne of the dragon, and so euery one of the virgins did seuerally offer vp their *Marchpanes* to the dragon: the dragon receiued the *Marchpane* at the hand of euery pure virgine and vnspotted, but if they were defiled, and held onely the name of Virgins, then the dragon refused the *Marchpane*, and therefore they were all examined at their comming forth, that those which had lost their virginity might be punished by the Law: And by this story, (although none but Heathens will beleene it to be true, because it is a fable, meerely inuented to defend Idolatry, which with any soule and spirit I doe detest) yet I may collect thus much as a morrall out of fable, that dragons in auncient time, did honour virginity. And thus seeing they neither loue, nor are beloued of any other creature, I will heere leaue to talke of their loue and friendship, and passe on to their hatred and aduersaries.

The examples before expressed beeing all extraordinary & beside nature, do not conclude but that there is an ordinary hatred betwixt men and dragons; and therefore in the discourse of their enemies, men must haue the first place, as their most worthy aduersarie, for both dragons haue perished by men, and men by dragons, as may appeare by these stories following. When the Region of *Helueta* beganne first to be purged from noy-some beasts, there was a horrible dragon found neere a Country towne called *Wasser*, who did destroy all men and beastes that came within his danger in the time of his hunger, in-somuch that that Towne and the fields there-to adioyning, was called *Dedwiler*, that is, a Village of the Wildernes, for all the people and inhabitants, had forsaken the same, & fledde to others places.

There was a man of that Towne whose name was *Winckelriedt*, who was banished for manslaughter, this man promised if he might haue his pardon, and be restored againe to his

Suetonius.

Dion Chrys.

Stumpfer.

his former inheritance, that he would combat with that Dragon, and by Gods helpe destroy him: which thing was granted vnto him with great ioyfulness. Wherefore he was recalled home; and in the presence of many people went forth to fight with the dragon, whom he slew and ouercame, whereat for ioy hee lifted vpp his sword imbrued in the dragons blood, in token of victory, but the blood distilled downe from the sword vpon his body, and caused him instantly to fall downe dead. And thus this noble Conquerour, a man worthy to be remembered in all ages & Nations, who had strength to kill the dragon being alive, yet had no power to resist the venome of his blood, he being dead. But had it not bene that his hand had bene before imbrued in the blood of a man, I do not beleue that the blood of a dragon could haue fallen so heavy vpon him. But this is the iudgement of G O D, eyther to punish murder in this same kind; or else to teach vs, that we should not reioyce in our owne meritts, least God see it and be angry. For our Saviour Christ forbade his Disciples that they should reioyce that the deuils were subiect vnto them; and therefore much lesse may we poore creatures reioyce for ouer-comming men or beasts.

And yet one thing more is to be considered in the death of this man; who was banished for killing a man; and was pardoned for killing a dragon, and yet killed by the dragon after the dragon was slain. Thus blood was the fine because it brought death, and death againe brought blood to be the reuenger of the first, that the blood of man might be washed away with the blood of man; the blood of a Serpent comming betwixt. And thus I may truly say as the Christian Poet saith in another case, *Sanguine suc creuit, sanguine finis erit*, as it grew, so shall it end in blood.

In the dayes of Philip King of Macedon, there was a way into a Mountaine of Armenia, out of which the King had prayed, that neuer man might goe but he might die: wherefore *Sacratas*, to try the effect of the Kings prayer, sett his Opticke Philosophicall glasse that he might see what was in that way; and presently hee perceived two great dragons, who coming out of their denes, did infect all the ayre thereabouts with a pestilent evaporation of their owne breath. This he declared to the King, who for the reuocation of his owne prayer, and to direct men to goe out against them and kill them: who likewise performed the same; and so cleared the way from that annoyance. And thus wee see another story of dragons slain by men.

Howbeit may be added, how *Hercules* when he was a child and in his cradle, slawe two Dragons, as *Pindarus* relateth. And the *Goryreans* did worship *Diomedes* for killing of a dragon. *Dankus* a holy Bishop in Germanie, finding a dragon to lye secretly hid beside a bridge killing men; Oxen, Horses, Sheepe, and Goates, he came boldly vnto him in the name of Christ; and when the dragon opened his mouth to deuoure him, the holy Bishop speeing into his mouth killed him.

When *Orpheus* was in hawking, and while hee intended his sport, suddainely a Dragon set vpon him; but his hawking spaniels or dogges released him of that danger, for they tore the dragon in peeces. Many such other stories I could relate; but I spare them heere, because I haue handled them in the beginning of this story: and so I passe ouer the slaughter of dragons by men; and come to the slaughter of men by dragons, which are briefly these that follow.

Petrus Damianus declareth of a certaine husband-ma, who rising early in the morning and travelling by the way side, saw a great dragon lyd still vpon the earth without motion, he being weary, thought him to be a trunk of some tree, wherefore hee sat downe vpon him, and the beast endured him a litle while; but at the last hee turned his head in anger, and swallowed him vp. After that the Gracians faim'd as though they would goe away from Troy, and *Sydon* the Traytor was receiued by the Troyans into the Citie, there were two dragons which slew the sonnes of *Laocoon* as they landed in the Island *Perey*, *Charibee* and *Chalidne*, which is thus described by *Virgill*.

*At gemini lapsu delubra ad summa Dracones
Effugiunt, serueq; petunt Tritonidas arcem,
Sub pedibusque Dea clypeique suborbe reguntur:*

Tum

*Tum vero tremefacta novus per pectora cunctis
Insinuat pavor et scelus expendisse mercentem,
Laocoon a ferunt, sacrum qui cuspide robor
Laserit. &c.*

Which may be englished thus;

*Two dragons slide, and to the toppe of Temple slide,
Making their way vnto the fort of Tritons scirce,
Vnder the Goddesse seete and shield, in circle downe they lie,
What feare did mortall breast possesse then cannot I rehearse:
For then Laocoon did beginne to thinke on's former sin,
When he did harme the sacred thing by thrusting speare within.*

About the Temple of *Iupiter Nemeus*, there is a Grove of Cypresse trees, among which there is a place wherein a dragon did destroy *Opheltes*, when hee was laid vnder a greene bush by his Nurse. There is a proverbe, *Bonos viros vel a mure morderi, malis ne draconem dentes audere admoliri*: that is to say, euery mouse will bite a good man, but euill men are not touched with the teeth of dragons.

Alciatus hath a pretty Emblem, whose title is, *Ex arduis perpetuum nomen*, from difficult things and great labours, ariseth immortall fame: wherein he pictureth a dragon following young sparrows to take and eate them. His verses in Latine are these:

*Crediderat platani ramis sua pignora passer.
Et bene, ni seno visa, dracone forent
Glutit hic pullos ornus, miseramq; parentem
Saxus & tali dignus obire nece.
Hec, nisi mentitur Calchas, monumenta laboris
Sunt longi, cuius fama perennis eat.*

Which may be thus englished;

*To plantine-leaves the Sparrow did her young commit,
And safe enough, had not the Dragon them espied,
Hee eate the young ones all, the damme with finnes destroyde;
Well worthy such a death, of life to be denied:
This is by Calchas said, a type of labour long,
Whose fame eternall lines in euery tongue.*

There be certaine beasts called *Dracontopides*, very great and potent Serpents, whose faces are like to the faces of Virgins, and the residue of their body like to dragons. It is thought that such a one was the Serpent that deceived *Eue*, for *Beda* saith it had a Virgins countenance, and therefore the woman seeing the likenes of her owne face, was the more easily drawne to beleue it: into the which when the deuill had entred, they say he taught it to couer the body with leaues, and to shew nothing but the head and face. But this fable is not worthy to be refuted, because the Scripture it selfe dooth directly gaine-say euerie part of it. For first of all it is called a Serpent, and if it had bene a dragon, *Moses* would haue said so, and therefore for ordinary punishment, God doth appoint it to creepe vpon the belly, wherefore it is not likely that it had either winges or feete. Secondly, it was vnpossible and vnlikely, that any part of the body was couered or conceited from the sight of the woman, seeing she knew it directly to be a Serpent, as afterward shee confessed before G O D and her husband.

There be also certaine little dragons called in Arabia, *Vesga*, and in Catalonia, dragons of houses, these when they bite, leaue their teeth behind them, so as the wound neuer ceaseth swelling as long as the teeth remaine therein, and therefore for the better cure thereof, the teeth are drawne forth, and so the wound will soone be healed. And thus much for the hatred betwixt men and dragons, now we will proceede to other creatures.

The greatest discord is betwixt the Eagle and the Dragon, for the Vultures, Eagles, Swannes and dragons, are enemies one to another. The Eagles when they shake theyr wings,

winges, make the dragons afraide with their rattling noyse, then the dragon hideth himselfe within his den, so that he neuer fighteth but in the ayre, eyther when the Eagle hath taken away his young ones, and he to recover them flieth aloft after her, or else whē the Eagle meeteth him in her nest, destroying her egges and young ones: for the Eagle deuoureth the dragons and little Serpents vpon earth, and the dragons againe and Serpents doe the like against the Eagles in the ayre. Yea many times the dragon attempteth to take away the prey out of the Eagles talants, both on the ground and in the ayre, so that there ariseth betwixt them a very hard and dangerous fight, which is in this manner described by *Niander*.

*Hunc petit inuisum magni Iouis armiger hostem,
Cumque genis parat acre suis ex aethere bellum:
Pascentem in siluis quam primum videris.
Quod totos ferus is nidos cum matibus ouis,
Et simul ipsa terens, et vastans pignora perdat.
Non timet hoc serpens, imò quodam impete dumis
Prosilens, ipsamque, aquilam, leporemque tenellum
Extrahit ex rapidis vi fraudeque fortior uncis.
Cautam alium declinat anis, sit ibi aspera pugna,
Vt queat extortam victor sibi tollere pradam.
Sed frustra elapsam, et volitantem hinc inde volucrem
Insequitur, longes sinuum contractus in orbes,
Obliquoque leuans sursum sua lumina visu.*

Which may be englished thus;

*When as the Eagle, Ioues great bird, did see her enemy,
Sharpe warre in th' ayre with beake she did prepare
Gainst Serpent feeding in the wood, after espy
Cause it her egges and young fiercely in peeces tare.
The Serpent not afraid of this, leapes out of thornes
With force vpon the Eagle, holding tender Flare,
Out of her talants by fraude and force more strong,
That takes and snatches despiht her enemies feare.
But wary Bird auoydes the force, and so they fight amaine,
That Victor one of them might ioy the prey alone,
The flying fowle by winding Snake is hunted all in vaine,
Though vp and downe his nimble eyes this and that may be gone.*

In the next place we are to consider the enmitie that is betwixt Dragons & Elephants, for so great is their hatred one to the other, that in Ethiopia the greatest dragons haue no other name but Elephant-killers. Among the Indians also the same hatred remaineth, against whom the dragons haue many subtile inuentions: for besides the great length of their bodies, where-withall they clasp and begirt the body of the Elephant, continually byting of him vntill he fall downe dead, and in the which fall they are also bruized to peeces; for the safeguard of themselves they haue this deuice. They get and hide themselves in trees, couering their head, and letting the other part hang downe like a rope: in those trees they watch vntill the Elephant come to eate and croppe of the branches, then suddainly before he be aware, they leape into his face, and digge out his eyes, then doe they clasp themselves about his necke, and with their tayles or hinder parts, beate and vexe the Elephant, vntill they haue made him breathelesse, for they strangle him with their fore-parts, as they beate them with the hinder, so that in this combat they both perrish: and this is the disposition of the dragon, that he neuer setteth vpon the Elephant, but with the aduantage of the place, and namely from some high tree or Rocke.

Sometimes againe a multitude of dragons doe together obserue the pathes of the Elephants, and crosse those pathes they tye together their tayles as it were in knots, so that when the Elephant commeth along in them, they insnare his legges, and suddainly leape

vppe

vppe to his eyes, for that is the part they ayme at about all other, which they speedily pull out, and so not being able to doe him any more harme, the poore beast deliuereth himselfe from present death by his owne strength, and yet through his blindness receiued in that combat, hee perrisheth by hunger, because hee cannot choose his meate by smelling, but by his eye-sight.

There is no man liuing that is able to giue a sufficient reason of this contrariety in nature betwixt the Elephant & the Dragon, although many men haue laboured their wits, and strayed their inuentions to finde out the true causes thereof, but all in vaine, except this be one that followeth. The Elephants blood is saide to be the coldest of all other Beasts, and for this cause it is thought by most Writers, that the dragons in the Sommer time doe hide themselves in great plenty in the waters where the Elephant commeth to drinke, and then suddenly they leape vppe vpon his eares, because those places cannot be defended with his trunk, and there they hang fast, and sucke out all the blood of his body, vntill such time as hee poore beast through faintnesse fall downe and die, and they being drunke with his blood, doe likewise perrish in the fall.

The Gryffins are likewise saide to fight with the dragons and ouer-come them. The Panther also is an enemy vnto the Dragons, and driueth them many times into theyr dennes. There is a little bird called *Captilus*, by eating of which the dragon refresheth himselfe when he is wearied in hunting of other beasts. And to conclude, he is an enemy vnto all kinde of Beastes, both wilde and tame, as may appeare by these verses of *Lucan*, where he saith;

*Armenta ad, tota secuti,
Rumpitis ingentes amplexi verberare Taurus:
Nec tutus spacio est Elephas.*

Which may be englished thus;

*And following close the Herds in fildes,
Great Bulls with force of might,
And Elephants are made to yeelde
By dragons valiant sprite.*

In the next place I will passe vnto the poyson and venome of dragons, omitting all poeticall discourses about the worshipping and transmutation of dragons from one kind to another, such as are the haire of *Orpheus*, or the teeth of the dragon which *Cadmus* slew, into Armed-men, and such like fables, which haue no shew nor apparance of truth, but are onely the inuentions of men, to viter those things in obscure times, which they were afraid to doe in plaine speeches.

It is a question whether dragons haue any venom or poyson in them, for it is thought that he hurteth more by the wound of his teeth, then by his poyson. Yet in *Deuteron. 22.* *Moses* speaketh of them as if they had poyson, saying: Their wine is as the poyson of dragons, and the cruell venome of Aspes. So also *Heliodorus* speaketh of certaine weapons dipped in the poyson of dragons. For which cause wee are to consider, that they wanting poyson in themselves, become venomous two maner of wayes: First by the place where in they liue, for in the hotter Countreies they are more apt to doe harme then in the colder and more temperate, which caused the Poet in his verses to write of them in this manner following;

*Vos quoque, qui cunctis innoxia numina terris
Serpitis aurato nitidi fulgore Dracones,
Pestiferos ardens facit Affrica: Ducitis altum
Aëra cum pennis, &c.*

Which may be englished in this manner;

*Thou shining Dragons creeping on the earth,
Which fiery Affrick yeeldes with skinne like gold,
Yet pestilent by hose infecting breath,
Mounted with wings in th' ayre we doe beholde.*

So

So that which is spoken of the poyson of Dragons infecting the ayre wherein they liue, is to be vnderstood of the Meteor called *Draco volans*, a Fire-drake, which doth many times destroy the fruites of the earth, seeming to be a certaine burning fire in the ayre, sometime on the Sea, and sometime on the Land, whereof I haue heard this credible storie from men of good worth and reputation, happening about some twelue yeeres agoe, vpon the Western-Seas, vpon the Coastes of England, which because it is well worthy to be kept in remembrance of all posteritie, and containeth in it a notable worke of God, I haue thought good to sette it downe in this place.

There was an olde Fisher-man which with his two hyred seruants went forth to take fish, according to his accustomed manner and occupation, and hauing layd theyr nettes, watched them earnestly to finde the bootie they came for, and so they continued in their labour vntill mid-night or thereabouts, taking nothing. At the last there came by them a Fire-drake, at the sight whereof the old-man beganne to be much troubled and afraide, telling his seruants, that those sights sildome pretended any good, and therefore prayed God to turne away all euill from them, and withall, willed his seruants to take vp their Nettes, least they did all repent it afterward; for he said he had knowne much euill follow such apparitions.

The young men his seruants comforted him, telling him there was no cause of feare, and that they had already committed themselves into the handes of Almighty GOD, vnder whose protection they would tarry vntill they had taken some fish: the old man rested contented with their confidence, and rather yeelded vnto them, then was perswaded by them. A little while after, the fire-drake came againe, and compassed round about the boate, and ranne ouer the Nettes, so that new feres, and more violent passions then before, possessed both the old-man and his seruants. Wherefore they then resolved to tarry no longer, but hastied to take vp their nettes, and to be gone. And taking vppon their Nettes, at one place they did hang so fast as without breaking they could not pull them out of the water, wherefore they sette theyr Grabbe-hooks vnto them to loose them, for the day before they remembered that a Shippe was cast away in the same place, and therefore they thought that it might be the Nettes were hanged vpon some of the tacklings thereof: and therein they were not much deceiued, for it happened that finding the place where vpon the Net did stay, they pulled and found some difficultie to remoue it, but at last they pulled it vp, and found it to be a chayre of beaten gold. At the sight hereof their spirits were a little reuiued, because they had attayned so rich a bootie, and yet like men burdened with wealth, (especially the old-man,) conceiued newe feares, and wished hee were on Land, least some storme should fall, and lay both it and them, the second time in the bottome of the Sea.

So great is the impression of feare, and the naturall preface of euill, in men that knowe but little in things to come, that many times they proue true Propheets of their owne destruction, although they haue little reason till the moment of perill come vpon them: and so it fell out accordingly in this old-man, for whilst hee feared death by stormes and tempests on the Sea, it came vpon him, but by another way and meanes. For behold the deuill entred into the hart of his two seruants, & they conspired together to kill the old-man their Maister, that so betweene themselves they might be owners of that great rich chayre, the value whereof (as they conceiued) might make them Gentlemen, and maintaine them in some other Country all the dayes of their life. For such was the resolution that they conceiued vpon the present, that it would not be safe for them to returne home againe after the fact committed, least they should be apprehended for murder, as they iustlie deserved, theyr maister being so made away by them.

The deuill that had put this wicked motion into their mindes, gaue them likewise present opportunitie to put the same in execution, depriving them of all grace, piety, and pietie, still thrusting them forward to performe the same. So that notwithstanding his warning of his death, one of them in most sauage and cruell manner dashed out his braines, and the other speedily cast him into the Sea. And thus the feare of this old-man, conceiued without all reason, except superstition for the sight of a fire-drake, came vpon him in a more bloody manner then hee expected: but life suspected it selfe, and rumors of perill vnto

vnto guiltie consciences, (such as all wee mortall men beare) are many times as forcible as the sentence of a Iudge to the hart of the condemned prisoner, and therefore it vvere happy that either we could not feare, except when the causes are certaine, or else that wee might neuer perillish but vpon premonition. And therefore I conclude with the example of this man, that it is not good to holde a superstitious feare, least God see it, and being angry there-with, bring vpon vs the euill which wee feare. But this is not the end of the story, for that fire-drake, (as by the sequell appeareth) proued as euill to the seruants, as he did to the Maister.

These two sonnes of the deuill, made thus rich by the death of their Maister, forthwith they sayled towards the Coastes of Fraunce, but first of all they broke the Chayre in peeces, and wrapped it vppe in one of theyr Nettes, making account that it was the best fish that euer was taken in that Net, and so they layde it in one end of theyr Barcke or fisher-boate. And thus they laboured all that night and the next day, till three or foure of the clocke, at what time they espied a Port of Brittain, whereof they were exceeding gladd, by reason that they were wearie, hungry, and thirstie with long labour, alwayes rich in their owne conceit by the gold which they had gotten, which had so drawne their harts from God, as they could not feare any thought of his iudgement; And finally it so blinded theyr eyes, and stopped theyr eares, that they did not see the vengeance that followed them, nor heare the cry of theyr Maisters-blood.

Wherefore, as they were thus reioicing at the sight of Land, behold they suddainely espied a Man-of-Warre comming towards them, whereat they were appalled, and beganne to thinke with themselves that theyr rich hopes were now at an end, and they had laboured for other, but yet resolved to die rather then to suffer the bootie to be taken from them. And while they thus thought, the Man-of-Warre approched and hailed them, summoning them to come in and shew what they were: they refused, making forward as fast to the Land as they could. Wherefore the Man-of-warre shot certaine Muskets at them, and not preuailing, nor they yeelding, sent after them his Long-boate, vpon the enterance whereof they fought manfully against the assaylants, vntill one of them was slaine, and the other mortallie wounded; who seeing his fellow kild, & himselfe not like to liue, yet in enuy against his enemy, ranne presently to the place where the Chayre lay in the Nette, and lyting the same vp with all his might, cast it from him into the Sea, instantly falling downe after that fact, as one not able through weakenesse to stand any longer, wherevpon he was taken, and before his life left him, hee related the whole storie to them that tooke him, earnestly desiring the to signifie so much into England, which they did accordingly: and as I haue heard, the whole story was printed, & so this second History of the punishment of murder, I haue related in this place, by occasion of the fire-drake, in the history of the Dragon.

A second cause why poyson is supposed to be in Dragons, is for that they often feede vpon many venomous rootes, and therefore theyr poyson sticketh in theyr teeth, wherevpon many times the partie bitten by them, seemeth to be poysoned; but this falleth out accidentally, not from the nature of the dragon, but from the nature of the meate which the dragon eateth. And this is it which *Homer* knewe and affirmed in his verses, when hee described a dragon making his denne nere vnto the place where many venomous rootes and herbes grew, and by eating whereof, hee greatly annoyeth man-kinde when hee byteth them.

*Os de Drokon espi xeinorestros andra mensesi
Bebrosos kaka pharmaka.*

Which may be thus englished;

*And the dragon which by men remains,
Eates euill herbes without deadly paines.*

And therefore *Elianus* saith well, that when the dragon meaneth to doe most harme to men, he eateth deadly poysonfull herbes, so that if he bite after them, many not knowing the

the cause of the poyson, and seeing or feeling venome by it, doe attribute that to his nature which doth proceede from his meate. Besides his teeth which bite deepe, he also killeth with his tayle, for hee will so be-girt and pinch in the body, that hee doth gripe it to death, and also the strokes of it are so strong, that either they kill thereby forth-with, or else wound greatly with the same, so that the strokes of his tayle, are more deadly then the byting of his teeth; which caused *Nicander* to write thus;

*Vincensius.
S. Linus.*

*Nec tamen ille graues, ut cetera turba, doloris
Si velit, infixo cum forte momorderit ore,
Suscitat: exiguus non noxia vulnera punctus
(Qui cum rodentes noctu quaque obvia muris)
Infligit, modicum tenui dat plaga cruorem.*

Which may be thus englished;

*Nor yet he when with his angry mouth
Doth byte, such paines and torments bringeth
As other Serpents, if Auncients tell the truth,
When with his teeth and speare he stingeth:
For as the holes which byting-myse doe leaue,
When in the night they light vpon a prey,
So small are Dragons-bys which men receiue,
And harmlesse wound makes blood to runne away.*

*Aetius.
Greninus
Aucien.*

Their mouth is small, and by reason thereof they cannot open it wide to byte deepe, so as their byting maketh no great paine; and those kind of dragons which do principallie fight with Eagles, are defended more with their rayles then with their teeth: but yet there are some other kind of dragons, whose teeth are like the teeth of Beares, byting deepe, and opening their mouth wide, where-withall they breake bones, and make many bruses in the body, and the males of this kinde byte deeper then the females, yet there followeth no great paine vpon the wound.

The cure hereof, is like to the cure for the byting of any other beast wherein there is no venome, and for this cause there must be nothing applyed there-vnto which cureth venomous bytings, but rather such things as are ordinary in the cure of euery Vicer.

The seede of grasse, commonly called Hay-dust, is prescribed against the byting of dragons. The Barble beeing rubbed vpon the place where a Scorpion of the earth, a Spyder, a Sea or Land-dragon byteth, doth perfectly cure the same. Also the heade of a dogge or dragon which hath bytten any one, beeing cutte off and fleyed, and applyed to the wound with a little *Euphorbium*, is said to cure the wound speedily.

And if *Albedismon* be the same that is a dragon, then according to the opinion of *Auicenna*, the cure of it must be very present, as in the cure of Vicers. And if *Alhatraf* & *Haudem* be of the kind of dragons, then after their byting there followeth great coldnes and stupiditie; and the cure thereof must be the same meanes which is obserued in colde poysons. For which cause, the wound or place bitten, must be embrewed or washed with luke-warme Vineger, and emplaistered with the leaues of Bay, annoynted with the oyle of herbe *Mary*, and the oyle of Wilde-pellitory, or such things as are drawne out of those oyles, wherein is the vertue of Nettles, or Sea-Onyons.

But those things which are giuen vnto the patient to drinke, must be the iuyce of Bay-leaues in Vineger, or else equall portions of Myrrhe, Pepper, and Rewe in Wine, the powder or dust whereof, must be the full vveight of a golden-groat, or as we say, a French-Crovvne.

In the next place, for the conclusion of the history of the dragon, we will take our farewell of him in the recitall of his medicinall vertues, which are briefly these that follow. First, the fatte of a Dragon dried in the sunne, is good against creeping Vicers: and the same mingled with Hony and Oyle, helpeth the dimnesse of the eyes at the beginning. The head of a dragon keepeth one from looking a squint: and if it be sette vp at the gates and dores, it hath bene thought in auncient time to be very fortunate to the sincere worshippers

shippers of GOD. The eyes beeing kept till they be stale, and afterwards beate into an Oyle with Hony and made into an oynment, keepe any one that vseth it from the terror of night-visions and apparitions.

The fatte of a Hart in the skinn of a Roe, bound with the nerues of a Hart vnto the shoulder, was thought to haue a vertue to fore-shew the iudgement of victories to come. The first spindle by bearing of it, procureth an easie passage for the pacification of higher powers. His teeth bound vnto the seete of a Roe, with the nerues of a Hart, haue the same power. But of all other, there is no folly comparable to the composition which the Magicians draw out of a dragon to make one invincible, and that is this. They take the head and tayle of a dragon, with the hayres out of the fore-head of a Lyon, and the marrow of a Lyon, the spume or white mouth of a conquering horse, bound vppe in a Harts-skinne, together with a clawe of a dogge, and fastned with the crosse nerues or sinew of a Hart, or of a Roe; they say that this hath as much power to make one invincible, as hath anie medicine or remedy whatsoeuer.

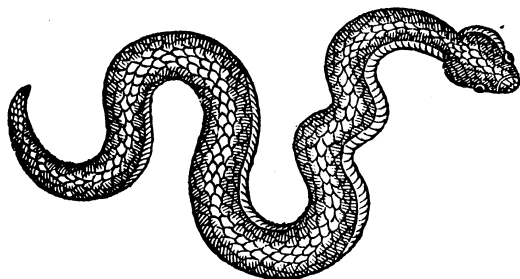
The fatte of dragons is of such vertue that it driueth away venomous beastes. It is also reported, that by the tongue or gall of a dragon sodde in wine, men are deliuered from the spirits of the night, called *Incubi* and *Succubi*, or else Night-mares. But about all other parts, the vse of their blood is accounted most notable. But whether the *Cynabaris* be the same which is made of the blood of the dragons and Elephants, collected from the earth when the dragon and the Elephant fall downe dead together, according as *Pliny* deliuereth, I will not heere dispute, seeing it is already done in the story of the Elephant: neither will I write any more of this matter in this place, but only referre the Reader vnto that which hee shall finde written thereof in the history of our former booke of Four-footed-beastes.

And if that satisfie him not, let him read *Langius* in the first booke of his Epistles, and sixtie-five Epistle, where that learned man doth abundantly satisfie all men concerning this question, that are studious of the truth, and not prone to contention. And to conclude, *Andreas Baluacensis* writeth, that the Blood-stone, called the *Hematite*, is made of the dragons blood: and thus I will conclude the history of the dragon, with this storie following out of *Porphyrius*, concerning the good successe which hath bene signified vnto men and women, eyther by the dreames or sight of dragons.

Mamea the Mother of *Alexander Seuerus* the Emperour, the night before his birth, dreamed that she brought forth a little dragon, so also did *Olympia* the Mother of *Alexander* the great, and *Pomponia*, the Mother of *Scipio Affricanus*. The like prodigie gaue *Augustus* hope that he should be Emperour. For when his mother *Aetia* came in the night time vnto the Temple of *Apollo*, and had sette downe her bedde or couch in the Temple among other Matrons, suddainely shee fell asleepe, and in her sleepe, shee dreamed that a dragon came to her, and clasped about her bodie, and so departed without dooing her any harme. Afterwards the print of a dragon remained perpetually vpon her belly, so as shee neuer durst any more be seene in any bath.

The Emperour *Tyberius Caesar*, had a dragon which hee daily fedde with his owne handes, and nourished like good fortune, at the last it happened that this dragon was defaced with the byting of Emmets, and the former beautie of his body much obscured: Wherefore the Emperour grewe greatly amazed thereat, & demanding a reason thereof of the Wisemen, hee was by them admonished to beware the insurrection of the common people. And thus with these stories, representing good and euill by the dragon, I will take my leaue of this good and euill Serpent.

OF THE DRYINE.



Here be some that confound this Serpent with the water-snake, and say it is none other then that which of auncient time vvas called *Hidrus*, for so long as they liue in the water, they are called *Hidri*, that is, Snakes of the water, but when once they come to the land, they are called *Chelidri* and *Chersydri*: but it is certaine that the *Chelidrus*, is different from the *Chersydus*, by the strong smell and fauour which it carrieth with it wherefoeuer it goeth, according to these verses made of *Vmbo* the Priest in *Virgil*.

*Viperio generi et grauius spirantibus Hydri
Spargere qui somnos canuq; manuq; solebas.*
Which may be englished thus;
*Who could by song and hand bring into deadly sleepe
All kind of Vipers, with Snakes smelling strong and deepe.*

Which beeing compared with that instruction which hee giueth to Shepheards, teaching them how to driue away the strong-smelling-serpents from the foldes, hee calleth them *Chelydri* when he writeth in this manner.

*Disce et odoratam stabulis accendere Cedrum
Galbanuq; agitare graues midore Chelydros.*
That is to say in English thus;
*Learne how to driue away strong smelling Cheliders
From foldes, by Galbanum and saourie Cedars.*

So that it is cleere that these Dryines are the same which are called *Chelydri*, vvhoe doe stincke on the face of the earth, whereby they are oftentimes disclosed although they be not seene: howbeit, some thinke that this filthy fauour doth not proceede from any fume or smooke comming out of their bodies, but rather from their motion, according to the opinion of *Macer* in these following verses.

*Seu terga exspirant spumantia Virus
Seu terra fumat quateter labitur Anguis.*
Which may be englished in this manner;
*Whether their sowing backs that smell
Doe send abroad such poyson pestilent,
Or whether th'earth whereon this Snake full fell
Doth flyde, yeeldes that vnnholosome scent.*

It is sayd that these Dryines doe liue in the bottome or rootes of Oakes, where they make their nestes, for which cause they be called *Querculi*, as if they were deriued from an Oake, which caused the Countrey-people to call it *Dendrogaila*, which signifieth the Male and Female in this kind: being bred onely in one part of *Affricke*, and in *Helspont*, and there be of them two kinds, one of the length of two cubits, being very fat & round, and very sharp scales ouer the backe; and they are called *Druine* or *Druis*, that signifieth an Oake, because they liue in bottome of Oakes: & they are also called *Chelydri*, because of their sharp skinnies or scales, for it is the manner of the Latins and the Græcians, to call the hard and rough skinnie of the body of man and beast, by the name of *Chelydra*: and I take the serpents *Cylindri*, to be the same that the dryines be. Within the scales of this serpent there are bred certaine Flyes with yellow wings, as yellow as any Brasse, the which Flyes at length do cate and destroy the serpent that breedeth them. The colour of their backe is blackish, and not white as some haue thought, and the saour or smell comming from them like to the smell of a Horses hide, wet as it commeth out of the pit, to be shauen by the hand of the Tawyer or Glouer. And *Bellonius* writeth, that he neuer saw any serpent greater then this Dryine which hee calleth *Dendrogaila*, nor any that hisseth stronger; for he affirmeth, that one of these put into a sacke, was more then a strong Country-man could carry two Miles together without setting it downe and resting. And likewise he saith, that he saw a skinnie of one of these stuffed with hayre, which did equall in quantity the legge of a great man. The head of this beast is broad and flat, and *Olaus Magnus* writeth, that many times, and in many places of the North, about the beginning of summer, these Serpents are found in great companies vnder Oakes, one of them beeing their head or Capitaine, who is known by a white crest or comb on the top of his crowne, whom all the residue do follow, as the Bees doe their King and Capitaine. And these by the relation of old men are thought to beget a certaine stone, by their mutable breathing vpon some venomous matter, found in the trees leaues, or earth where they abide: For they abide not onely in the rootes, but in the hollow bodies of the trees, and sometimes for their meate and foode, they leaue their habitation, and discend into the Fennes and Marshes to hunt Frogges: and if at any time they bee assaulted with the Horse-flye, they instantly returne backe againe into their former habitation. When they goe vpon the earth, they go directly or straight, for if they should wind themselves to run, they would make an offensive noyse, or rather yeeld a more offensive smell: according to these verses of the Poet *Lucan*;

*Natrix & ambigua coleret qui syrtidos arua
Chersydros, tractiq; via sumante Chelidri:*
In English thus;
*The Snake which haunt the doubtfull Syrtis sands,
And Chelyders by flying fume on lands.*

Georgius Fabricius writeth, that he saw in the Temple of *Bacchus* at Rome, a company of drunken men dancing, leading a male Goat for sacrifice, hating Snakes in their mouths, which Snakes *Prudentius* the Christian Poet calleth *Chelidri*, that is Dryines in these verses following;

*Baccho caper omnibus aris
Creditor, & virides discidunt ore Chelydros,
Qui Bromium placare volunt, quod et ebria iam tum
Ante oculos regis Satyrorum insania fecit.*
In English thus;
*A Goat to Bacchus on enery altar lyes,
While sacrificers teare Dryines in peeccs small
By force of teeth, and that before the eyes
Of Satyres King, mad-drunke they fall.*

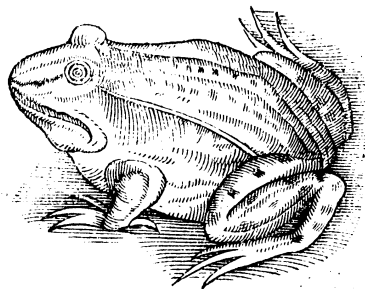
The nature of this Serpent is very venomous and hot, and therefore it is worthily placed among the first degree or ranke of Serpentes, for the smell thereof dooth so stupifie a man, as it doth near strangle him, for nature refuseth to breath, rather the to draw in such a filthy ayre. And so pestilent is the nature of this beast, that it maketh the skin of the body of a man hurt by it, loose, stinking, and rotten: the eyes to be blind and full of paine, it restraineth the vrine, and if it come vpon a man sleeping, it causeth often neezing, and maketh to vomit bloody matter. If a man tread vpon it at vnawares, although it neither sting nor bite him, yet it causeth his Legges to swell, and his foote to loose the skinned thereof: and that which is more strange, it is reported, that when a Physition cured the hand of one bitten by this Serpent, the skinned of his hand also came off, and whosoever killeth one of these, if once he smell the fauour of it, whatsoeuer he smelleth afterwarde, he still thinketh it smelleth of the Dryine. And therefore most pestilent must this Serpent needs be, which killeth both by touching and smelling.

When it hath wounded or bitten, there followeth a blacke or redde swelling about the sore, also a vehement pain ouer all the body through the speedy disprsing of the poyson; also *pustules* or little Wheales, madnes, drinesse of the body, and intolerable thirst, trembling and mortification of the members wounded, whereof many dye. The cure is like to the cure of Vipers, and besides it is good to take Hart-wort drunke in Wine, or Trifolly, or the rootes of Daffadill. Acornes of all kind of Oakes, are profitable against this poyson, being beaten to powder and drunke. And thus much shall suffice for this Serpent.

OF THE SERPENTS CALLED Elephants.

There be also Serpents called Elephants, because whomsoeuer they bite, they infect with a kind of a leprosie, and I know not whether the Serpent *Elops*, *Elopi*, and *Laphiasi* be the same, but because I find no matter worthy in them to be spoken of, and they are strangers in our Country, the Reader must bee contented with their bare names without further description.

OF FROGGES.



Froges are called by the Hebrewes *Zab*, *Zephardea*, *Vrdeana*, & *Vrdea Akruka*, & *Maskar*. By the Arabians *Hardun*, *Difdah*, *Difphoa*, *Difdapha*, *Altahaul*. By the Gracians *Batrachos*: whereof commeth the corrupted word *Brackat*, and *Garazum*. *Lalages* and *Kemberoie*, signifieth Greene Froges. The Italians and Spaniards call it *Rana*, by the Latine word. The French *Grenouille*. The Germans *Frosch*, and *Frosche*, and *Grassfrosch*, for a Greene Frog. The Flemmings *Vrosch*, and *Vruesch*, and *Pinit*. The Illi-
rians

rians & Polonians *Zaba*, by a word deriued from the Hebrew. It is some question from whence the word *Rana* is deriued, & because of much controuersie whether it hath receiued name, because it liueth on the land & in the water, or fro the croaking voyce which it vseth: I will not trouble the English Reader with that discourse, onely I am assured, that the word Frog in English, is deriued from the German word *Frosch*, as many other English wordes are deriued besides the common name of many Frogs. Homer in his Comedy of the fight betwixt Frogs and Mice called *Batrachomimachia*, hath deuised many proper names for Frogs, such as these are; *Lymnocharis*, *Gracediet*, *Peless*, Dust-liuer: *Hidromedousa*, Water-haunter: *Phusignathos*, Nature-cryer: *Hypsiboas*, Loud-cryer: *Lenthaios*, Lowe-liuer: *Poluphotos*, great Labourer: *Krambophagos*, Brasile-eater: *Lymnesios*, Poole-keeper: *Kalamimthios*, Mint-eater: *Hidrocharis*, Water-child: *Borborokoites*, noise-maker: *Prassaphagos*, Grass-eater: *Pelausios*, dust-creeper: *Pelobates*, dust-leaper: *Krangasias*, drought-hater: *Prassaios*, Grass-green: and such other like, according to the witty inuention of the Author, all which I thought good to name in this place, as belonging to this History.

In the next place wee are to consider the diuersity and kindes of Frogges, as they are distinguished by the place of their abode: for the greatest difference is drawn from thence; some of them therefore are Water-Frogges, and some are Frogges of the Land: the Water-Frogges liue both in the water and on the Land, in Marshes, standing-pooles, running streames, and banks of Ryuers, but neuer in the Sea; and therefore *Rana Marina* is to be vnderstood of a Fish, and not a Frog, as *Massarius* hath learnedly prooued against *Marcellus*. The frogs of the land are distinguished by their liuing in gardens, in Meddows, in hollow Rockes, and among fruites: all which severall differences shall be afterward exprest, with their pictures in their due places: here onely I purpose to talke of the vulgar and common frogge, whose picture with her young one is formerly exprest. Besides these differ in generation: for some of them are engendered by carnall copulation, & some of the slime and rottenesse of the earth. Some are of a Greene colour, and those are eaten in Germany and in Flanders; some againe are yellow, and some of an Ashe-colour, some spotted, and some blacke, and in outward forme and fashion they resemble a Toad, but yet they are without venome, and the female is alwaies greater then the male: when the Egyptians will signifie an impudent man, and yet one that hath a good quicke sight, they picture a frogge, because he liueth continually in the Mire, and hath no blood in his body, but about his eyes.

The tongue is proper to this kinde, for the fore-part thereof cleaueth to the mouth, as in a fish, and the hinder part to the throat, by which he sendeth forth his voyce: and this is to bee vnderstood, that all frogges are mute and drunke, except the Greene frogs, and the frogs of the Water, for these haue voyces. And many times the voyces of frogs proceedeth from the nature of the Countreyes wherein they liue: for once all the frogges in *Macedonia* and *Cyrenia*, were drunke, vntill there were some brought thither out of some other Countries, as at this day the frogges of *Seriphus* are all drunke, whereupon came the Proverb, *Batrachos ee Seriphou*, A frogge of *Seriphus*, because the frogs of that Countrey doe neuer croake, although you carry them into any other Countrey.

This *Seriphus* is one of the Islands of the *Sporades* in Greece, wherein is the Lake called *Pierius*, which doth not runne in the Summer, but onely in the winter, and all the frogs which are cast into that lake, are perpetually silent, and neuer utter their voyce; whereof there are assigned two causes, one *Fabulous*, and the other true and naturall. The first, the *Seriphians* say, that when *Perseus* returned with the head of *Medusa*, hauing gone very far till he was weary, layd him downe beside that lake to sleep, but the croaking frogs made such a noyse, as he could take no rest: Whereat *Perseus* was much offended; and therefore prayed *Iupiter* to forbid the frogs from crying, who instantly heard his prayer, & inioyned perpetuall silence to the frogs in that water: and this is the *Fabulous* reason, being a meere fiction of the Poets.

The second and more true reason is that of *Theophrastus*, who saith, that for the coldnesse of the water: the frogs are not able to cry in that place. The voyce of frogges is said by the Latinists to bee *Corare*, and by the Gracians *Olologon*, peculiar words to set forth this

this crying: now because their tongue cleaueth to the pallet of their mouth, and theyr voyce proceedeth but from their throat to their mouth, and the spirit is hindered by the tongue, so as it cannot proceed directly: therefore it hath two bladders vpon either side of the mouth, one which it filleth with wind, and from thence proceedeth the voyce. Now when it croaketh, it putteth his head out of the water, holding the neather lip euen with the water, and the vpper lip about the water: and this is the voyce of the male prouoking the female to carnall copulation.

They haue but very small lungs, & those without bloud, full of froth like to al other creatures of the water, which do lay egges, and for this cause they do neuer thirst: wherefore also Sea-calues and Frogges are able to liue long vnder the Water. They haue a double Liuer, and a very small Melt, their Legges behind are long, which maketh them apt to leape; before they are shorter, hauing deuided clawes which are ioyned together, with a thinne broad skinne, that maketh them more apt to swimme. The most place of their abode is in fennes, or in warme Waters, or in fish-pooles: but yellow and Ashe-coloured frogs abide in Riuers, Lakes, and standing pooles, but in the Winter time they all hyde themselues in the earth. And therefore it is not true that *Pliny* saith, that in the Winter time they are resolu'd into flyme, and in Summer they resume againe their first bodyes, for they are to be seene many times in the winter; especially in those waters that are neuer frozen, as *Agricolaana Mathiolus*, hath soundly obserued, and they haue beene seene in certaine running streames, holding small fishes in their mouths, as it were sucking meat out of them.

Sometimes they enter into their holes in Autumne, before winter, and in the Spring time come out againe. When with their croaking voyces the Male prouoketh the female to carnall copulation, which he performeth not by the mouth (as some haue thought) but by couering her backe: the instrument of generation meeting in the hinder parts, and this they performe in the night season, nature teaching them the modesty or shamefastnesse of this action: And besides, in that time they haue more security to giue themselves to mutuall embraces, because of a generall quietnesse, for men and all other their aduersaries are then at sleepe and rest. After their copulation in the waters, there appeareth a thicke Jelly, out of which the young one is found. But the Land-frogges are ingendered out of Egges, of whom wee discourse at this present; and therefore they both suffer copulation, lay their egges, and bring forth young ones on the land. When the Egge breaketh or is hatched, there commeth forth a little black thing like a peece of flesh, which the Latines call *Gyrini*, from the Greeke word *Gyrinos*, hauing no visible part of a liuing creature vpon them, besides their eyes and their tailles, and within short space after their feet are formed, and their taile deuided into two parts, which taile becommeth their hinder Legs: wherefore the Egyptians when they would describe a man that cannot moue himselfe, and afterwards recouereth his motion, they decypher him by a frog, hauing his hinder legges. The heads of these young *Gyrini*, which we call in English Horse-nailes, because they resemble a Horse-naile in their similitude, whose head is great, and the other part small, for with his taile he swimmeth. After May they grow to haue feete, and if before that time they bee taken out of the water, they dye, then they beginne to haue foure feete.

And first of all they are of a blacke colour and round, and heereof came the Prouerbe, *Rana Gyrina sapientior*, wiser then a Horse-naile, because through the roundnesse and rotundity of his body, it turneth it selfe with wonderfull celerity, which way soeuer it pleaseth. These young ones are also called by the Gracians *Moluride*, *Brutichoi*, and *Batrachida*, but the Latines haue no name for it, except *Ranunculus*, or *Rana Nascentis*. And it is to be remembred, that one frogge layeth an innumerable company of Egges, which cleaue together in the water, in the middle whereof she her selfe lodgeth. And thus much may suffice for the ordinary procreation of frogges by generation out of Egges. In the next place I must also shew how they are likewise ingendered out of the dust of the earth by warme, autumn, and Summer shevvets, whose life is short, and there is no vse of them.

Aelianus saith, that as he traualled out of *Italy* into *Naples*, he saw diuers frogges by the way nere *Putoli*, whose forepart and head did moue and creepe, but their hinder part was

was vnformed, and like to the flyme of the earth, which caused *Ouid* to write thus;

*Semina limus habet virides generantia Ranas,
Et generat truncas pedibus & eodem corpore saepe
Alter a pars uiuit, rudis est pars altera tellus.*

That is to say;

*Durt hath his seede ingendring Frogs full greene,
Yet so as feetlesse without Legs on earth they lye,
So as a wonder vnto Passengers is seene,
One part hath life, the other earth full dead is nye.*

And of these Frogs it is that *Pliny* was to be vnderstood, when he saith, that Frogs in the Winter time are resolu'd into flyme, and in the Summer they recouer their life and substance againe. It is certaine also, that sometime it raineth frogs, as may appeare by *Philarchus* and *Lembus*, for *Lembus* writeth thus: Once about *Dardania*, and *Præonia*, it rained frogs in such plentifull measure, or rather prodigious manner, that all the houses and high-waies were filled with them, and the inhabitants did first of all kill them, but afterwards perceiuing no benefit thereby, they shut their doores against them, and stopped vp all their lights to exclude the out of their houses, leauing no passage open, so much as a frog might creepe into, and yet notwithstanding all this diligence, their meat seething on the fire, or set on the table, could not be free from the, but continually they found frogs in it, so as at last they were enforced to forsake that Countrey. It was likewise reported, that certaine *Indians* & people of Arabia, were enforced to forsake their countries through the multitude of frogs.

Cardan seemeth to find a reason in nature for this raining of frogges, the which for the better satisfaction of the Reader, I will here expresse as followeth: *Fiunt hæc omnia ventorum ira*, and so forward in his 16. booke *De subtilitate*, that is to say; these prodigious raines of frogs and Mice, little Fishes and stones, and such like thinges is not to be wondered at: for it commeth to passe by the rage of the winds in the tops of the Mountaines, or the vppermost part of the Seas, which many times taketh vp the dust of the earth, & congealeth them into stones in the ayre, which afterwards fall downe in raine: so also doth it take vp frogs and fishes, who being about in the ayre, must needs fall downe againe. Sometimes also it taketh vp the egges of frogs and fishes, which being kept aloft in the ayre among the Whirle-windes, and stormes of shewers, doe there engender and bring forth young ones, which afterwards fall downe vpon the earth, there being no poole for them in the ayre. These and such like reasons are approoued among the learned for naturall causes of the prodigious raining of frogs.

But we read in Holy Scripture among the plagies of Egypt, that frogges were sent by GOD to annoy them; and therefore whatsoever is the materiall cause, it is most certaine that the wrath of GOD and his almighty hand, is the making or efficient cause, and for the worthinesse of that deuine story, how God maketh and taketh away frogs, I will expresse it as it is left by the Holy-ghost, in Cap. 8. *Exod.* verse 5. Also the Lord saide vnto *Moses*, say thou vnto *Aaron*, stretch out thy hand with thy rodde vpon the streames, vpon the Riuer, and vpon the ponds, and cause frogs to come vpon the land of Egypt, ver. 6. Then *Aaron* stretched out his hand vpon the waters of Egypt, and the frogs came vp & couered the land of Egypt, ver. 7. And the Sorcerets did likewise with their Sooteies, and brought frogs vp vpon the land of Egypt. Ver. 8. Then *Pharao* called for *Moses* & *Aaron*, and said; pray ye vnto the Lord, that he may take away the frogs from mee, and from my people, and I will let the people goe, that they may doe sacrifice to the Lord, ver. 9. And *Moses* saide vnto *Pharao*, concerning me, commaund when I shall pray for thee and thy seruants, and for thy people, to destroy the frogges from thee, and from thy houses, that they may remaine in the Riuer onely, ver. 10. Then he said to morrow, & he answered, be it as thou hast said, that thou mayst know that there is none like the Lord our GOD, ver. 11. So the frogges shall depart from thee, and from thy houses, & from thy people, and from thy seruants onely, they shall remaine in the Riuer, ver. 12. Then

Moses

Moses & Aaron went out from *Pharao*, & *Moses* cryed vnto the Lord concerning the frogs which he had sent vnto *Pharao*. ver. 13. And the Lord did according to the saying of *Moses*, so the frogs dyed in the houses, and in the Townes, and in the fieldes. ver. 14. And they gathered them together by heapes, and the land stanke of them, &c.

And this was the second plague of *Egypt*, wherein the Lord turned all the fishes into Frogs, (as the booke of wisdome saith) and the Frogs abounded in the Kinges chamber: and notwithstanding this great iudgement of God for the present, *Pharao* would not let the people goe, and afterwards that blind superstitious Nation became worshippers of Frogs, (as *Philastris* writeth) thinking by this deuotion, or rather wickednesse in this obseruant manner, to pacifie the wrath of God, choosing their owne wayes before the word of Almighty God: But vain is that worship which is inuented without heavenly warrant, and better it is to bee obedient to the will of God, then goe about to please him with the cogitations of men, although in their pretended holinesse wee spend much time, wealth, and bloud.

There was one *Cypselus* the Father of *Periander*, who by his Mother was hidde in a Chest called *Kypsele*, to be preferred from the handes of certaine murderers, which were sent to kill him. Wherefore afterwards the said *Cypselus* consecrated a house at *Delphos* to *Apollo*, because he heard his crying when he was hidde in a Chest, and preferred him. In the bottome of that house, was the trunk of a palme-tree and certaine Frogs pictured running out of the same: but what was meant thereby is not certainly knowne, for neither *Plutarke* which writeth the story, nor *Chersias* which relateth it, giueth any signification thereof: but in another place where he inquirith the reason why the Oracle of *Pithias* gaue no answer, hee coniectured because it was that the accursed thing brought out of the Temple of *Apollo* from *Delphos*, into the *Corinthian* house, hadde ingiuen vnderneath the brazen Palme, Snakes, and Frogs, or else for the signification of the Sunne rising.

The meat of Frogges thus brought forth are Greene Hearbes, and Humble-Bees, or shorne-bugs, which they deuour or catch when they come to the water to drinke: sometime also they are said to eate earth, but as well Frogges as Toads doe eate the dead mole, for the Mole deuoureth them being aliue. In the month of August, they neuer open their mouthes, either to take in meate or drinke, or to utter any voyce, and their chaps are so fast ioyned or closed together, that you can hardly open them with your finger, or with a stick. The young ones of this kinde are killed by casting Long-wort, or the leaues of Sea-Lettice, as *Elianus* and *Suidus* write: and thus much for the description of their parts, generation, and sustentation of these common Frogs.

The wisdome or disposition of the *Egyptian* frogs is much commended, for they saue themselves from their enemies with singular dexterity. If they fall at any time vpon a water-Snake, which they knowe is their mortall enemy, they take in their mouthes a round Reede, which with an inuincible strength they hold fast, neuer letting goe, although the Snake haue gotten her into her mouth, for by this meanes the Snake cannot swallow hir, and so she is preferred aliue.

There is a pretty fable of a great Bull which came to the water to quench his thirst, and whilest the beast came running greedily into the Water, hee trod in peeces two or three young Frogs; then one of them which escaped with life, went and told his mother the miserable misfortune and chance of his fellowes: she asked who it was that had so killed her young ones, to whom he answered: It was a great one, but how great he could not tell: the foolish mother-frog desirous to haue seene some body in the eyes of her Sonne, began to swell with holding in of her breath, and then asked the young one if the beast were as bigge as she? And he answered much greater, at which words she beganne to swell more, And asked him againe if the beast were so bigge? To whom the young one answered, Mother leaue your swelling, for though you breake your selfe, you will neuer be so bigge as he: and I thinke from this same fable came the Prouerbe, *Rana Gyryna sapientia*, wisen then the young Frogge. This is excellently described by *Horace* in his third *Satyre*, as followeth;

Absen.

*Absentis rana pullis visuli pede pressis,
Vnus ubi effugit matri denarrat, ut ingens
Bellua cognatos eliserit, illa rogare,
Quantane? Num tandem, se inflans, sic magna fuisset?
Maior dimidio: Num tanto? Cum magis atq;
Se magis inflaret, non si te ruperis, inquit,
Pareris: hac à te non multum abludit imago,*

Which may be englisht thus;

*In old Frogs absence, the young were prest to death
By feete of a great Calfe, drinking in the water,
To tell the dam, one ran that scape with life and breath,
How a great beast his young to death did scatter.
How great sayd she? so bigge? and then did swell,
Greater by halfe, said he: then she swoll more, and said
Thus bigge? but he: cease swelling dam, for I thee tell,
Though breake thy selfe, like him thou neuer canst be made.*

There is another pretty fable in *Esop*, tasking discontented persons vnder the name of Frogs, according to the old verse:

*Et veterem in limo rana cecinere querulam,
Nam neque sicca placet, nec quæ stagnata palude
Perpetitur, querula semper conuitia rana.*

Which may be englisht in this manner;

*The Frogs amidst the earthy slime,
Their old complaints do dayly sing:
Not pleas'd with pooles, nor land that drine,
But new displeasures dayly bring.*

When *Ceres* went about seeking *Proserpina*, she came to a certaine Fountaine in *Lissa* to quench her thirst: the vnciuill *Lissians* hindered her from drinking, both by troubling the water with their feet, and also by sending into the water a great company of croaking Frogs; whereat the Goddesse being angry, turned all those Country-people into Frogs. But *Ouid* doth ascribe this transmutation of the *Lissians*, to the prayer of *Larona*, when she came to drinke of the fountaine to increase the Milke in her breasts, at such time as she nursed *Apollo* and *Diana*, which *Metamorphosis* or transmutation, is thus excellently described by *Ouid*;

*Æternum stagno (dixit) viuatis in isto.
Eueniunt optata deæ, iunat esse sub undis,
Et modo tota caua summere membra palude,
Nunc proferre caput summo, modo gurgite nare,
Sæpe super ripam stagni consistere, sæpe
In gelidos resiliare lacus, sed nunc quoque turpes
Litibus exercent linguas, pulsoque pudore
Quamuis sint sub aqua, sub aqua maledicere tentant.
Vox quoque iam rauca est, inflataq; colla tumescunt:
Ipsaque dilatant parulos conuitia rictus.
Terga caput tangunt, colla intercepta videntur.
Spina virescit, venter, pars maxima corporis albet,
Limosaq; nouæ saliunt in gurgite rana.*

In English thus;

*For euer mought you dwell
In this same pond she said: her wish did take effect with speed,
For underneath the water they delight to be indeed:*

R

Now

Now diue they to the bottome downe, now up their heads they pop,
 Another while with spr aulling legs they swim vpon the top.
 And oftentimes vpon the bankes they haue a mind to stond,
 And oftentimes from thence againe to leape into the pond:
 And there they now doe practise still their filthy tongues to scold,
 And shamelesly, though vnderneath the water they do hold
 Their former wont of brauling, still auoyd the water cold:
 Their voyces still are hoarse and harsh, their throats haue puffed goawles,
 Their chaps with brawling widened are, their hammer-headed ioawles,
 Are ioyned to their shoulders iust, the neckes of them do sceme
 Cut off: the ridgebone of their backe sticke vp with colour greene.
 Their panch which is the greatest part of all their trunke is gray,
 And so they vp and downe the pond made newly, Frogs do play.

Whatsoeuer the wisdom of Frogs is, according to the vnderstanding of the Poets, this is certain, that they signifie impudent & contentious persons, for this cause there is a pretty fiction in hel betwixt the two Poets, *Eripides* & *Aesculus*: for the ending of which cotrouersie, *Bacchus* was sent downe to take the worthiest of them out of Hell into Hea-
 uen: and as he went ouer *Charones* Ferry, he heard nothing but the croaking of Frogs;
 for such contentious spirits doe best besitte Hell. And thus much shall suffice to haue
 spoken of the wisdom of Frogs.

Their common enemies are the Weasels, Poule-cats, and Ferrets, for these do gather them together, and lay of them great heapes within their dens: whercupon they feede in Winter. The Hearne also and Bittor, is a common destroyer of Frogs, and so likewise are some kind of Kites. The Night-Birds, *Gimus* and *Gimeta*, the Water-Snake (at whose presence in token of extreame terrout) the Frogge setteth vppe her voyce in lamentable manner. The Moles are also enemies to Frogs, & it is further said, that if a burning Candle be set by the water side, during the croaking of Frogs, it will make them hold their peace. Men do also take Frogs, for they were wont to baite a hooke with a little red wooll, or a peece of red cloth, also the gall of a Goat put into a vessell, and set in the earth, will quickly draw vnto it all the Frogs that be neare it, as if it were vnto them a very gratefull thing: And thus much shall suffice to haue spoken of the enemies of frogs. Now in the next place we are to consider the seuerall Vses, both naturall, Medicinall, and Magicall, which men do make of Frogs.

And first of all the Greene Frogs, and some of the yellow which liue in foulds, Riuers, Lakes, and Fish-pooles, are eaten by men; although in ancient time they were not eaten, but onely for Physicke, for the broth wherein they were sod, & the flesh also, was thought to haue vertue in it to cure the which were stricken by any venomous-creeping-beast, especially mixed with Salt and Oyle: but since that time *Aetius* discommendeth the eating of Frogs, prouing that some of them are venomous, and that by eating thereof, extreame vomits hath followed, and they can neuer be good, except when they are newly taken, & their skins diligently flayed off, and those also out of pure running waters, and not out of muddy stinking puddles: and therefore aduise to forbear in plenty of other meate, this wanton eating of Frogs, as thinges perilous to life and health, and those Frogs also which are most white when the skin is taken off, are most dangerous & fullest of venom, according to the counsell of *Fiera*, saying;

*ultima, sed nostros non accessura lebetes,
 Nolumus, succi est pluuij & limosa maligni.
 Ni saliat, putris rana parabat iter.
 Irata est & ad huc rauca coaxat aquis.*

In English thus:

*We will not dresse a Frog vnlesse the last of all to eate,
 Because the iuyce thereof is muddy and of raine, vncleane,*

Except

*Except it go on earth, prepared way to leape
 For, angry it euer is, and hath hoarse voyce amid the streame.*

They which vse to eate frogs, fall to haue a colour like Lead, and the hotter the countries are, the more venomous are the Frogs in colder Countries, as in Germany they are not so harmefull, especially after the spring of the yeare, and their time of copulation passed. Besides, with the flesh of frogs, they were wont in ancient time to baite their hookes, wherewithall they did take Purple Fishes, and they did burne the young Frogs, putting the powder thereof into a Cat, whose bowels was taken out, then roasting the Cat, & after she was roasted, they annointed her all ouer with Hony, then laide her by a wood side, by the odour and sauour whereof, all the Woules and Foxes lodging in the said Wood were allured to come vnto it, and then the hunters lying ready in wait, did take, destroy, & kill them. When Frogs do croak about their vsuall custome, either more often, or more shrill then they were wont to do: they do foreshew raine and tempestuous weather. Wherefore *Tully* saith in his first book of Diuination, who is it that can suspect, or once thinke that the little Frogge should know thus much, but there is in them an admirable vnderstanding nature, constant and open to it selfe, but more secrets obscure to the knowledge of men; and therefore speaking to the Frogs he citeth these verses;

*Vos quoq; signa videtis aquai dulcis alumna,
 Cum clamore paratis inanes fundere voces,
 Absurdosq; sono fontes & signa cietis.*

In English thus;

*And you O water-birds which dwell in streames so sweet,
 Do see the signes whereby the weather is foretold,
 Your crying voyces wherewith the waters are replete,
 Vaine sounds, absurdly mouing pooles and fountaines cold.*

And thus much for the naturall vse of Frogs. Now followeth Magicall. It is said that if a man take the tongue of a Water-Frog, and laie it vpon the head of one that is asleep, he shall speake in his sleep, & reueile the secrets of his hart: but if he will know the secrets of a woman, then must hee cut it out of the Frog aliue, and turne the Frog away againe, making certaine Characters vpon the Frogs tongue, and so lay the same vpon the panting of a womans hart, and let him aske her what questions he will, she shall answer vnto him all the truth, & reueale all the secret faults that euer she hath committed. Now if this magicall foolery were true, we had more need of Frogs then of Iustices of Peace, or Magistrates in the common-wealth.

But to proceede a little further, and to detect the vanity of these men, they also say, that the staffe wherewith all a Frog is stricke out of a Snakes mouth, laide vpon a woman in trauaile, shall cause an easie deliuerance: and if a man cut off a foot of a frog as he swims in the water, and binde the same to one that hath the gout, it will cure him. And this is as true as a shoulder of Mutton worne in ones Hat, healeth the tooth-ach.

Some againe doe write, that if a Woman take a Frogge and spit three times in her mouth, she shall not conceiue with Childe that yeare. Also if Dogges eate the Pottage wherein a Frogge hath bene sodde, it maketh him dumbe and cannot barke. And if a man cast a sodde Frogge at a Dogge, vvhich is ready to assault him, it will make him runne away, (I thinke as fast an olde hungry Horse from a bottle of Hay.) These and such like vanities haue the Auncient Heathens (ignorant of GOD) firmly beleueed, till eyther experience disapprooued theyr inuentions, or the sincere knowlledge of Religion in lightening theyr darkenesse, made them to forsake theyr former vaine errors, vvhich I vould to GOD hadde come sooner vnto them, that so they might neuer haue sinned, or else beeing now come vnto vs theyr Children, I pray GOD that it may neuer bee remoued, least by trusting in lying vanities, wee forsake our owne mercy. And so an end of the Magycall Vses. Now we proceede to the Medicinall, in the byting of

euery venomous creature. Frogges sod or roasted, are profitable, especially the broth, if it be giuen to the sicke person without his knowledge, mixed with Oyle and Salt, as wee haue said already. The flesh of Water-frogs is good against the byting of the Sea-hare, the Scorpion, and all kind of Serpents: against Leprosie and scabs, and rubbed vpon the body, it doth cure the same.

The broath taken into the body with rootes of Sea-halme, expelleth the Salamander: so also the Egges, of the frogge, and the egges of the Tortoyce, hath the same operation, being sod with Calamynth. The little Frogs are an antidote against the Toades and great Frogges. *Albertus* also among other remedies prescribeth a Frogge to bee giuen to sicke Faulkeons or Hawkes: It is also good for crickes in the necke, or the Cramp. The same 10
sod with Oyle, easeth the paines and hardnesse of the ioynts and sinnewes: they are likewise giuen against an old Cough, and with old Wine and sod Corne drunke out of the Vessell wherein they are sod, they are profitable against the Drosie, but with the sharpest Vineger, Oyle, and spume of Niter sod together, by rubbing and annoynting, cureth all scabs in Horfes, and pestilent tumours.

There is an Oyle likewise made out of Frogs, which is made in this manner, they take a pound of Frogges, and put them into a vessell or glasse, and vpon them, they poure a pinte of Oyle, so stopping the mouth of the glasse, they seeth it as they do the Oyle of serpents, with this they cure the shrinking of the sinnewes, and the hot gout, they prouoke sleep, and heale the inflammations in Feauers, by annointing the Temples. The effect of 20
this Oyle is thus described by *Serenus*:

*Sape ita per vadit vis frigeris, ac tenet artus,
Vt vix quasiso medicamine pulsa recedat.
Si ranam ex oleo decoxeris, abijce carnem,
Membra foue.*

That is to say;

*Often are the sinnewes held by force innading cold,
Which scarce can be repelled backe by medicines tried might,
Then seeth a Frogge in purest oyle, as ancients vs haue told,
So bath the members sicke therein, Frogs flesh cast out of sight.* 30

And againe in another place he speaking of the cure of a Feuer, writeth thus;

*Sed prius est oleo partus feruescere Rana,
In triuijs, illoque artus perducere succo,
In English thus;
But first let Oyle make hot young Frogs new found.
In waies, therewith bring sinnewes weake to weale full sound.* 40

To conclude, it were infinite & needlesse to expresse all that the Physitions haue obserued about the Medicines ryling out of the bloud, fat, flesh, eyes, hart, Liuer, gall, Inrrals, Legs, and sperme of Frogs, besides powders and distillations; therefore I will not weary the Reader, nor giue occasion to ignorant men, to bee more bold vpon my writing of Physicke then is reason, least that be said against mee which prouerbiably saide of vnecessary things, *Ranis vinum ministras*, you giue Wine to Frogges, which haue neither neede nor nature to drinke it, for they delight more in water; And so I conclude the History of this vulgar 50
Frogge.

OF

OF THE GREENE FROG.



His frog is called *Calamites*, and *Dryophytes*, and *Mantis*, and *Rana virens*. In Arabia *Blesaricon*, and *Cucunones*, and *Cucumones*, *Trici*, *Ranula*, *Brexantes*, of *Brex-ein* to raine, & thereof commeth the fained word of *Aristophanes*, *Brekekekex Koax*, but I thinke that as our English word Frogge is deriued from the German word *Frosch*, so the Germanes *Frosch* from this Greeke word *Brex*. It is called also *Zamia*, that is *Dammum*, losse, hurt or damage, because they liue in trees, and many times harme men and Cattle vnderneath the trees; and therefore called *Zamia* of the Greeke word *Zemia*. The Italians call it *Ranula*, *Ranocchia*, *Lo Ranouoto*, *Ranochia de rubetto*. The French *Croissetz*, and sometimes *Grassiet*, *Verdier*, in *Sauoy Renogle*. In Germany *Loubfrosch*. In Poland *Zaba Trawna*. Some of the Latines for difference sake call it *Rana Rubera*, because it liueth in trees and bushes: and for the same cause it also called *Calamites*, because it liueth among reeds, and *Dryopetes*, because it falleth sometime out of trees. 20

It is the least of all other Frogs, & liueth in trees, or among fruites, and trees especially in the woods of Hasels, or Vines, for with his shorte Legges it climbeth the highest trees: insomuch that some haue thought it hadd wings. It is greene all ouer the body, except the feete and the fingers, which are of dusty or reddish colour, and the toppes of his nailes or claws are blunt and round: In the dissection therof there was bloud found in euery part of the body, and yet but little. The Heart of it is white, the Liuer blacke, mixed with the Gall. It hath also a Melt, and in the end of Iuly it layeth Egges. 30

It is a venomous beast, for sometimes Cattle as they brouse vpon trees, do swallow down one of these vpon the leaues not discerning it, because it is of the same colour: but presently after they haue eaten it their bellies begin to swell, which must needs proceed from the poysoned Frogge.

A second reason prouoeth it to bee venomous, is for that many Authors doe affirme, that hereof is made the *Psithrum*, for the drawing out of teeth by the roots, and for this cause is concluded to bee venomous, because this cannot bee performed without suppage poyson. But for the cure of the poyson of this Frogge, wee shall expresse it afterward in the History of the Toade, and therefore the Reader must not expect it in this place. Alwaies before raine they climbe vpe vpon the trees, and there cry after a hoarse manner very much, which caused the Poet *Serenus* to call it *Ranco garrula questu*: at other times it is mute, and hath no voyce: vwherefore it is more truly called *Mantis*, that is, a Prophet or a Deuiner, then any other kinde of Frogge, because other Frogges which are not altogether mute, doe cry both for feare, and also for desire of carnall copulation, but this neuer cryeth but before raine. 40

Some haue bene of opinion, that this is a dumbe Frogge; and therefore *Vincetium Belluacensis* saith, that it is called a mute Frog from the effect: for there is an opinion, that this put into the mouth of a Dog, maketh him dumbe, which if it bee true, it is an Argument of the extreme poyson therein contained, ouercomming the nature of the Dogge, whose cheefest senses are his tast and his smelling. And thus much shall suffice for the description of this Frog.

The medicinall vertues obserued herein are these that follow. First if a man which hath a cough, do spit into the mouth of this Frogge, it is thought that it doth deliuer him from his cough, and being bound in a Cranes skinne vnto a mans thigh, procureth venereous desires: but these are but magicall deuices, and such as haue no apparant reason in nature, where-

wherefore I will omit them, and proceede to them that are more reasonable & naturall. First for the Oyle of Frogs, that is the best which is made out of the Greene-Frogs, as it is obserued by *Silvius*, and if they are held betwixt a mans handes, in the fit of hot burning Ague, do much refresh nature, and ease the paine. For Feauer-heptricks they prepare the thus: they take such frogs as haue white bellies, then cut off their heads and pull out their bowels, afterwards they seeth them in water, vntill the flesh fall from the bones, the they mingle the said flesh with Barly Meale, made into Paste, wherewithall they cram & feed Pullen with that paste, vpon which the sicke man must be fed, and in default of Frogs they do the like with Eccles, and other like Fishes. But there is no part of the Frog so medicinalle as is the bloud, called also the matter or the iuyce, and the humour of the Frogge, although some of them write, that there is no bloud but in the eyes of a Frogge: first therefore with this they kill haire, for vpon the place where the haire was puld off, they poure this bloud, and then it neuer groweth more: And this as I haue said already, is an Argument of the venome of this Frogge; and it hath bene proued by experience, that a man holding one of these Frogges in his hand, his hands haue begunne to swell, and to break out into blisters. Of this vertue *Serenus* the Poet writeth;

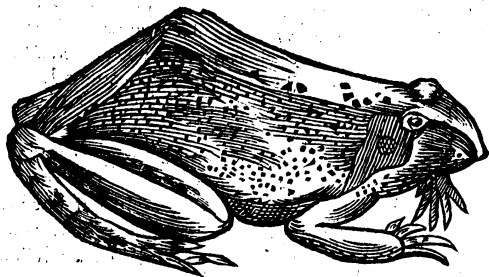
*Præterea quasunque volēs auertere setas,
Atque in perpetuum rediuiua occludere sela,
Corporibus vulvis sanie perducito rana,
Sed quæ parua sitū est, & rauco garula questu.*

That is to say,

*Besides, from what soeuer bodies haire thou wilt
Be cleane destroyed, and neuer grow againe
On them, the mastery bloud of Frogs, all spread and spill:
I meane the little Frog questing hoarse voyce amaine,*

The same also being made into a Verdigreace, & drunke the weight of a Crowne, stoppeth the continuall running of the vrine. The humour which commeth out of this Frog, being aliue when the skinne is scraped off from her backe, cleareth the eyes by annoynment: and the flesh laid vpon them, easeth their paines, the flesh and fat pulleth out teeth. The povvder made of this Frogge beeing drunke, stayeth bleeding, and also expelleth spots of bloud dried in the body. The same being mingled with Pitch, cureth the falling off of the haire. And thus much shall suffice for the demonstration of the nature of this little Greene-Frogge.

OF THE PADDCKE OR CROOKED backe Frogge.



IT is apparent that there be three kinds of Frogs of the earth, the first is the little Greene Frog: the second is this Paddocke, hauing a crooke back, called in Latine *Rubeta Gibbosa*, and the third is the Toade, commonly called *Rubetax*, *Bufo*. This second kind is mute or dumbe, as there be many kind of musc

Frog,

Frogges, such as is that which the Germans call *Feurkrott*, and our late Alchymists *Puriphrunon*, that is, a Fire-frogge, because it is of the colour of fire: This is found deepe in the earth, in the midst of Rocks and stones when they are cleft asunder, and amongst metalls, where into there is no hole or passage, and therefore the wit of man cannot deuise how it should enter therein, onely there they find them when they cleaue those stones in sunder with their wedges & other instruments. Such as these are, are found neere *Towers* in Fraunce, among a redde sandy stone, whereof they make Millstones, and therefore they breake that stone all in peeces before they make the Millstone vp, least while the Paddock is included in the middle, and the Mill-stone going in the Mill, the heate should make the Paddocke swell, and so the Mill-stone breaking, the corne should be poysoned. As soone as these Paddockes come once into the ayre, out of their close places of generation and habitation, they swell and so die.

This crooke-backed Paddocke is called by the Germans *Gartenfrosch*, that is, a Frog of the Garden, and *Grasfrosch*, that is, a Frogge of the grasse. It is not altogether mute, for in time of perill, when they are chased by men, or by Snakes, they haue a crying voyce, which I haue oftentimes proued by experience, and all Snakes and Serpents doe verie much hunt and desire to destroy these: also I haue seene a Snake hold one of them by the legge, for because it was great he could not easily deuoure it, & during that time, it made a pittifull lamentation.

These Paddockes haue as it were two little hornes or bunches in the middle of the back, and their color is betweene Greene and yellow, on the sides they haue redde spots, and the feete are of the same colour, their belly is white, and that part of their back which is directly betwixt their breast, is distinguished with a few blacke spots. And thus much may serue for the particular description of the Paddocke, not differing in any other thing that I can reade of from the former Frogges, it being venomous as they are, and therefore the cure is to be expected heereafter, in the next history of the Toade.

OF THE TOADE.



To conclude the story of Frogges, we are now to make description and narration of the Toade, which is the most noble kinde of Frogge, most venomous, and remarkable for courage and strength. This is called in Hebrew by some *Coah*, the Græcians call it *Phrunon*, the Arabians *Myfoxus*, the Germans *Krott*, the Saxons *Quap*, the Flemings *Padde*, the Illirians *Zaba*, the French *Crapault*, the Italians *Rospo*, *Botta*, *Bossa*, *Chiatto*, *Zatta*, *Buffa*, *Buffa*, *Buffone*, and *ramarro*, the Spanyards *Sapo escu*, *erco*, the Latines *Rubeta*, because it liueth among bushes, and *Bufo*, because it swelleth when it is

angry. Now I find of these Toades two kinds, the one called *Rubeta palustris*, a Toade of the fennes, or of the waters, the others, *Rubeta terrestris*, a Toade of the earth: And these in Authors are sometimes confounded, one taken for another. The greatest difference that I can see, is their seat or place of habitation, for they liue both of them in the land and in the water, And of them that be in the water, some of them be smaller then the others, and are therefore called *Rubetula*, that is, little Toades: and I thinke they be the same which are called by some Authors *Rana Siroides*. Neere vnto *Zuricke*, there are Toades not halfe so bigge as the vulgar Toades, at a place called *Kiburg*, being of a durtic colour on the back,



R 4

and

and sharpe boned, the belly white and yellowe, or rather betwixt both, the eyes of a gold flaming colour, the buttocks and hinder legges hairy, and besides that place, these kind of Toades are no where found. They haue a very shrill voyce, so as they are heard a great way off, like a small bell or trumpet, and they neuer viter their voyce but in the Spring, and the fore-part of the Summer, for about September they hide themselves in Trees, neither doe they liue among the waters, but on the dry land; when they cry, it is certaine that the night following will bring forth no frost.

Like vnto this there is a Toade in Fraunce called *Bufo cornutus*, a horned Toade, not because it hath hornes, for that is most apparantly false, but for that the voyce thereof is like to the sound of a Cornet, or rather (as I thinke) like to a Rauen talled *Cornix*, and by a kind of barbarisme called *Bufo cornutus*. The colour of this Toade is like Saffron on the one part, and like filthy dirt on the other: besides, there are other venomous Toades liuing in sinckes, priuies, and vnder the rootes of plants.

There is another kind also, like to the Toade of the water, but in steed of bones it hath onely grissels, and it is bigger then the Toade of the Fenne, liuing in hot places. There is another also, which although it be a Toade of the water, yet hath it beene eaten for meate not many yeeres since: the mouth of it is very great, but yet without teeth, which he doth many times put out of the water like a Tortoyse to take breath, and in taking of his meate, which are flies, Locustes, Caterpillers, gnattes, and small creeping things, it imitateth the Camælion, for it putteth out the tongue, and licketh in his meate by the space of three fingers, in the toppe whereof there is a soft place, hauing in it viscous humdour, which causeth all things to cleaue fast vnto it which it toucheth, by vertue whereof it deuoureth great flies. And therefore the said tongue is said to haue two little bones growing at the roote thereof, which by the wonderfull worke of Nature, doth guide, fortifie, & strengthen it. And thus much may serue as a sufficient relation vnto the Reader vnto the ueritie of Toades.

Nowe wee will proceede to the common description of both kindes together. This Toade is in all outward parts like vnto a Frogge, the fore-feete being short, and the hinder feete long, but the bodie more heauy and swelling, the colour of a blackish colour, the skinne rough, viscous, and very hard, so as it is not easie to be broken with the blowe of a staffe. It hath many deformed spottes vpon it, especially blacke on the sides, the belly exceeding all other parts of the body, standing out in such manner, that beeing smitten with a staffe, it yeeldeth a sound as it were from a vault or hollow place. The head is broad and thicke, and the colour thereof on the nether part about the necke is white, that is, somewhat pale, the backe plaine without bunches, and it is said that there is a little bone growing in the sides, that hath a vertue to drue away dogges from him that beareth it about him, and is therefore called *Apocynon*. The whole aspect of this Toade is vglie and vnpleasent. Some Authours affirme that it carrieth the hair in his necke, and therefore it cannot easily be killed, except the throat thereof be cutt in the middle. Theiur liuer is very vitious, and causeth the whole body to be of ill temperment: And some say they haue two liuers. Theiur melt is very small, and as for theiur copulation and egges, they differ nothing from Frogs.

There be many late Writers, which doe affirme that there is a precious stone in the head of a Toade, whose opinions (because they attribute much to the vertue of this stone) it is good to examine in this place, that so the Reader may be satisfied whether to hold it as a fable or as a true matter, exemplifying the powerfull worke of Almighty God in nature, for there be many that were these stones in Ringes, beeing vpon their fingers, that they keepe them from all manner of grypings and paines of the belly and the small guttes. But the Art (as they terme it) is in taking of it out, for they say it must be taken out of the head aliuie, before the Toade be dead, with a peece of cloth of the colour of the skinne, where-withall they are much delighted, so that while they stare out the cloth is it were in sport vpon that cloth, they cast out the stone of their head. And when they tip it vp againe, vnto the cloth, it be taken from them through some secreete hole in the said cloth, wherewith it falleth into a cesterne or vessell of water, into the which the Toade doth not enter, by reason of the coldnes of the water. These things writeth *Marcellus*.

Brasauolus

Of the Toade.

Brasauolus saith, that he found such a thing in the head of a Toade, but he rather tooke it to be a bone then a stone, the colour wherof was browne, inclining to blacknes. Some say it is double, namely outwardly a hollow bone, and inwardly a stone contained in the vertue whereof is said to breake, preuent, or cure the stone in the bladder. Now how this stone should be there ingendered, there are diuers opinions also, & they say these stones are ingendered in liuing creatures two manner of wayes, either through heate, or extreame cold, as in the Snail, Peach, Crabbe, Indian Tortizes and Toades; so that by extremitie of cold this stone should be gotten.

Against this opinion the colour of the stone is obiected, which is sometimes white, sometimes browne, or blackish, hauing a citrine or blew spot in the middle, sometimes all Greene, wher-vpon is naturally engrauen the figure of a Toade: and this stone is sometimes called *Borax*, sometimes *Crapedina*, and sometimes *Nisæ*, or *Nusæ*, and *Chelonites*. Others doe make two kindes of these stones, one resembling a great deale of Milke mixed with a little blood, so that the white exceedeth the Redde, and yet both are apparant and visible: the other all blacke, wherein they say is the picture of a Toade, with her legges spread before and behind. And it is further affirmed, that if both these stones be held in ones hand in the presence of poyson, it will burne him. The probation of this stone, is by laying of it to a liue Toade, and if the list vp her head against it, it is good, but if shee run away from it, it is a counterfeyt.

Geor. Agricola calleth the greater kind of these stones, *Brontia*, and the lesser & smoother sort of stones, *Cerannia*, although some contrary this opinion, saying that these stones *Brontia* & *Cerannia*, are bred on the earth by thundering and lightning. Whereas it is said before, that the generation of this stone in the Toade proceedeth of colde, that is vnto the vnpossible, for it is described to be so solide and firme, as nothing can be more hard, and therefore I cannot assent vnto that opinion, for vnto hard and solide things, is required abundance of heate: and againe, it is vnlikely, that whatsoever this Toade-stone be, that there should be any stone of them in the world as are euery where visible, if they were to be taken out of the Toades aliuie, and therefore I rather agree with *Saluadensis* a Spaniard, who thinketh that it is begotten by a certaine viscous spume, breathed out vpon the head of some Toade, by her fellowes in the Spring-time.

This stone is that which in auncient time was called *Batrachites*, and they attribute vnto it a vertue besides the former, namely, for the breaking of the stone in the bladder, and against the Falling-sicknes. And they further write that it is a discoverer of present poyson, for in the presence of poyson it will change the colour. And this is the substance of that which is written about this stone. Now for my part I dare not conclude either with it or against it, for *Hermolaus*, *Massarius*, *Albertus*, *Syluaticus*, and others, are directlie for this stone ingendered in the braine or head of the Toade: on the other side, *Cardan* and *Gesner* confesse such a stone by name and nature, but they make doubt of the generation of it, as others haue deliuered; and therefore they beeing in sundry opinions, the hearing whereof might confound the Reader, I will referre him for his satisfaction vnto a Toade, which hee may easily euery day kill: For although when the Toade is dead, the vertue thereof be lost, which consisted in the eye, or blew spot in the middle, yet the substance remaineth, and if the stone be found there in substance, then is the question at an end, but if it be not, then must the generation of it be sought for in some other place.

Thus leauing the stone of the Toade, we must proceede to the other parts of the story, and first of all their place of habitation, which for them of the water, is neere the water-side, and for them of the earth, in bushes, hedges, Rockes, and holes of the earth, neuer comming abroad while the Sunne shineth, for they hate the sunne-shine, and theiur nature cannot indure it, for which cause they keepe close in their holes in the day time, and in the night they come abroad. Yet sometimes in rainy-weather, and in solitary places, they come abroad in the day-time. All the Winter-time they liue vnder the earth, feeding vpon earth, herbes, and wormes, and it is said they eate earth by measure, for they eate so much euery day as they can grype in theiur fore-foote, as it were fizing themselves, least the whole earth should not serue them till the Spring. Resembling heerein great rich couetous men, who euer spare to spend, for feare they shall want before they die. And for this

120 caught in ancient time the wife Painters of Germany, did picture a woman sitting vpon a toade, to signifie couetousnes. They also loue to eate Sage, and yet the roote of sage is to them deadly poyson; They destroy Bees, without all danger to themselves, for they will recepe to the holes of their Hiues, and there blow in vpon the Bees, by which they draw them out of the Hiue, and so destroy them as they come out: for this cause they at the water-side they lye in waite to catch them. When they come to drink in the day time they see little or nothing, but in the night time they see perfectly, and therefore they come then abroad.

About their generation there are many worthy obseruations in nature, sometimes they are bredde out of the putrefaction and corruption of the earth, it hath also been seene that out of the ashes of a Toade burnt, not onely one, but many Toades haue been regenerated the yeere folowing. In the *New-world* there is a Prouince called *Dariene*, the ayre whereof is wonderful vnnwholsome, because all the country standeth vpon rotten Marishes. It is there obserued, that when the slaues or seruants water the paucments of the dores, from the drops of water which fall on the right hand, are instantly many Toades ingendered, as in other places such drops of water are turned into gnats. It hath also been seene, that women conceiuing with child, haue likewise conceiued at the same time a frog, or a toade or a Lizard, and therefore *Placarius* saith, that those things which are medicines to prouoke the menstruous course of women, doe also bring forth the Secondiues. And some haue called *Bufonē fratrem Salernitanorum, et lacertum fratrem Lombardorum*: that is, a toade the brother of the *Salernitans*, & the Lizard the brother of the *Lombards*: for it hath been seene that a woman of *Salernum*, hath at one time brought forth a boy and a toade, and therefore hee calleth the toade his brother; so likewise a woman of *Lombardy*, a Lizard, & therefore hee calleth the Lizard the *Lombards* brother. And for this cause, the women of those countries, at such time as their child beginneth to quicken in their wombe, do drink the iuyce of Parsly & Leekes, to kill such conceptions if any be.

There was a woman newly married, and when in the opinion of all she was with child, in steed of a child she brought forth foure little liuing creatures like frogs, and yet she remained in good health, but a little while after shee felt some paine about the rymme of her belly, which afterward was eased by applying a fewre remedies. Also there was another woman, which together with a man-child, in her secondines did also bring forth such another beast; and after that a Marchants wife did the like in *Anconitum*. But what should be the reason of these so strange & vnnaturall conceptions, I wil not take vpon me to discide in nature, least the omnipotent hand of God should be wronged, and his most secrete & iust counsell presumptuously iudged & called into question. This we know that it was prophesied in the *Reuelation*, that Frogs & Locusts should come out of the whore of *Babylon*, and the bottomlesse pit, and therefore seeing the seate of the Whore of *Babylon* is in Italy, it may be that God would haue manifested the deprauation of Christian religion, beginning among the Italians, and there continued in the conioyned birth of men & serpents: for surely, none but deuils incarnate, or men conceiued of Serpents brood, would so stilly stand in *Romish* error as the *Italians* do, & therefore they seeme to be more addicted to the errors of their Fathers, (which they say is the religion wherein they were borne) then vnto the truth of *Iesus Christ*, which doth vnanswerably detest the pride & vanity of the *Romish* faith.

But to leaue speaking of the conception of toades in women, we wil proceed further vnto their generation in the stomachs & bellies of men, wherof there may more easily a reason be giuen then of the former. Now although that in the earth toades are generated of putrified earth & waters, yet such a generation cannot be in the body of man, for although there be much putrification in vs, yet not so much as to ingender bones & other orgynes, such as are in toades; as for wommes they are all flesh, & may more easily be conceiued of the putrification in our stomachs. But then you wil say how comes it to passe that in mens stomachs there are found frogs & toades? I answer that this euill hapneth vnto such men as drinke water, for by drinking of water, a toades egge may easily slip into the stomach, & there being of a viscous nature, cleaueth fast to the rough parts of the ventricle, and it being of a contrary nature to man, can neuer be digested or auoyded, and for that cause, the

venome

venome that is in it, neuer goeth out of his body, but it is in operation continually, to poyson the other partes of his body, and thus it maintaineth till it groweth into a Toade, without doing further harme, and from thence it cometh that toades are bredde in the bodies of men, wher they may as well be bredde as in the middle of Trees and Rocks, and yet it is not so common to be bredde in. For the venome is so temperate, as it is not so quick as to ripenesse, euen as wee see it is almost an vnuisable thing to take any one more ripe shall not be perceived, till many dayes, weekes, or monthes after.

For the casting out of such a Toade bredde in the body, there is one way, 10 They take a Serpent and bowell him, then they cut off the head and tail, and open of the body they likewise part into small peeces, which they cast into water, taking fatte which swymmeth at the toppe, which the sick person drinketh until he hath he auoyde all the Toades in his stomacke, afterwards he must use some other naturall medicines. And thus much may suffice for the ordinary and extraordinary generation of Toades.

These Toades doe not leape as Frogges doe, but because of their short legges, theyr pace is a soft creeping-pace, yet some-times in anger they lift vp themselves, endeavouring to doe harme, for great is theyr watch, obstinacie, and desire to be reuenged vpon their aduersaries, especially the Redde-Toade, for looke howe much her colour inclineth to rednesse, so much is her wrath and venome more pestilent. If shee take hold of any thing in her mouth, she will neuer let it goe till shee die, and many times shee sendeth forth poyson out of her buttocks or backer parts, where-withall she infecteth the ayre, for reuenge of them that doe annoy her: and it is well obserued that shee knoweth the weakenes of her teeth, & therefore for her defence she first of all gathereth abundance of sayre into her body, where-withall she greatly swelleth, and then by sighing, vttereth that infected ayre as neere the person that offendeth her as she can, and thus shee worketh her reuenge, killing by the poyson of her breath. The colour of this poyson is like milke, of which I will speake afterward, particularly by it selfe.

A Toade is of a most cold temperiament, and badde constitution of nature, & it vseth 30 one certaine herbe where-withall it preferueth the sight, and also resisteth the poyson of Spydres, wherof I haue heard this credible history related, from the mouth of a true honourable man, and one of the most charitable Peeres of England, namely, the good Earle of *Bedford*, and I was requested to set it downe for truth, for it may be iustified by manie now aliue which saw the same.

It fortuned as the said Earle traualled in *Bedfordshire*, neere vnto a Market-towne called *Owbourne*, some of his company espyed a Toade fighting with a Spider, vnder a hedge in a bottome, by the high-way-side, whereat they stood still, vntill the Earle their Lord and Maister came also to behold the same; and there he saw how the Spyder still kept her standing, and the Toade diuers times went backe from the Spyder, and did eate a peece 40 of an herbe, which to his iudgement was like a Plantaine. At the last, the Earle hauing seene the Toade doe it often, and still returne to the combat against the Spyder, hee commaunded one of his men to goe and with his dagger to cuite off that herbe, which he performed and brought it away. Presently after the Toade returned to seeke it, and not finding it according to her expectation, swallowed & broke in peeces: for hauing receiued poyson from the Spyder in the combat, nature taught her the vertue of that herbe, to expell and driue it out, but wanting the herbe, the poyson did instantly worke and destroy her. And this (as I am informed) was oftentimes related by the Earle of *Bedford* himselfe vpon fundry occasions, and therefore I am the bolder to insert it into this story.

I doe the more easily beleene it, because of another like history, related by *Erasmus* in 50 his booke of friendship, hapning likewise in England, in manner as followeth. There was a Monke who had in his Chamber diuers bundles of greene-rushes, where-withall he vsed to strow his chamber at his pleasure, it hapned on a day after dinner, that hee fell asleepe vpon one of those bundles of rushes, with his face vperward, and while he there slept a great Toade came and fate vpon his lyps, bestriding them in such manner as his whole mouth was couered. Now when his fellowes sawe it, they were at their wits end, for to

pull

...the Toad was in ... her to stand still vpon his mouth was a Ring more extant then ... one of them espying a Spiders aduise that the Monke should ... the Spyder saw her aduersary ... downe vpon the Toade, at ... so that it swelled, and at the ... time Spyder kild the Toade, and so ... in his Chamber; for at the third time ... swelled to death, but the man was pre- ... suffice for the antipathy nature betwixt the ... Toade, for as *Albertus* writeth, he himselfe sawe a ... Mole did hold her fast by the leg within ... in againe, whilst the other stroue to gette out of her teeth, ... The Toades doe eate the Moles when they be dead. They are ... Lizard, and all kinds of Serpents, and whensoever it receiueh a ... it cureth it selfe by eating of Plantine. The Cat doth also kill Ser- ... but cateth them not, and vnlesse she presently drinke, she dyeth for it. ... the Hawke are destroyers of Toades, but the Storke neuer destroyeth a ... except in extremitie of famine, whereby is gathered the venomous na- ... of the Toade.

Now to conclude, the premisses considered which haue beene said of the Toade, the vices that are to follow are not many, except those which are already related in the Frogge. When the Spanyards were in *Bragua*, an Island of the *Newe-found-World*, they were brought to such extremitie of famine, that a sicke-man amongst them was forced to eate two Toades, which he bought for two peeces of Gold-lace, worth in Spanish monie fixe Duckets. I doe maruell why in auncient time the Kings of Fraunce gaue in their Armes the three Toades in a yellow filde, the which were afterwards changed by *Clodowen* into three Flower-de-lucees in a fild Azure, as Armes sent vnto him from Heauen.

When the Troyans dwelt neere *Mæris*, after the destruction of Troy, they were very much annoyed by the Gothes, wherefore *Marcomirus* their King, determined to leaue that Country, and to seeke some-where else a more quiet habitation. Being thus minded, he was admonished by an Oracle that he should goe and dwell in that Country where the Riuer *Rhene* falleth into the Sea, and he was also stirred vp to take vpon him that journey, by a certaine Magitian-woman, called *Alrunna*, for this cunning Woman caused in the night-time a deformed apparition to come vnto him, hauing three heads, one of an Eagle, another of a Toade, and the third of a Lyon, and the Eagles head did speake vnto him in this manner, *Genus tuum ô Marcomire opprimet me, et concubabis Leonem et interficiet bufonem*, that is to say, Thy stocke or posteritie, ô *Marcomirus*, shall oppresse mee, it shall tread the Lyon vnder-foote, and kill the Toade. By which wordes hee gathered, that his posteritie should rule ouer the Romans, signified by the Eagle, & ouer the Germans, signified by the Lyon, and ouer the French, signified by the Toade, because the Toade, as we haue said, was the auncient Armes of Fraunce.

It is an opinion held by some Writers, that the Waters of the water doe ingender in copulation with the Toades of the water, for in their mouthes, and feete of theyr bellie, they doe resemble them. Wherevpon these verses were made;

*Bufones gigno putrida tellure sepulta,
Humores pluvij forte quod ambo sumus,
Humet is et friget mea sic vis humet et alget,
Cum perit in terra qui prius ignis erat.*

Which may be englished thus;

*Buried in rotten earth, forth Toades I bring,
Perhaps because we both are made of rayne*

That's

*That's moyst and cold, moyst I, and euer freezing,
When in the earth, that force from fire came.*

And thus we will descend to discourse of the Toades poyson; and of the special remedies appoynted for the same. First therefore, all manner of Toades, both of the earth and of the water are venomous, although it be held that the toades of the earth are more poysonfull then the toades of the water, except those Toades of the water which doe receive infection or poyson from the water, for some waters are venomous. But the toades of the Land, which doe descend into the Marshes, and so liue in both elements, are most venomous, and the hotter the Country is, the more full are they of poyson.

The Women-witches of auncient time which killed by poysoning, did much vse Toades in their confessions, which caused the Poet in his verses to write as followeth

*Occurrit Matrona potens qua molle Calenum
Porreitura viro, miscet sciente rubetam.*

Which may be englished thus;

*There came a rich Matron, who mixed Calen wine,
With poyson of Toades to kill her spouse, ô deadly crime.*

And againe in another place,

*Funus promittere patris nec volo nec possum,
Ranarum in viscera nunquam inspexi.*

In English thus;

*I can nor will of Fathers death a promise make, nor can I
For of Toades poyson I neuer yet a view did take.*

When an Aspe hath eaten a Toade, their byting is incurable, and the Behaues of *Phylis* and *Syllia* being killed by men after that they haue eaten Salamanders or toades, doe poyson their eaters. We haue said already that a toade hath two liuers, & although both of them are corrupted, yet the one of them is said to be full of poyson, and the other to resist poyson. The byting of a Toade, although it be sildome, yet it is venomous, and causeth the body to swell and to breake, eyther by Impetumarius, or otherwise against which is to be applied common Antidotes, as womens milke, Triacle, rootes of Sea-holme, and such other things. The spittle also of Toades is venomous, for if it fall vpon a man, it causeth all his hayre to fall off from his head; against this still *Parabellus* prescribeth a plaister of earth, mixed with the spittle of a man.

The common-people doe call that humour which commeth out of the buttocks of a Toade when the it swelleth, the vrine of a Toade, and a man moystned with the same, be puffed with a Toade; but the best remedy for this euill, is the milke of a woman, as it resembleth the poyson in colour, so doeth it resist it in nature. The bodies of toades dried and so drunke in Wine after they be beaten to powder, are a most strong poyson, against which and all other such poyson of Toades, it is good to take Plantine and blacke helle-bore, Sea-crabs dried to powder and drunke, the stalkes of dogges-tongue, the powder of the right-horne of a Hart, the melt, spleene, and liuer of a Toade. Also certain filhes called Shell-crabbes, the blood of the Sea-Tortoyse mixed with wine, Cummin, and the rennet of a Hare. Also the blood of a Tortoyse of the Land mixed with Barley-meale, & the quintessence of Triacle & oyle of Scorpions, all these things are very pretious against the poyson of Serpents and Toades.

We haue promised in the story of the Frogge, to expresse in this place such remedies as the learned Phisitians haue obserued for the cure of the poyson of Frogges. First therefore, the poyson of the Frogge causeth swelling in the body, depelleth the colour, bringeth difficultie of breathing, maketh the breath strong, and an involuntary profusion of teede, with a generall dulnes and restines of body: for remedy whereof, let the patient be enforced to vomit by drinking sweet-wine, and two drams of the powder of the roote of Reedes or Cypress. Also he must be enforced to walking and running, besides daily washing. But if a Feauer follow the poyson or burning in the extremities, let the vomit be of

water and oyle, or wine and pitch; or let him drinke the blood of a Sea-Torteyse, mixed with Cummine, and the rennet of a Hare, or els sweat in a Furnace or hote-house a long time: besides many other such like remedies, which euery Phisitian, both by experience and reading, is able to minister in cases of necessitie, and therefore I will spare my further paines from expressing them in this place, and passe on to the medicinall vertues of the Toade, and so conclude this history.

We haue shewed already that the Toade is a cold creature, and therefore the same sod in water, and the body annoynted there-with, causeth hayre to fall off from the members so annoynted. There is a medicine much commended against the Gowte, which is this: Take sixe pound of the rootes of Wilde-cucumber, sixe pound of sweet oyle of the marrow of Hairs, Turpentine, and Waxe, of eveyther sixe ounces, and sixe Toades aliue, the which Toades must be bored through the foote, and hanged by a thred in the oyle vntill they grow yellow, then take them out of the oyle by the threds, and put into the said oyle the sliced roote of Cucumber, and there let it seeth vntill all the vertue be left in the oyle. Afterwards melt the Waxe and Turpentine, and then put them altogether in a glasse, so vse them morning and euening against the Gowte, Sciatica, and paines of the sinewes, & it hath bene seene that they which haue lyen long sicke, haue bene cured thereof, and growne perfectly well & able to walke. Some haue added vnto this medicine oyle of Saffron, *Opobalsamum*, blood of Torteyses, oyle of Sabyne, Swynes-greace, Quicksiluer, & oyle of Bayes.

For the scabbes of horses, they take a Toade killed in wine and water, and so sodde in a brazen vessell, and afterwards annoynt the horse with the liquor thereof. It is also saide that Toades dried in smake, or any peece of them carried about one in a linnen-cloath, doe stay the bleeding at the nose. And this *Fredericke* the Duke of Saxonic was wont to practise in this manner; he had euer a Toade pierced through with a peece of wood, which Toade was dried in the smoake or shadow, this he roled in a linnen cloth, and when he came to a man bleeding at the nose, he caused him to hold it fast in his hand vntill it waxed hote, and then would the blood be stayed. Whereof the Phisitians could neuer giue any reason, except horror and feare constrained the blood to runne into his proper place, through feare of a beast so contrary to humane nature. The powder also of a toade is said to haue the same vertue, according to this verse;

Buffavulus sistit natura dote cruorem.

In English thus;

A Toade that is humed to Asbes and dust,
Stayes bleeding by gift of Nature iust.

The skaine of a Toade, and shell of a Torteyse, either burned or dried to powder, cureth the Fistulaes: Some adde heere vnto the roote of Laurell and henne-dunge, salt, & oyle of Mallowes. The eyes of the Toade are receiued in oynment against the wormes of the belly. And thus much shal suffice to haue spoken of the history of the toade & forgs.

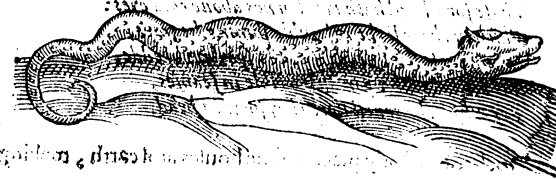
OF THE GREENE SERPENT.



N Valois there are certaine Greene-serpents, which of their colour are called *Grunling*, and I take them to be the same which *Hesychius* called *Saurita*, and *Pliny* by a kind of excellency, Snakes, of whom we shall speake afterwards, for I haue no more to say of the at this present, but that they are very venomous. And it may be that of these came the common proverbe, *Latet Anguis sub herba*, vnder the Greene herbe lyeth the Greene-Snake, for it is a friendly admonition vnto vs to beware of a falshood couered vvith a truth like vnto it.

OF

OF THE HÆMORRHE.



His Serpent hath such a name giuen vnto it, as the effect of his by-ting worketh in the bodies of men, for it is called in Latine *Hæmorrhous*, to signifie vnto vs the male, and *Hæmorrhoides* to signifie the female, both of them being deriued from the Greeke word *aima*, which signifieth blood, and *Reo*, which signifieth to flow, because whomsoever it byteth, it maketh in a continuall bleeding sweat, with extremitie of paine vntill it die. It is also called *Affodius*, and *Afudius*, *Sabrine*, and *Halfordius*, or *Alfordius*, which are but corrupted barbarous names from the true and first word *Hæmorrhous*.

It is doubtfull whether this be to be ascribed to the Aspes or to the Vipers, for *Isidorus* faith it is a kind of Aspe, and *Elianus*, a kind of Viper. They are of a sandy colour, and in length not past one foote, or three handfulls, whose tayle is very sharpe or small, theyr eyes are of a fiery-flaming-colour, their head small, but hath vpon it the appearance of hornes. When they goe, they goe straight and slowly, as it were halting and wearilie, whose pace is thus described by *Nicander*.

Et inster

*Ipsius oblique sua parvula terga Cerasia
Claudicat: ex medio videas appellere dorso
Paruum nauigium, serit imam lubrica terram
Alvus, et haud alio faciliè trahit illa moru,
Ac per arundineum si transeat illa grabatum.*

In English thus;

And like the Horned-serpent, so trayles this else on land,
As though on backe a little boate it draue,
His slyding belly makes path be seene in sand,
As when by bedde of Reedes she goes her life to saue.

The scales of this Serpent are rough & sharpe, for which cause they make a noyse when they goe on the earth; the female resteth herselfe vpon her lower part neere her tayle, creeping altogether vpon her belly, and neuer holdeth vp her head, but the male when he goeth holdeth vp his head: theyr bodies are all set ouer with blacke spots, and themselves are thus paraphratically described by *Nicander*.

*Vnum longa pedem, totoq. gracillima tractu,
Ignea quandoq. est, quandoq. est candida forma,
Constrictumq. satis collum, et tenuissima cauda.
Bina super gelidos oculos frons cornua profert,
Splendendum quadam radiorum albertia luce,
Syluestres vt apes, populatricesque Locustæ:
Insuper horribile ac asprum caput horret.*

Which may be englished in this manner following;

The History of Serpents.

On soore in length, and slender all along,
Sometime of fiery hue, sometime milke-white it is,
The necke bound in, and tayle most thinne and strong,
Whose fore-head hath two hornes aboue cold eyes:
Which in their light resemble shining beemes,
Like Bees full wilde, or Locusts spoylers breade;
But yet to looke vpon all horrible in feames,
For why? the cruell Bore they shew in head.

They keepe in Rocks, and stony places of the houses and earth, making theyr denues winding and hanging, according to these verses;

*Rimosas colit illa Petras, sibi que aspera tellus,
Et modice pendens facit, inflexumque cubile.*
In English thus;
The chincks of Rocks and passages in stone
They dwell, wherein their lodgings bare,
A little hanging made for euery one,
And bending too, theyr sleepe harbours are.

It is said that Canobus the Gouernour of Menelaus, chaunced to fall vpon this Serpent, in reuenge whereof Helen his charge, the wife of Mehelaus broke his backe-bone, and that euer since that time they creepe lamely, and as it were without loynes; which fable is excellencie thus described by Nicander:

*Quondam animosa Helene cigni Iouis inclita proles
Euersa rediens Troia (nisi vana vetustas)
Huic indignata est generi Pharias, ut adoras
Venit, & aduersi declinans flamina venti,
Fluctiuagum statuit iuxta Nili ostia classem.
Namque ubi nauclerus se fessum fortè Canobus
Sterneret, et bibulis fusus dormiret arenis:
Lasa venenosos Hamorrhoids impulit ictus,
Illatamque tulit letali dente quietem:
Protinus onipera cernens id filia Leda
Oppressa medium serpentis feruida dorsum
Infregit, tritæque excussit vincula spinae,
Qua fragili illius sic dempta è corpore fugit,
Et graciles Hamorrhoids, obliqui q. Cerastra
Ex hoc clauda trahunt iam soli tempore membra.*

Which may be englished thus;

Once noble Helen, Ioues child by Swan-like shape,
Returning backe from Troy, destroyed by Gracian warre,
(If that our Auncients doe not with fables vs be-clappe)
This race was enuyed by Pharias anger farre.
When to his shores for safety they did come,
Declining rage of blustering windy Seas,
Water-byding-Nauy at Nilus mouth gan runne,
Where Canobus all tyred faynted for some ease:
For there this Pilot, or Maister of the Fleete,
Did hast from boate to sleepe in drery sand,
Where he did feeble the teeth of Hamorrhoe deepe,
Wounding his body with poyson, deaths owne hand.
But when egge-breeding Ledes wench espyed

Of the Hamorrhoe.

This harme, she prest the Serpents backe with stroke,
Whereby the bands thereof were all vntyed,
Which in iust wrath for iust reuenge she broke.
So euer-since, out of this Serpents frame
And body they are taken, which is the cause
That Cerastra and leane Hamorrhoids are euer lame,
Drawing their parts on earth by natures lawes.

They which are stung with there Hamorrhoids, do suffer very intollerable torments, for out of the wound continually floweth blood, and the excrements also that commeth out of the belly are bloody, or sometimes little roules of blood in steed of excrements. The colour of the place bitten is black, or of a dead bloody colour, out of which nothing floweth at the beginning but a certaine watery humour, then followeth paine in the stomack, and difficultie of breathing. Lastly, the powers of the body are broken, & opened, so that out of the mouth, gums, eares, eyes, fingers-ends, nayles of the feete, and priuie parts, continually issueth blood, vntill a crampe also come, & then followeth death, as we reade in Lucan of one Tullus a young noble man, slaine by this Serpent, described as followeth;

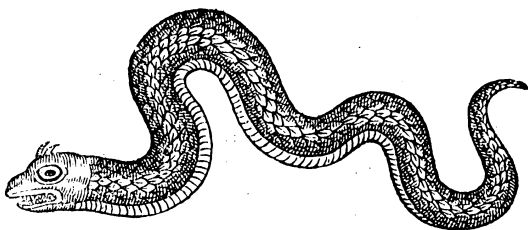
*Impressit dentes Hamorrhoids aspera Tullus
Magnanimi iuueni, miratoriq. Catonis:
Vtq. solet pariter totis se effundere signis
Coryci pressura croci: sic omnia membra
Emisere simul rutilum pro sanguine virus.
Sanguis erat lacryma: quæcunque foramina novit
Humor, ab his largus manat cruor, ora redundant,
Et patula nares, sudor rubet, omnia plenis
Membra fluunt venis: totum est pro vulnere corpus.*

In English thus;

The Hamorrhoe fierce, in noble Tullus fastened teeth
That valiant youth, great Catoes scholler deere:
And as when Saffron by Corycians skeeth
Is prest, and in his colour on them all appeare:
So all his parts sent forth a poyson redde
In steed of blood: Nay all in blood went round.
Blood was his teares, all passages of it were spedde,
For out of mouth and eares did blood abound.
Blood was his sweat, each part his veyne out-bleedes,
And all the body blood that one wound feedes.

The cure of this Serpent, in the opinion of the Auncients, was thought impossible, as writeth Dioscorides, and thereof they complaine very much, vsing onely common remedies, as scarification, vsitions, sharpe meates, and such thinges as are already remembered in the cure of the Dipsas. But besides these they vse Vine-leaues, first brused and then sod with Hony: they take also the head of this Serpent and burne it to powder, and so drinke it, or els Garlicke with oyle of Flower-deluce, they giue them also to eate Reifins of the Sunne. And besides, they resist the eruption of the blood, with plaisters layde to the place bitten, made of Vine-leaues and hony, or the leaues of Pusillaine and Barley-male. But before theyr vrine turne bloody, let them eate much Garlick stamped, & mixed with oyle to cause them to vomit, and drinke wine delayed with water, then let the wound be washed with cold water, and the bladder continually fomented with hot Spunges. Some doe make the cure of it like the cure of the Viper, and they prescribe them to eate hard-egges with Salt-fish, and besides, the seed of Radish, the iuyce of Poppy, with the rootes of Lilly, also Daffadill and Rew, Trefolie, Cassia, Oponax, & Cinamon in potion: and to conclude, the flowers and buds of the bush are very profitable against the byting of the Hamorrhoe, and so I end the history of this Serpent.

OF THE HORNED SERPENT.



This Serpent because of his hornes (although it be a kinde of Viper) is called in Greeke *Keraistes*, and from thence commeth the Latine word *Ceraistes*, and the Arabian, *Cerust*, and *Cerustes*. It is called also in Latine *Ceristalis*, *Cristalis*, *Sirtalis*, and *Tristalis*. All which are corrupted wordes, deriued from *Ceraistes*, or else from one another, and therefore I thinke it not fit to stand vpon them. The Hebrewes call it *Schephiphon*, the Italians *Ceraistes*, the Germans *Engehurnte schlang*, the French *Vn Ceraiste*, vnserpent cornu, that is, a horned Serpent; and therefore I haue so called it in English, imitating herein both the French and Germans.

I will not stand about the difference of Authors, whether this Serpent be to be referred to the Aspes or to the Vipers, for it is not a poynt materiall, and therefore I will proceede to the description of his nature, that by his whole history, the Reader may choose whether he wil account him a subordinate kind vnto others, or els a principall of himselfe. It is an Affrican Serpent, bredde in the *Lybian* sandie-seas, places not inhabited by men, for the huge mountaines of sands are so often mooued by the windes, that it is not onelic impossible for men to dwell there, but also very dangerous & perillous to trauell through them, for that many times whole troopes of men and cattell, are in an instant ouerwhelmed and buried in those sands. And this is a wonderfull worke of God, that those places which are least habitable for man, are most of all anoyed with the most dangerous byting Serpents.

It is also said, that once these Horned-serpents departed out of *Lybia* into *Egypt*, where they depopulated all the Country. Their habitation is neere the high-waies, in the sands, and vnder Cart-wheeles: and when they goe, they make both a sound with their motion, and also a furrow in the earth, according to the saying of *Nicander*.

*Ex ijs alter echis velocibus obuia spinis,
Recto terga tibi prolixus tramite ducit,
Sed medio diffusus hic ceraistes se corpore voluit:
Cursum errans per iter, resonantibus aspera squamis.
Qualiter aequoreo longissima gurgite nautis,
Quam violentus agit nunc huc, nunc Aphricus illuc,
Pellitur, et laterum gemebunda fragore suorum
Extra sulcandas sinuose fluctuat undas.*

Which may be englished thus:
*Of these the Viper with swift bones thee meetes,
Trayling her backe in path direct and straight,
The Ceraist more diffused in way thee greets
With crooked turning, on scales make sounds full great:*

Like

Of the Horned-Serpent.

*Like as a ship tossed by the Westerne wind,
Sounds a far off, mooued now here, now there,
So that by noyse of shrilling sides we find
His furrowes turned in Seas and water sphere.*

The quantity of this horned-serpent is not great, it exceedeth not two cubits in length: the colour of the body is branded like sande, yet mingled with another pale white colour, as is to be seene in a Hares skinne. Vpon the head there are two Hornes, and sometimes 4. for which occasion it hath receiued the name *Ceraistes*, & with these hornes they deceiue Birdes; for when they are an hungry, they couer their bodies in Sand, and onely leaue their hornes vncouered to moue aboute the earth, which when the Birdes see, taking them to be Wormes, they light vpon them, and so are deuoured by the Serpent. The teeth of this Serpent are like the teeth of a Viper, & they stand equall and not crooked: In stead of a back-bone they haue a gristle throughout their body, which maketh them more flexible & apt to bend euery way: for indeed they are more flexible then any other serpent. They haue certaine red strakes crosse theyr backe like a Crocodile of the earth, and the skins of such as are bred in *Egypt* are very soft, stretching like a Cheuerell-gloue, both in length & breadth, as it did appeare by a certaine skinne taken off from one being dead: for beeing stuffed with Hay, it shewed much greater then it was being aliue, but in other Countries the skins are not so.

I haue heard this History of three of these Serpents brought out of Turkey, and giuen to a Noble man of *Venice* aliue, who preserued them aliue in a great glasse, (made of purpose) vpon sand, in that glasse nere the fire: The description as it here followeth, was take by *John Faltoner*, an English trauller, saying. They were three in number, whereof one was thrice so bigge as the other two, and that was a Female, and she was said to be theyr Mother: she had layd at that time in the sandes foure or fise egges, about the bignesle of Pigeons egges. She was in length three foote, but in breadth or quantity almost so big as a mans Arme: her head was flat, and broad as two fingers, the apple of the eye blacke as all the other part being white.

Out of her eye-lids grew two hornes, but they were short ones, and those were truly Hornes, and not flesh. The necke compared with the body was very long and small, all the vpper part of the skinne was couered with scales, of ash-colour, and yet mixed with blacke. The tayle is as it were brown whē it was stretched out. And this was the description of the old one: the other two being like to her in all things, except in their hornes, for being small, they were not yet growne. Generally, all these horned Serpents haue hard dry scales vpon their belly, wherewithall they make a noyse when they go themselves, & it is thus described by *Nicander*;

*Nunc potes actutum insidiatoremque Ceraisten
Noscere, vipereum veluti genus, huic quia dispar
Non is corpus habet, sed quatuor aut duo profert
Cornua, cum mutila videatur Vipera fronte.
Squalidus albenti color est.*

In English thus:

*You well may know the treacher Ceraists noyse,
A Viper-kind, whose bodies much agree,
Yet these foure hornes and brandy colour, payse,
Where Viper none, but forehead plaine we see.*

There is no Serpent except the Viper that can so long indure thirst, as this horned-serpent, for they seldome or neuer drinke; and therefore I thinke they are of a Vipers kind: for besides this also it is obserued, that their young ones do come in and out of their bellies as Vipers doe: The liue in hatred with all kind of Serpents, and especially with Spiders. The Hawes of *Egypt* also doe destroy Horned-serpents and Scorpions: but about

The History of Serpents.

Thebes in Ægypt there are certain sacred Snakes (as they are tearmed) which haue hornes on their head, and these are harmelesse vnto men and beasts; other wise all these Serpents are virulent and violent against all creatures, especially men: yet there bee certaine men in *Libia* called *Psylli*, which are in a league, or rather in a naturall concord with Horned-Serpents. For if they bee bitten by them at any time, they receiue no hurt at all: and besides, if they bee brought vnto any man that is bitten with one of these Serpents, before the poyson be spred all ouer his body, they help and cure him, for if they finde him but lightly hurt, they onely spit vpon the wound, and so mitigate the paine, but if they finde him more deeply hurt, then they take much water within their teeth, and first wash their owne mouth with it, then spit out the water into a pot, and make the sicke man to drinke it vp. Lastly, if the poyson bee yet strong, they lay their naked bodies vpon the naked poysoned body, and so breake the force of the poyson. And this is thus described by the Poet, saying,

*Audiui Lybicos Psyllos, quos aspera Syrtis
Serpentumque ferax patria alit populos;
Non ictu inflicto diro, morsuue venenum
Ladere: quin lasis ferre & opem reliquis,
Non viradicum proprio sed corpore iuncto.*

That is to say,

*The Libyan Psylli, which Serpent-breeding Syrtes dwell
As I haue heard, do cure poyson stings and bites,
Nor hurt themselves, but it in other quelt:
By no rootes force, but ioyning bodies quites.*

When a Horned-Serpent hath bitten a man or beast, first about the wound there groweth hardnesse, and then pustules. Lastly, blacke, earthy, and pale matter: the genitall member standeth out straight and neuer falleth, he falleth mad, his eyes grow dimme, & his Nerves immanuable, and vpon the head of the wound groweth a scab like the head of a Naile, and continually pricking like the pricking of Needles: And because this Serpent is immoderately dry, therefore the poyson is most pernicious: for if it be not holpen within nine daies, the patient cannot escape death. The cure must be first by cutting away the flesh vnto the bone, where the wound is, or else the whole member if it can bee, then lay vpon the wound Goats dung sodde with Vineger or Garlike, and Vineger or Barley Meale, or the iuyce of Cedar, Rue, or Nep, with Salt and Honny, or Pitch, and Barley meale, and such like thinges outwardly: inwardly Daffadill and Rew in drinke, Raddish-seede, Indian Cummen, with wine and *Castoreum*: and also Calamint, and euery thing that procureth vomit. And thus much for the description of the Horned-Serpent.

OF THE HYÆNA.

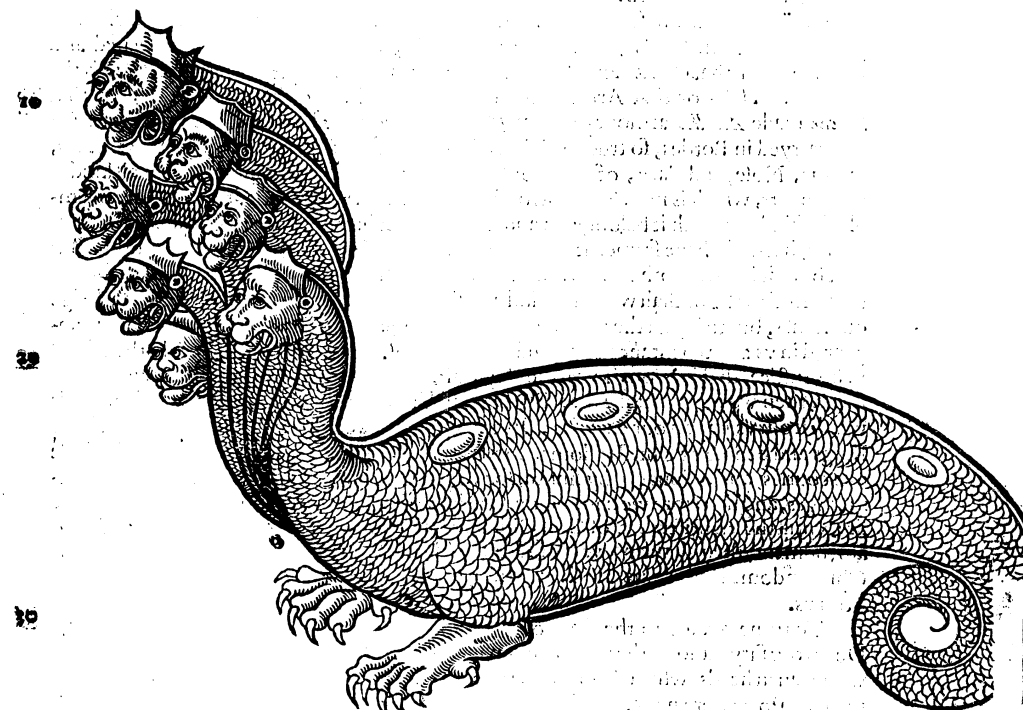


Here be some that make question whether there be any such Serpent as this or no, for it is not very like that there is any such, and that this Hyæna is the selfe same which is described to bee a Foure-footed-Beast, for that which is said of that, is likewise attributed to this: namely, that it changeth sex, being one yeare a Male, another yeere a female, and that the couples which seeme to bee married together, do by continuall entercourse, bring forth their young ones, so that the Male this yeare is the female next yeare, & the female this yeare is the Male next yeare. And this is all that is said of this Serpent.

OF

Of the Hydra.

OF THE HYDRA, SUPPOSED TO be killed by Hercules.



THE Poets do faine, that neare to the Fountaine *Amymona*, there grew a Plantaine, vnder which was bred a Hydra which had seuen heads: whereof one of these heads vvas said to bee immortall: with this Hydra *Hercules* did fight, for there was in that immortall head such a poyson as vvas vncurable; wherewithall *Hercules* moistened the head of his Darts after he had killed it: & they say, that while *Hercules* stricke off one of these heads, there cuer arose two or three more in the roome thereof, vntill the number of fifty, or as some say fourescore and ten heads were stricken off: and because this was done in the fenne of *Lerna*, therefore

there grew a Proverb of *Lerna malorum*, to signifie a multitude of vnresistable euils.

And some ignorant men of late daies at *Venice*, did picture this Hydra with wonderfull Art, and set it forth to the people to be scene, as though it had beene a true carkase, with this inscription. In the yeare of Christs incarnation, 550. about the Month of Ianuary, this monstrous Serpent was brought out of *Turky* to *Venice*, & afterwards given to the French king: It was esteemed to be worth 6000. duckats. These monsters signifie the mutation or change of worldly affaires, but (I trust said the Author of the inscription, who seemed to be a German) the whole Christian world is so afflicted, that there is no more euill that can happen to the Christian World, except destruction; and therefore I hope that these

these monsters do not foreflew any euil to the christians. Therefore seeing the Turkish empire is grown to that height, in which estate all other former kingdoms fell, I may deuine & Prophecy, that the danger threatened hereby, belongeth to the Turkes, and not vnto vs, in whose gouernment this Monster was found to be bred: and the hinder part of his head seemeth to resemble a Turkes Cap. Thus farre this inscribing Deuiner. But this fellowv ought first of all to haue enquired about the truth of this Picture, whether it were sincere or counterfeite, before he had giuen his iudgment vpon it, for that there shold be such a serpent with seauen heads, I thinke it vnpossible, and no more to bee beleued and credited then that *Castor* and *Pollux* were conceiued in an Egge, or that *Pluto* is the GOD of Hell; or that Armed menne were created out of Dragons teeth, or that *Vulcan* made *Achilles* armour; or that *Venus* was wounded by *Diomedes*; or that *Pliffes* was carried in Bottles, so true I thinke is the shape of this Monster: for the head, eares, tongue, Nose, and Face, of this Monster, doe altogether degenerate from all kindes of Serpents, which is not vsuall in Monsters, but the fore-parts doe at most times resemble the kind to which it belongeth; and therefore if it had not been an vnskillfull Painters deuice, he might haue framed it in a better fashion, and more credible to the world. But let it be as it is, how doth he know that this euill doth more belong to the Turkes then to the Christians? For shall we be so blind and flatter our selues so far, as not to acknowledge our sinnes, but to lay all the tokens of Iudgement vpon our aduersaries? But if there appeared in vs any repentance or amendment of those faults, for which God hath suffered in his Iustice, that impious Tyrannicall and tyrannicall gouernment to preuaile against Christians, then we might thinke that GOD would looke mercifully vpon vs, and auert his wrath from vs vpon our enemies. But with sorrow and griefe bee it spoken, for all the Kings and people of Christendome, doe directly go forward without stumbling in those vile courses, and odious crying fumes, for which God hath set vp the Turkes against former ages, and therefore we haue no cause to hope that euer this rod shall bee cast into the fire, vntill the chastisement of God Children haue procured their amendment, and if no amendment, then all the powers of Heauen (the blessed Trinity excepted) cannot keepe Christendome from ruin and destruction, which God of his infinite mercy turne away from vs.

To turne againe to the story of the Hydra, I haue also heard that in *Venice* in the Dukes treasury, among the rare Monumentes of that Citty, there is preferred a Serpent with seauen heads, which if it be true, it is the more probable that there is a Hydra, and then the Poets were not altogether deceiued, that say, *Hercules* killed such an one. This Hydra which *Hercules* slewe, they say was ingendered betwixt *Echidna* and *Typhaon*, and nourished by *Iuno* in *Lerna*, in hatred of *Hercules*: and they say further, that when hee came to kill it, there came a Crabbe or Cancer to helpe the Hydra against *Hercules*, who instantly called vpon *Iolau* for helpe, and so *Iolau* slew the Crabbe, and *Hercules* the Hydra.

Phaephatus maketh the story of *Hercules* by killing the Hydra, to bee a meere allegory, saying that the Hydra was a Cattle kept by fifty men, the King whereof was called *Lernus*, who was assisted by a Noble man (called *Cancer*) against the assaults of *Hercules*, and that *Hercules* by the helpe of *Iolau*, King of the *Thebanes*, ouercame that King and Cattle. Other say, that *Lerna* and Hydra signifie the two kindes of Enuye, distinguished by *Inuidia*, and *Inuidencia*, in himselfe, which arise out of the Monstrous filthy fenne of humane corruption, like a monstrous hydeous Dragon, with whom he stroue, and as he stricke off one head, or tentation, so two or three other continually arose in the roome thereof. And thus much for the Hydra, whether it be true or Fabulous.

OF

OF INNOCENT SERPENTS.



Doe read of two kinds of Innocent Serpents, one call *Zybies*, because they are onely in *Affricke*, and neuer do hurt vnto men, and therefore *Nicander* was deceiued, which maketh this kind of serpent to be the same with the *Amodit*, whose sting or teeth are very mortall and deadly. There be also other kindes of harmelesse Serpents, as that called *Molurus*, *Musfaca*, and *Mylacris*, which is said to go vpon the taile, and it hath no notable propertie, except that one thing which giueth it the name, for *Molurus* is deriued from *Molis Ouran*, that is hardly making water.

There be also Domesticall innocent Serpents, *Myagrus*, *Orophia*, and *Spathiurus*, which whether they be one kind or many, I will not stand vpon, for they are all tearmed by the Germans, *Hussunck*, and *Husschlang*, that is a House-Snake. They liue by hunting of Mice and Weasels, and vpon their heads they haue two little eares, like to the eares of a Mouse, and because they be as blacke as coales, The Italians call them *Serpe-Nero*, and *Carbon*, and *garobonazzo*, and the French-men *Anguille-de Hay*, that is, a Snake of hedty they liue in Dunghills also, wherein they breede sometimes, and when they are at liberty they liue in Dunghills also, wherein they breede sometimes, they haue bene scene to sucke a Cow, for then they twist their tailes about the Cowes Legges. *Masthiolus* writeth, that the flesh of this Snake when the head, taile, Intrals, fat, and Gall are cut off and cast away, to be a speciall remedy against the French-poxe.

There are also other kinds of Innocent Serpents, as that called *parea*, and in Italy *Bavon*, and *Pagerina*, which are brought out of the East, where these are bred. There be no other harmefull Serpents in that Countrey. They are of a yellow colour like Gold, and about four spannes long: vpon either side they haue two lines or strakes, which beginne about a hand breadth from their necke, and end at their taile. They are without poyson, as may appeare by the report of *Gesner*, for hee did see a man holde the head aliue in his And thus much shall suffice to haue spoken of Innocent Serpents.

OF THE LIZARD.



Although there be many kindes of Lizards, yet in this place I will first intreate of the vulgar Lizard, called in the Hebrew *Letaah*, *Lanigermusha*, *Lyserda*, *Carbo*, *Pelipah*, and *Eglose*. The Chaldaens *Halterha*, and *Humeta*. The Arabians *Araia*, *Alhathiaie*, or *Alhathiaie*, *Hardun*, *Arab*, *Samabras*, *Sambras*. The Græcians in ancient time *Sauros*, and *Saura*, & vulgarly at this day *Kolisaura*. The Italians in some places *Lignro*, *Leguro*, *Lucerta*, and *Lucertula*: about Trent *Racani*, and *Ramarri*, and yet *Romarro* is also vsed for a Toad. The Spaniards *Lagarto*, *Lacerta*, *Lagartisa*, and *Lagardixa*. The French *Lisarde*. The Germans *Adax*: and when they distinguish the Male from the Female, they expresse the Male *Ein Egochs*, and the Female *Egles*. In *Hessia* *Lydesisch*: In Flanders & Illiria *Gessierka*, and *Gessier*. The Latines *Lacertus*, and *Lacerta*, because it hath armes and shoulders like a man, and for this cause also the Salamander, the Stellion, the Crocodile, and Scorpions are also called sometimes *Lacerti* Lizards. And thus much shall suffice for the name.

The vulgar Lizard is described on this sort: the skinne is hard and full of scales, according to this saying of *Virgill*:

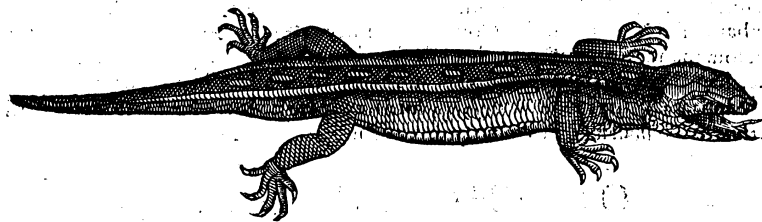
Abfint & pifti squalentia terga Lacerti.

In English thus :

— Those pat away
And painted Lizards with their scalie backs.

The colour of it is pale, and distinguished with certain rusty spots, as *Pliny* writeth, with long strakes or lines to the taile; but generally they are of many colours, but the Greene with the white belly living in bushes hedges, & is the most beautifull, and most respected; and of this we shall peculiarly intreat hereafter. There haue beene some Lizards taken in the beginning of September, whose colour was like Brasse, yet darke and dusky, and their belly partly white, and partly of an earthy colour, but vpon either side they had certaine little prickes or spots like printed Starres: their length was not past foure fingers, their eyes looked backward, and the holes and passages of their eares were round, the fingers of their feet were very small, beeing five in number, both before and behinde; with small nailes; and behind that was the longest which standeth in the place of a mans forefinger, and one of them standeth different from the other, as the Thumbe doth vpon a mans hand, but on the forefeete all of them stand equall, not one behinde or before another.

These little Lizards doe differ from the Stellions in this; that they haue blood in their veines, and they are couered with a hard skinne, wincking with the vpper eye-lid. All manner of Lizards haue a clowen tongue, and the toppe thereof is somewhat hairy; or at the leastwise deuided like the fashion and figure of haire. Their teeth are also as small as haire, beeing blacke, and very sharpe, and it seemeth also they are very weak; because



when they bite, they leaue them in the wound. Their lungs are small and dry; yet apt to swell & receiue wind by inflammation: their belly is vniforme and simple, their intrals, long their Melt round & small, & their stones cleaue inwardly to their loynes: their taile is like the taile of a Serpent: & it is the opinion of *Aristotle*, that the same being cut off, groweth againe. The reason whereof is giuen by *Cardan*, because imperfect creatures are full of moystnesse; and therefore the parts cut off do easily grow againe. And *Pliny* reporteth, that in his daies he saw Lizards with double tailes: wherunto *Americus Vesputius* agreeth, for he saith, that he saw in a certaine Island not farre from *Lysbon*, a Lizard with a double taile. They haue foure feet, two behind and two before, and the former feet bend backward, and the hinder feet forward, like to the knees of a man.

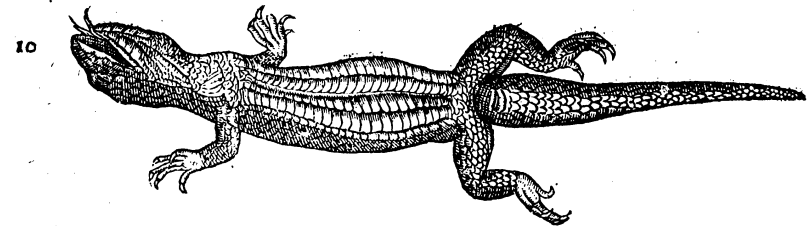
Now concerning the different kinds of Lizards, I must speake as breecely as I can in this place, wherein I shall comprehend both the Countreies wherein they breed, and also their seuerall kinds, with some other accidents necessary to be knowne. There is a kind of Lizard called *Guarell*, or *Vrell*, and *Alguarill*, with the dung whereof the Physicians do cure little pimples and spots in the face, and yet *Bellunenfis* maketh a question, whether this be to be referred to the Lizards or not, because Lizards are not found but in the country, out of Citties, and these are found euery where.

There is also another kind of Lizard called *Lacertus Martensis*, which being taken, with the head and purple Wooll, Oyle of Cedar, and the powder of burnt Paper, so put into a linnen

a linnen-cloth, and rubbed vpon a bald place, doe cause the haire that is false off to come againe. There be other Lyzards, called by the Græcians *Arura*, and by the Latines *Lacerta Pisumina*, which continually abide in Greene corne; these burned to powder, and the same mixed with the best wine and hony, doe cure blind eyes by an oynment.

Marcellus

The picture of the Lyzard with the belly vppward.



Albertus writeth, that a friend of his worthy of credit, did tell him that he had seene in *Prouence* a part of Fraunce, and also in Spaine, Lyzards as bigge as a mans legge is thick, but not very long, and these did inhabit hollow places of the earth, and that many times when they perceiued a man or a beast passe by them, they would suddainly leape vpe to his face, & at one blow pull off his cheek. The like also is reported of *Piemont* in France, where there be Lyzards as great as little puppies, and that the people of the Country, do seeke after their dunge or excrements, for the sweetnes and other vertues thereof.

In *Lybia* there are Lyzards two cubits long, and in one of the Fortunate-Islands called *Capraria*, there are also exceeding great Lyzards.

Strabo.
Solinus.

In the Island of *Dioscorides*, neere to Arabia the lesser, there are very great Lyzards, the flesh whereof the people eate, and the fatte they seeth, and vse in steede of oyle: these are two cubits long, and I know not whether they be the same which the Affricans call *Dubb*, and liue in the desarts of *Lybia*. They drinke nothing at all, for water is present death vnto them, so that a man would thinke that this Serpent were made all of fire, because it is so presently destroyed with water. Beeing killed, there commeth no blood out of it, neither hath it any poyson but in the head & taile. This the people hunt after to eate, for the tast of the flesh, is like the tast of Frogges flesh, and when it is in the hole or denne, it is very hardly drawne forth, except with spades and Mattocks, whereby the passages are opened, and beeing abroad it is swift of foote.

The Lyzards of India, especially about the Mountaine *Nisa*, are 24. foote in length, their colour variable, for their skin seemeth to be flourished with certaine pictures, soft & tender to be handled. I haue heard that there hangeth a Lyzard in the Kinges house at Paris, whose body is as thicke as a mans body, and his length or stature little lesse; it is said it was taken in a prison or common Gaole, beeing found sucking the legges of prisoners: and I doe the rather beleene this, because I remember such a thing recorded in the Chronicles of Fraunce, and also of another some-what lesser, preferred in the same Cittie, in a Church called *Saint Anthones*. And to the intent that this may seeme no strange nor incredible thing, it is reported by *Volatteran*, that when the King of Portugall had conquered certaine Islands in Ethiopia, in one of them they slew a Lyzard, which had deuoured or swallowed downe a whole infant, so great & wide was the mouth thereof: it was eight cubits long, and for a rare miracle it was hanged vpe at the gate *Flumentana* in Rome, in the rooffe, & dedicated to the virgin *Mary*. Besides these, there are other kind of Lyzards, as that called *Lacerta vermicularis*, because it liueth vpon wormes & Spiders, in the narrow walls of old buildings. Also a siluer-coloured Lyzard, called *Liacome*, living in dry and sunne-shining places. Another kind called *Senabras*, and *Adare*, and *Semkie*. Seen is a redde Lyzard, as *Siluatius* writeth, but I rather take it to be the Scinke, or Crocodile of the earth, which abound neere the Red-Sea.

Albanus.
Polyclitus

T

There

There is also another kinde of Lizard called *Lacertus Solaris*, a Lizard of the Sunne, to whom *Epiphanius* compareth certaine Heretickes called *Sapmsei*, because they perceiue their eye-sight to bee dimme and dull. They turne themselves fasting in the Caves to the East, or Sunne-rising, whereby they recouer their eye-sight againe.

In *Sarmatia*, a Countrey of the *Rutenes*, there is a Prouince called *Samogithia*, where in the Lizards are very thicke, blacke, and great, which the foolish Countrey people do worshipping very familiarly, as the Gods of good fortune, for vvhhen any good befalleth them, they intertaine them with plentifull banquets and liberall cheare: but if any harme or mischaunce happen vnto them, then they vvith-drawv that liberality, and inureate them more courselv, and so these dizzardly people thinke to make these Lizards by this meanes, more attentiu and vigilant for theyr welfare and prosperity.

In the Prouince of *Caria*, Subiect to the *Tartars*, there are very great Lizards, (or at least, wise Serpents like Lizard) bred, containing in length ten yards, with an answerable and correspondent compass and thickenesse.

Some of these want their fore-Legges, in place whereof they haue clawes like the clawes of a Lyon, or talants of a Falcon. Their head is great, and their eyes like two great Loaves. Their mouth and the opening thereof so wide, as it may swallow downe a whole man armed, with great, long, and sharp teeth, so as neuer any man or other creature durst without terror looke vpon that Serpent. Wherefore they haue inuented this art or way to take them.

The Serpent vseth in the day time to lye in the Caves of the Earth, or else in hollow places of Rockes and Mountaines. In the night time it commeth forth to feede, ranging vp and down seeking what it may deuour, neither sparing Lyon, Beare, nor Bull, or smaller beast, but eateth all he meeteth with vntill he be satisfied, and so returneth againe to his den. Now for as much as that Countrey is very soft and myery: the great and heavy bulke of this Serpent maketh as it were a Ditch by his weight in the sand or mire, so as where you see the trailing of his body, you would thinke there had bene rowled some great vessell full of VVine, because of the round and deepe impression it leaueth in the earth.

Now the Hunters which watch to destroy this Beast, doe in the day time fasten sharpe stakes in the earth, in the path and passage of the Serpent, especially neere to his hole or lodging, and these stakes are pointed vvith sharpe Iron, and so couered in the Earth or Sand, whereby it commeth to passe, that when in his wonted manner he commeth forth in the night season to feede, hee vnawares fastneth his breast, or else mortally woundeth his belly vpon one of those sharpe-pointed stakes. Which thing the Hunters lying in waite obseruing, do presently vpon the first noyse with their swords kill him if he be aliue, and so take out his Gall which they sell for a great price, for therewithall the biting of a madde Dogge is cured, and a Woman in trauell tasting but a little of it, is quickly discharged of her burthen. It is good also against the Emerods and Pyles. Furthermore, the flesh of this Serpent is good to be eaten, and these things are reported by *Paulus Venetus*, and this story following.

As *Americus Vesputius* sayled in his iourney from the fortunate Islands, hee came vnto a Countrey where hee found the people to feede vpon sodde flesh, like the flesh of a Serpent, and afterwards they found this beast to bee in all things like a Serpent vvithout wings, for they saw diuers of them aliue, taken and kept by the people to kill at their owne pleasure. The mouthes whereof were fast tyed with ropes, so as they could not open them to bite either man or beast, and their bodies were tyed by the Legges. The aspect of these beastes was fearefull to his company, and the strangers which did behold it, for they tooke them to bee Serpents, beeing in quantity as bigge as Roe-Buckes, hauing long feete and stronge clawes, a speckled skinn, and a face like a Serpent: from the Nose to the tippe of his taile, all along the backe there grew a bristle, as it were the bristle of a Boare, and yet the saide Nation feedeth vpon them, and because of their similitude with Lizards, I haue thought good to insert their relation among the Lizards in this place, leauing it to the further iudgement of the Reader, whether they be of this kind or not.

In

In *Calechut* there are Serpents also, or rather beasts remaining in the fenny places of the Country, whose bodies are all pild without haire like Serpents: also in their mouth, eyes, and taile they resemble them, and in their feete Lizards, being as great as Boares, and although they want poyson, yet are their teeth very hurtfull where they fasten them. Like vnto these are certaine others bred in *Hispaniola*, in an Island called *Hynana*, hauing prickles on their backe, and acombe on their head, but without voyce, hauing foure feete, & a taile like Lizards, with very sharpe teeth. They are not much greater then Hares or Conies, yet they liue indifferently in trees, and on the earth, being very patient, and induring famine many daies. Their skinnie smooth and speckled like a Serpents, & they haue a crap on the belly from the chin to the breast, like the crap of a Bird.

Besides these, there are also some called *Bardati*, about the bignesse of Conyes, and of a White-ash-colour, yet theyr skinnie and taile like a Snakes, and they resemble trapped Horses. They haue foure feet, and with the formost they dig them holes in the earth, out of which they are drawne againe like Conies to be eaten of men, for they haue a pleasant tast. To conclude, wee doe read that in the yeare 1543. there came many winged Serpents and Lizards into Germany, neere *Syria*, and did bite many mortally: And in the yeare 1551. there were such bred in the bodies of men and women, as wee haue shewed already in the generall discourse of Serpents, first of all recited in the beginning.

In all the nature of Lizards, there is nothing more admirable then that which is reported of them by *Alianus* of his owne knowledge. VVhen a certaine man had taken a great fat Lizard, he did put out her eyes with an Instrument of Brasse, and so put her into a new earthen pot, which hadde in it two small holes or passages, bigge enough to take breath at, but too little to creepe out at, and with her moyst earth and a certaine Heate; the name wherof he doth not expresse: and furthermore, he tooke an Iron Ring, wherein was set an *Engadates* Stone, with the Picture of a Lizard ingrauen vpon it. And besides, vpon the Ring he made 9. seuerall marks, whereof he put out euery day one, vntill at the last hee came at the ninth, and then hee opened the pot againe, and the Lizard did see as perfectly as cuer he did before the eyes were put out, whereof *Albertus* enquiring the reason, could giue none, but hauing read in *Isidorus*, that when the Lizards grow olde, and their sight dimme or thicke, then they enter into some narrow hole of a Wall, and so set their heads therein, directly looking towards the East or Sunne rising, and so they recouer their sight againe. Of this *Albertus* giueth good reason, because he saith, the occasion of their blindness commeth from frigiditie congealing the humor in their eyes, which is afterward attenuated and dissolued by the helpe and heate of the Sun. The voice of the Lizard is like the voyce of other Serpents, and if it happen that any man by chance doe cut the body of the Lizard asunder, so as one part falleth from another, yet neither part dyeth, but goeth away vpon the two Legges that are left, and liue apart for a little season, and if it happen that they meete againe, they are so firmly and naturally conioyned by the secret operation of nature, as if they had neuer bene seuered, onely the scarre remaineth.

They liue in caves of the earth, and in graves, and the Greene Lizards in the fields and Gardens, but the yellowish or earthy browne Lizard among hedges and Thornes. They deuoure any thing that comes to their mouth, especially Bees, Emmites, Palmer-wormes, Grasshoppers, Locusts, and such like things, and foure months of the yeare they lie in the earth and eate nothing.

In the beginning of the yeare about March, they come out againe of their holes, and giue themselves to generation, which they performe by ioyning their bellies together, wreathing their tailes together, & other parts of their bodies. afterwards the female bringeth forth egges, which she committeth to the earth, neuer sitting vpo them, but forgetteth in what place they were laid (for she hath no memory.) The young ones are conceived of themselves, by the help of the sun. Some there be which affirme, that the old one deuoureth the young ones as soone as they be hatched, except one which she suffereth to liue, & this one is the basest & most dullard, hauing in it least spirit of all the residue, yet notwithstanding, afterwards it deuoureth both his parents, which thing is prouoed false by *Albertus*, for seeing they want memory to finde out their owne Egges, it is not likely that they haue

haue so much vnderstanding as to discern their own young ones, nor yet so vnnatural as to destroy the noblest of their broode, but rather they should imitate the crocodile, which killeth the basest and spareth the best spirits.

It is affirmed, that they liue but halfe a yeare or sixe months, but it is also false, for they hide themselues the foure coldest monthes; and therefore it is likely they liue more then sixe, for else what time should they haue for generation. Twice a yeare they change their skinn, that is in the Spring and Autumne like other Serpents that haue a soft skinn, and not hard like the Tortoyces. Their place of conception and emission of their Egges is like to Birds: and therefore it is a needlesse question to inquire whether they bring egges forth of their mouth or not, as some haue foolishly affirmed, but without all warrant of truth or nature.

They liue by couples together, and when one of them is taken, the other waxeth mad, and rageth vpon him that tooke it, whether it be Male or Female: In the old Testament Lizards, Weasels, and Mice are accounted impure beastes, and therefore forbidden to be eaten, not onely because they liue in Graues and designe in constancy of life, but also Theeues and trecherous persons. They are affraide of euery noyce, they are enemies to Bees, for they liue vpon them; and therefore in ancient time they mixed Meale and iuyce of Mallowes together, and layde the same before the Hives, to driue away Lizards, and Crocodiles. They fight with all kind of Serpents, also they deuour Snailles, and contend with Toades and Scorpions. The Night-Owles and the Spiders doe destroy the little Lizards, for the Spider doth so long wind her thred about the iawes of the Lizard, that hee is not able to open his mouth, & then she fasteneth her stings in her braines. The Storke is also enemies to Lizards, according to this saying of the Poet;

— *Serpente ciconia pullos*
Nutrit & inuent a per denia rura lacerta.
In english thus;
With Lizards young and Serpents breede,
The Storke seeketh her young ones to feed.

Notwithstanding, that by the law of GOD, men were forbidden to eate the Lizard, yet the *Troglodytes Ethiopians* did eate Serpents and Lizards, and the *Amazons* did eate Lizards and Tortoyces, for indeede those Women did vse a very thinn and slender diet; and therefore *Celcius* doth probably coniecture, that they were called *Amazons*, because *Mazis carebant*, that is, they wanted all manner of delicate fare. We haue also shewed already, that the Inhabitants of *Dioscorides* Isle, do eate the flesh of Lizards, and the same after it is boyled, they vse instead of Oyle.

Concerning the venome or poyson of Lizards, I haue not much to say, because there is not much thereof written: yet they are to be reprobued which deny they haue any poyson at all, for it is manifest, that the flesh of Lizards eaten, (I meane of such Lizards as are in Italy,) do cause an inflammation and apostematation, the heate of the head-ach, and blindness of the eyes. And the Egges of Lizards doe kill speedily, except there come a remedy from Faulkens dung and pure VVine. Also when the Lizard byteth, he leaueth his teeth in the place, which continually aketh, vntill the teeth bee taken out: the cure of which wound is first to suck the place, then to put into it cold water, & afterward to make a plaister of Oyle and Alices, and apply the same therevnto. And thus much for the naturall description of the Lizard.

The Medicines arising out of the Lizard, are the same which are in the Crocodile, and the flesh thereof is very hot: wherefore it hath vertue to make fat, for if the fatte of a Lizard bee mixed vvith Wheate Meale, Halinitre, and Cummen, it maketh Hennes very fat, and they that eate them much fatter: for *Cardan* saith, that their bellies will breake vvith fatnesse, and the same giuen vnto Hawkes, maketh them to chaunge theyr Feathers.

Marcellus

A Lizard dissected, or the head thereof being very well beaten vvith Salt, draweth out yton poyntes of Nayles, and splentes out of the flesh or body of man, if it bee well

ap-

applied thereunto, and it is also said, that if it bee mingled with Oyle, it causeth hayre to grow againe vpon the head of a man, where an Vicer made it fall off. Likewise a Lizard cut asunder hot, and so applied, cureth the stinging of Scorpions, and taketh away Wennes.

In Ancient time with a field-Lizard dried and cut asunder, and so bruized in peeces, they did draw out teeth without paine, and with one of these sod and stamped, and applied vvith Meale or Frankenlence to the forehead, did cure the watering of the eyes.

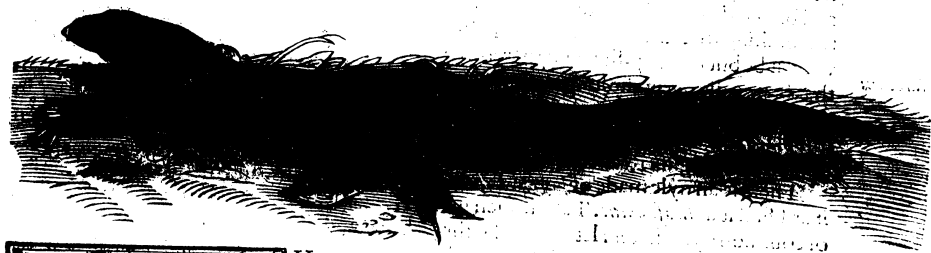
The same burned to powder, and mixed with Creticke Hony by an oymntment, cureth blindness. The Oyle of a Lizard put into the eare, helpeth deafnesse, and dryueth out Wormes if there bee any therein. If Children bee annoynted with the blood fasting, it keepeth them from swellings in the belly and Legges: also the Liuer and blood lapped vp in Wools, draweth out Nailles and Thornes from the flesh, & cureth all kind of freckles, according to this verse of *Serenus*;

Verrucam poterit sanguis curare Lacerta.
That is to say;

— *The blood of Lizards can,*
Cure freckles in a man.

The vrine and (if there be any at all) helpeth the rupture in Infants. The bones taken out of the Lizards head in the full Moone, doe scarifie the teeth, and the braine is profitable for suffusions: The Liuer laide to the gumbes or to hollow teeth, easeth all the paine in them. The dung purgeth wounds, and also taketh away the whitenesse and itching of the eyes, and so sharpeneth the sight, and the same with water, is vsed for a salue. *Arnoldus* doth much commend the dung of Lizards mixed with Meale, the blacke thereof being cast away, and so dried in a furnace, and softened againe with water of Niter, and with of the Sea, afterward applied to the eyes in a cloth, is very profitable against all the former evils. And thus much shall suffice to haue spoken of the first and vulgar kinde of Lizard: for killing of whom *Apollo* was in ancient time called *Sauractonos*.

OF THE GREENE LIZARD.



He greater Lizard which is called *Lacerta viridis*, the Greene Lizard, by the Græcians *Chlorosaura*, by the Italians *Gez*, and by the Germans *Gruener Heydax*; is the same which is called *Ophiomachus*, because it fighteth with Serpents in the defence of man. They are of colour Greene, from whence they are named, and yet sometimes in the Summer they are also found pale. They are twice so bigge as the former Lizard, and come not neate houses, but keep in Meddowes and Greene fieldes. They onely abound in Italy, and it is a beast very louing and friendly vnto man, and an enemy to all other Serpentes. For if at any time they see a man, they instantly gather about him, and laying their heads at the one side, with great admiration behold his face: and if it chance a man doe spee, they like vp the

spettle ioyfully, and it hath beene seene that they haue done the like to the vrine of chyl- dren, and they are also handled of children without danger, gently licking moysture from their mouthes. And if at any time three or foure of them be taken, and so sette together to fight, it is a wonder to see how eagerly they wound one another, and yet neuer set vpon the man that put them together.

If one walke in the fieldes by hollow wayes, bushes, and greene places, hee shall heare a noyse, and see a motion as if Serpents were about him, but when hee looketh earnestly vpon them, they are Lizards wagging their heads, and beholding his person; and so if he goe forward they follow him, if he stand still they play about him. One day (as *Eraf- mus* writeth) there was a Lizard seene to fight with a Serpent in the mouth of his owne 10 Caue, and whilst certaine men beheld the same, the Lizard receiued a wound vpon her checke by the Serpent, who of greene, made it all redde, and had almost torne it all off, and so hid herselfe againe in her denne. The poore Lizard came running vnto the behol- ders, and shewed her bloodie side, as it were desiring helpe and commizeration, standing still when they stood still, and following when they went forward, so that it acknowl- edged the soueraignie of man, appealing vnto him as the chiefe Iustice, against all his ene- mies and oppressours.

It is reported by the Italians, that many times while men fall asleepe in the fieldes, ser- pents come creeping vnto them, and finding their mouthes open, doe slyde downe into their stomacks: Wherefore, when the Lizard seeth a Serpent comming toward a man so 20 sleeping, she waketh him, by gently scratching his hands and face, whereby hee escapeth death and deadly poyson.

The vse of these Greene-Lizards, is by their skinne and gall to keepe apples from rot- ting, and also to driue away Caterpillers, by hanging vp the skinne on the tops of trees, and by touching the apples with the said gall: also when the head, feete or intralls are ta- ken away, the flesh of the Greene-Lizard, is giuen in meate to one that hath the Sciatica, and thus much for the naturall vses of the Greene-Lizard.

The remedies arising out of this Lizard, are briefly these: first it is vsed to be giuen to Hawkes, and to be eaten in small peeces, provided so as it be not touched with their 30 tallants, for it will hurt their feete, & draw their clawes together; also they seeth it in wa- ter, then beate it in a mortar. Lastly, when they haue powred warme water vpon it, they let the Hawke wash her feete in it, and so it causeth her to cast her old feathers and coate, and bringeth a new in the roome thereof. This Lizard eaten with sauces to take avay the loathing thereof, is good for the Falling-cuill: and beeing sod in three pynts of vvine, vntill it be but one cup-full, and thereof taken euery day a spoonfull, is good for them that haue a discaie in the lunges. It is also profitable for the that haue paine in the loynes. And there are many wayes to prepare it for the eyes, which I will not stand to relate in this place, because they are superstitious, and therefore likely to doe more harme then good to the English Reader.

There is an oyle made of Lizards, which is very precious, and therefore I will describe 40 it as I find it in *Brasauolus*. Take seauen greene Lizards, and strangle them in two pound of common oyle, therein let them soke three dayes, and then take them out, & afterwards vse this oyle to annoynt your face euery day, but one little drop at once, and it shall won- derfully amend the same. The reason hereof seemeth to be taken from the operation of the dunge or excrements, because that hath vertue to make the face white, and to take a- way the spots.

If the vpper part in the pastorne of a horse be broken, put thereinto this oyle with a lit- tle vinegar, then rub the hoofe about there-with, so shall it increase and grow again, & all the paine thereof shall passe away. The making of the medicine is this. Take a newe ear- then pot, put there-into three pints of oyle, wherein you must drowne your Lizards, & 50 so seeth them till they are burned away, then take out the bones, and put in soft lyme; halfe a pound, liquid pitch a pint, of Swines-greace two pound, then let them be all sod toge- ther againe, and afterwards preferued, and vsed vpon the hoofe as need shall require: for it shall fasten and harden the horses hoofe, & there is nothing better for this purpose then this oyle. The ashes of a greene Lizard do reduce skars in the body to their owne colour. The

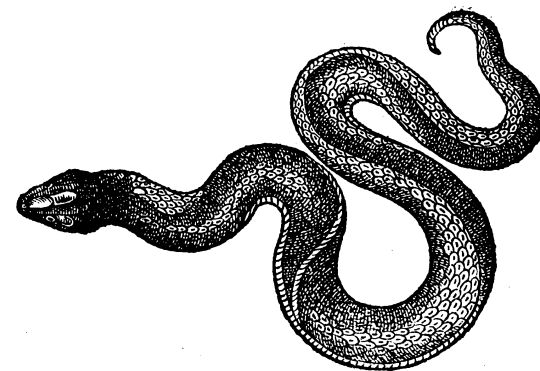
*Pelladus.
Pliny.*

Marcellus

The bones of a Greene-Lyzard are good against the falling euill, if they bee prepared on this manner following: put your Greene-Lizard aliue into a vessell full of Salt, and there shut it in safe, so in few daies it vwill consume all the flesh and Intralls from the bones, and so the bones may bee taken and vsed in this case like the hoofe of an Elke, which are very precious for this sicknesse, and no lesse precious are these bones. The blood dooth cure the beating, bruizings, and thicke skinnies in the feet of men and beasts, beeing ap- plied in flockes of wooll.

The eye is superstitiously giuen to be bound to ones arme on a Quartane-Agüe, and the eyes pressed out aliue, and so included in golden buttons or Bullets, & carryed about, do also help the paine of the eyes, and in default hereof the blood taken out of the eyes in 10 a peece of purple wooll, hath the same operation. The hart of a Lizard is also very good against the exulcerations of the Kings euill, if it bee but carryed about in the boosome in some small Siluer vessell. The gall taketh away the hayres vpon the eye-liddes that are vn- seemely, if it be dreyed in the same to the thickeffe of Hony; especially in the Dog-daies, & mixed with white-wine, the being annoynted vpon the place, it neuer suffereth the haire to grow againe. And thus much for the historie of the greene Lizard.

OF THE MYLETT OR Cenchrine.



His Serpent called by the Græcians *Cenchros*, *Cenchrines*, *Cenchridion*, and *Cenchrites*: is by the Latines called *Cen- chria*, *Cenchriu*, and *Milliaris*: because it commeth abroad at the time that Myllet-seed flowreth, & is ready to ripe, or else because it hath certaine litle spots vpon it like Myl- let-seede; and is also of the same colour. It is likewise bar- barously called *Famusus*, *Aracis*, and *Falinisus*. The Ger- mans of all other haue a name for it, for they call *Punter- schlang*, and *Berg-schlang*. Other Nations not knowing it cannot haue any name for it; and therefore I cannot 40 fayne any thereof, except I should lye grossly in the begin- ning of the History. This Serpent is onely bred in *Lemnus* & *Samothracia*, and it is there called a Lyon, eyther because it is of very great quantity and bignesse, or else bycause the scales thereof are spotted and speckled like the Lybian Lyons: or bycause when it fighreth the tayle is turned vpward like a Lyons tayle, and as a Lion doth. But it is agreed at all hands, that it is called *Milliaris*, a Millet, because in the spots of his skinne and colour, it resemblenth a Millet-seede, which caused the Poet to write on this manner;

50
*Nicauder.
Gillius.
Lucan,*

The History of Serpents.

*Pluribus ille notis variatam tingitur aluum,
Quam parvis tinctus maculis Thebanus Ophites.*
In english thus;
*With many notes and spots, his belly is bodged
Like Thebane herbe, Ophites sighly tryed.*

But not onely his belly, for his backe and whole skinne is of the same fashion and colour. The length of this Serpent is about two cubits, and the thicke body is attenuated toward the end, being sharpe at the taile. The colour is dusky and darke like the Miller, and it is then most irefull and full of wrath or courage, when this Herbe or seed is at the highest. The pace of this Serpent is not winding or traailing, but straight, and directed without bending to and fro: and therefore saith *Lucan: Et semper recto lapsurus limite Ceneris*: That is, And the Millet alway standing in a straight and right line, and for this cause when a man flyeth away from it, he must not runne directly forward, but wind too and fro, crooking like an indenture, for by reason thereof this Serpents large body cannot so easily and with the like speede turne to followe and pursue as it can directly forward.

It is a very dangerous Serpent to meete withall, and therefore not onely the valiantest man, but also the strongest beast is, and ought iustly to be afraide thereof, for his treacherous deceits and strength of body; for when it hath gotten the prey or booty, he beclappeth it with his taile, and giueth it fearefull blowes, in the meane time fasteneth his iawes or chaps to the man or beast, and sucketh out all the bloud till it be fully satisfied, and like a Lyon he beateth also his owne sides, setting vp the spires of his body when he assaulteth any aduersary, or taketh any resisting booty. I take this to bee the same called in *Scitilia Serpa serena*, which is sometimes as long as a man, & as great as the arme about the wrist. In the heate of summer they get themselves to the Mountaine, and there seize vpon cattel of all sortes, as often as anger or wrath enforceth them.

The nature of it is very hot, and therefore venomous in the second degree: wherefore when it hath bitten any, there followeth putrification and rottenesse, as flesh where water lyeth betwixt the skinne, like as in the Dropsie; for besides the common affections it hath with the Viper, and the byting thereof, alike in all thinges, more deadly and vnresistible evils followeth as drouzy, sleepline, and lethargy, paine in the belly, especially the collicke, paine in the Liuer and stomacke, killing within two daies if remedy bee not provided.

The cure is like the cure of the Vipers byting, take the seed of Lettice, and Flax-seede, Sauory beaten or stamped, and wilde Rew, wilde Betony, and Daffadill two drams in three cups of Wine, and drinke the same, immediately after the drinking heereof, drinke also two drammes of the roote of Centaury, or Hartwort, Nosewort, or Gentian, or Setumiac. And thus much for a description of this venomous Serpent, one of the greatest plagues, to man and beast in all those Countries or places, wherein it is engendered, and it is not the least part of English happinesse to be freed by God & Nature from such noysome virulent and dangerous neighbours.

OF THE NEVTE OR WATER

Lizard.

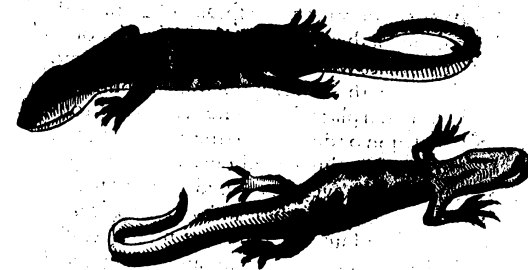


His is a little blacke Lizard, called *Wassermoll*, and *Wasseradder*, that is a Lizard of the Water. In French *Taffot*, and in Italian *Marafandola*, which word is deriued from *Marasso* a Viper, because the poyson heereof is like the poyson of Vipers, and in Greeke it may be termed *Enudros Sauros*. They liue in standing waters or pooles, as in ditches of Townes and Hedges: The colour as we haue saide is blacke, and the length about two fingers, or scarce so long. Vnder the belly it is white, or at least hath some white

small

Of the Newte.

small spots on the sides and belly: yet sometimes there are of them that are of a dusty earthy colour, and towards the taile yellowish. The skinne is strong and hard, so as a knyfe can scarce cut the same, and being cut, there issueth out a kind of white matterly liquour, like as is in Salamanders.



Being taken, it shutteth the mouth so hard as it cannot be easily opened, neither doth it endeavour to byte although it be plucked and prouoked. The tongue is very short and broad, and the teeth so short and small, as they are scarcely visible within the lippes. Vpon the fore-feete it hath foure fingers or clawes, but vpon the hinder feete it hath fiue. The taile standeth out betwixt the hinder legges in the middle, like the figure of a wheele-whirle, or rather so contracted, as if many of them were conioyned together, & the voyd or empty places in the coniunctions were filled vp. The taile being cutte off, liueth longer then the body, as may be scene in euery dayes experience, that is, by motion giueth longer signes and token of lyfe.

This Serpent is bredde in fatte waters and soyles, and sometimes in the ruines of olde walls, especially they delight in white muddy waters, hiding themselves vnder stones in the same water if there be any, and if not, then vnder the banks sides of the earth, for they sildome come to the Land. They swymme vnderneath the water, and are rarely seene at the toppe. Their egges are not past so bigge as pease, and they are found hanging together in clusters. One of these being put aliae into a glasse of water, did continually hold his head about the water like as Frogges doe, so that thereby it may be coniectured it doth often neede respiration, and keepeth not vnder water except in feare, and seeking after meate.

There is nothing in nature that so much offendeth it as salt, for so soone as it is layde vpon salt, it endeouoreth with all might & maine to runne away, for it byteth & stingeth the little beast about measure, so that it dyeth sooner by lying in salt where it cannot auoyde, then it would by suffering many stripes, for being beaten it liueth long, & dieth very hardly. It doth not like to be without water, for if you try one of them, and keepe it out of water but one day, it will be found to be much the worse.

Being moued to anger, it standeth vpon the hinder legges, and looketh directly in the face of him that hath stirred it, and so continueth till all the body be white, through a kind of white humour or poyson, that it swelleth outward, to harme (if it were possible) the person that did prouoke it. And by this is their venomous nature obserued to be like the Salamander, although they continually abode in the water, maketh their poyson the more weak.

Some say that if in Fraunce a hogge doe eate one of these, hee dyeth thereof, and yet doth more safely eate the Salamander. But in England it is otherwise, for I haue scene a hogge without all harme carry in his mouth a Newte, & afterward eate it. There be some Apothecaries which doe vse this Newte in steed of Scinks or Crocodiles of the earth, but they are deceived in the vertues and operation, and do also deceiue other, for there is not in it any such wholesome properties, and therefore not to be applied without singuler danger. And thus much may suffice to be said for this little Serpent, or water-creeping creature.

OF THE PELIAS.



Aetius making mention of the *Elaps* and *Pelias*, two kinds of Serpents, dooth ioyntly speake of them in this sort, saying that the signes of these Serpents are common and vulgarly knowne, that there was a wound among the auncient writers. But the *Pelias* by biting caused a wound about the wound or bitten place, but yet not very dangerous, and it bringeth obstruction or dimnesse to the eyes, by reason that as the poyson is vntually distributed ouer all the body, so it hath most power ouer the tenderest part, namely the eyes. It is cured by a Prifane with oyle in drinke, and a decoction of such Dockes as grow in ditches, and other simple medicines, such as are applied to the curing of the yellow-Iaudise. The eyes must be washed with the vrine of a child or young man which neuer knew any woman carnally, and this may be applied eyther simply and alone, or else by bryne and pickle, so also must the head. After that the body is purged, annoynt it with Balsamum and Hony, and take an eye-saluc to sharpen againe and recouer the sight, and for this cause it is very good to weepe, for by euacuation of teares, the venom also will be expelled. But if the eyes grow to paine, then let their eyesaluc be made more temperate and gentle, to keepe the head and braine from stupefaction. And thus much for the *Pelias* out of *Aetius*.

OF THE PORPHYRE.



Here is among the Indians a Serpent about the bignes of a spanne or more, which in outward aspect is like to the most beautifull and well coloured purple, the head hereof is exceeding white, and it wanteth teeth. This Serpent is fought for in the highest Mountaines, for out of him they take the *Sardius* stone. And although he cannot byte because hee wanteth teeth, yet in his rage when he is persecuted, he casteth forth a certaine poyson by vomit, which causeth putrefaction where euer it lighteth. But if it be taken aliue and be hanged vp by the tayle, it rendereth a double, one whiles it is aliue, the other when it is dead, both of them blacke in colour, but the first resembleth blacke Amber. And if a man take but so much of the first blacke venome as is the quantitie of a *Sesamye* seede, it killeth him presently, making his braines to fall out at his nostrills, but the other worketh neither so speedily, nor after the same manner; for it casteth one into a consumption, and killeth within the compasse of a yere. But I find *Aelianus*, *Volateran*, and *Textor*, to differ from this relation of *Ctesias*, for they say that the first poyson is like to the drops of Almond-trees, which are congealed into a gumme, and the other which commeth from it when hee is dead, is like to thin mattery water. Vnto this *Porphyre* I may adde the *Palmer-serpent*, which *Strabo* writeth doth kill with an vntreuerable poyson, & it is also of a Scarlet colour, to the loynes or hinder parts.

OF THE PRESTER.



Although there be many Writers which confound together the *Prester* and the *Dipsas*, and make of them but one kind, or Serpent of diuers names, yet seeing on the contrary there be as many or more which doe distinguish or deuide them, and make them two in nature different, one from another, the *Dipsas* killing by thirst, and the *Prester* by heate, as they very names doe signifie, therefore I will also trace the steppes of this latter opinion, as of that which is more probable and consonant to truth.

The Gracians call it *Præster* of *Prethein*, which signifieth to burne or inflame, & *Tremellius* and *Iunius* thinke, that the Serpents called fiery Serpents, which did sting the *Isralites*

elites in the wildernesse, were *Presters*. We find in *Suidas*, *Præster* for the fire of heauen, or for a cloude of fire carried about with a vehement strong wind, and sometimes lightnings. And it seemeth that this is indeede a fiery kind of Serpent, for he himselfe alwayes goeth about with open mouth, panting and breathing as the Poet writeth;

*Oraque distendens avidus fumantia Præster
Inscit, ut lasus tumida membra gerat.*

Which may be englished thus;

*The greedy Presters wide-open fuming mouth
Insects, and swelleth, making the members by heate uncouth.*

When this Serpent hath strooke or wounded, there followeth an immeasurable swelling, distraction, conuersion of the blood to matter, and corrupt inflammation, taking away freedome or easines of aspiration, likewise dimming the sight, or making the hayre to fall off from the head; at last suffocation as it were by fire, which is thus described by *Mantuan* vpon the person of one *Narsidius*, saying as followeth.

*Ecce subit facies leto diuersa fluenti.
Narsidius Narsi cultorem torridus agræ
Percussit præster: illi rubor igneus ora
Succendit, tenditq; cūtem percutiente figura,
Miscens cuncta tumor toto iam corpore maior.
Humanumq; egressa modum super omnia membra
Efflatur Sanies, late tollente veneno.
Ipse late penitus congesto corpore merfus.
Nec lorica temet distenti corporis autum.
Spumeus accenso non sic exundat atheno
Vndarum cumulus: nec tanto carbasa Coro
Curuauere sinus: tumidos iam non capit artus
Informis globus & confuso pondere truncus.
Intactum volucrum rostris, epulasq; daturum
Haud impune feris, non ausi trudere busto,
Nondum stante modo crescents fugere cadaver.*

Which may be englished thus;

*Loe suddenly a diuers fate the ioyfull current stayd
Narsidius, which Marfinus mirror did adore,
By burning sting of scorching Prester dead was layd,
For fierie colour his face enflam'd, not as before.
The first appearing visage fayld, all was out-stretcht,
Swelling couer'd all, and bodyes grossenes doubled
Surpassing humane bounds and members all o're reacht,
Aspyring venom spreads matter blowne in carcasse troubled.
The man lyeth drownd within swolne bodiees banks,
No girdle can his monstrous growth contayne,
Nor so are waters swolne with rage of sandy flanks,
Nor sayles bend downe to blustering Corus wayne.
Now can it not the swelling sinewes keepe in hold,
Deformed globe it is, and truncke o're come with waight,
Vntoucht of flying foules, no beakes of young or old
Doe him dare eate, or beasts full wilde vpon the body bayte
But that they dye. No man to bury in earth or fire
Durst once come nigh, nor stand to looke vpon that haplesse case,
For neuer ceased the heat of corps though dead to swell,
Therefore afrayde they ranne away with speedie pace.*

The cure of the poyson of this Serpent, is by the Phisitians found out to bewild Purs-laine, also the flowers and stalke of the bush, the Beauers stones called *Castoreum*, drunke with Opponax and Rew in wine, and the little Sprat-fish in dyet. And thus much of this fire-burning venomous Serpent.

OF THE RED SERPENT.



His kinde of Serpent beeing a serpent of the Sea, was first of all found out by *Pelicerius* Bishoppe of *Montpelier*, as *Rondeletus* writeth, and although some haue taken the same for the *Myrus* or *Bernus* of which we haue spoken already, yet is it manifest that they are deceived, for it hath gills couered with a bony covering, and also finnes to swym withall, much greater then those of the *Myrus*, which wee haue shewed already to be the male Lamprey. This Serpent therefore for the outward proportion thereof, is like to the Serpents of the Land, but of a redde or purplish colour, beeing full of crooked or oblique lines, descending from the backe to the belly, and deuiding or breaking that long line of the backe, which beginneth at the head, and so stretcheth forth to the tayle.

The opening of his mouth is not very great, his teeth are very sharpe and like a saw, his gills like scalie fishes, and vpon the ridge of his backe, all along to the tayle, and vnderneath vpon the ryne or brimme of his belly, are certaine hautes growing, or at the least thinne small things like hayres, the tayle beeing shut vp in one vndeuided finne. Of this kind no doubt are those which *Bellonius* saith hee sawe by the Lake *Abydus*, which liue in the waters, and come not to the Land but for sleepe, for hee affirmeth that they are like Land-serpents, but in theyr colour they are redde-spotted, with some small and duskie spots. *Gellius* saith, that among the multitude of Sea-serpents, some are like Congers, and I cannot tell whether that of *Vergill* be of this kind or not, spoken of by *Laocoon* the Priest of *Neptune*.

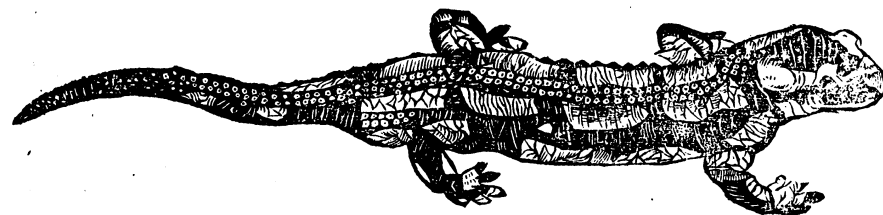
*Solennes taurum ingentum mactabat ad aras.
Ecce autem gemini a Tenedo tranquilla per alta
(Horresca referens) immensis orbibus angues
Incumbunt pelago: pariterq; ad littora tendunt.
Pectora quorum inter fluctus arecta, iubaque
Sanguinea exuperant undas: pars cetera pontum
Pone legit, sinuatque immensa volumine serga.
Fit sonitus sumante salo, &c.*

Which may be englished thus;

*Whilst he a Bull at Alects solempne sacrifice,
Behold (I feare to tell) two monstrous snakes appeared,
Out of Tenedus shore both calme and deepe did rise
One part in Sea, the other on Land was reared:
Their breasts and redde-blood manes on waters mounted,
But backe and tayle on Land from foaming sea thus sounded.*

OF

OF THE SALAMANDER.



Will not contrary their opinion which reckon the Salamander among the kinds of Lizards, but leaue the assertion as somewhat tollerable: yet they are not to be followed, or to be beleecued, which would make it a kinde of Worme, for there is not in that opinion cyther reason or resemblance. What this beast is called among the Hebrewes I cannot learne, and therefore I iudge that the Iewes (like many other Nations) did not acknowledge that there was any such kinde of creature, for ignorance bringeth infidelitie in strange things and propositions.

The Græcians call it *Salamandra*, which word or terme is retained almost in all Languages, especially in the Latine, and therefore *Isidore* had more boldnesse and wit, then reason, to deriue the Latine *Salamandra*, *quasi valincendram*, resisting burning, for beeing a Greeke word, it needeth not a Latine notation. The Arabians call it *Saambra*, and *Samabras*, which may wel be thought to be deriued or rather corrupted, from the former word *Salamandra*, or else from the Hebrew word *Semamit*, which signifieth a Stellion. Among the Italians and Rhatians it retaineth the Latine vvord, and sometimes in Rhatia it is called *Rofada*. In the dukedome of Sauoy, *Pluina*. In Fraunce, *Sourd*, *Blande*, *Albrenne*, and *Arrasade*; according to the diuers Prouinces in that Kingdome. In Spayne it is called *Salamantegna*. In Germany it is called by diuers names, as *Maall*, and *Punter maall*, *Olm*, *Moll*, and *Molch*, because of a kinde of liquour in it like milke, as the Greeke word *Molge*, from *amelgein* to sucke milke. Some in the Country of Heluetia doe call it *Quatteretesh*. And in *Albertus* it is likewise called *Rimatrix*. And thus much may suffice for the name thereof.

The description of theyr feuerall parts followeth, which as *Auicen* and other Authours write, is very like a small and vulgar Lizard, except in their quantitie, which is greater, theyr legges taller, and their tayle longer. They are also thicker and fuller then a Lizard, hauing a pale white belly, and one part of their skinn exceeding blacke, the other yellow like Verdigreace, both of them very splendent and glistering, with a blacke line going all along their backe, hauing vpon it many little spots like eyes: And from hence it cometh to be called a Stellion, or *animal stellatum*, a creature full of starres, and the skinn is rough and balde, especially vpon the backe where those spots are, out of which as writeth the *Scholias*, issueth a certaine liquour or humour, which quencheth the heate of the fire when it is in the same.

This Salamander is also foure-footed like a Lizard, and all the body ouer it is set with spots of blacke and yellow, yet is the sight of it abhominable and fearefull to man. The head of it is great, and sometimes they haue yellowish bellies and tayles, and sometimes earthy. It is some question among the Learned, whether there be any discretion of sexe, as whether there be in this kinde a male and a female. *Pliny* affirmeth that they neuer engender, and that there is not among them cyther male or female, no more then there are among Bees. But this thing is iustly crossed, both by *Bellonius* and *Agicola*, for they affirme vpon their owne knowledge, that the Salamander engendereth her young ones in her belly like vnto the Viper, but first conceiueth egges, and she bringeth forth fortie and

fiftie

Martialis

finie at a time, which are fully perfected in her wombe, and are able to runne or goe so soone as euer they belittered: and therefore there must be among them both male and female.

The Countries wherein are found Salamanders, are the Region about Trent, and in the Alpes, and some-time also in Germany. The most commonly frequent the coldest and moystest places, as in the shadow of Woods, in hedges neere Fountaines and Rivers, and some-times they are found among Corne & thornes, and among Rocks. They are sildome seene except it be eyther in the Spring-time, or against raine, & for this cause it is called *Animal vernale*, and *Pluuiofum*, a Spring or raynie creature. And yet there were many of them found together in a hole neere vnto the City *Sneberge* in Germanie, 10 in the month of February, for they loue to liue in flocks and troupes together, and at another time in Nouember, a liuing Salamander was found in a Fountaine. Howbeit, if at any time it be seene forraging out of his denne or lodging place, it is held for an assured prestage of rayne. But if the Spring-time fortune to be colde or frostie, then they keepe home, and goe not visibly abroad.

Some doe affirme that it is as cold as Ice, and that it therefore quencheth heate or fire like a peece of Ice, which if it be true, then is the old philosophical Maxime vtterly false, namely, that all liuing creatures are hot and moyst, beeing compared to creatures without life and sence, for there is not any dead or sencelesse body that so quencheth fire as the Ice doth. But the truth is, that the Salamander is cold, and colder then any Serpent, yet 20 not without his naturall heate, which beeing compared to Annans, may truly be said to be hot, and therefore the venome of the Salamander is reckoned among Septicks, or corroding things.

It naturally loueth milke, and therefore some-times in the Woods or neere hedges, it sucketh a Cow that is layde, but afterward that Cowes vdder or stocke dryeth vpp, and neuer more yeeldeth any milke. It also greatly loueth the Honny-combe, and some Authours haue affirmed, that they vse to gape after ayre or fresh breath, like the Camelion, yet they which haue kept Salamanders in glasses, neuer perceiued by the any such thing. They are slow of pace, and voyde ground very sluggishlie, and therefore it is iustly termed a heauy and slothfull beast.

But the greatest matter in the Salamander to be inquired after, is whether it can liue 30 and be nourished by and in the fire, or whether it can passe thorough the fire without any harme, or quench and put out the same. Which opinions in the very relation and first hearing, doe crosse one another, for how can that either be nourished or liue in the fire, which quencheth the same beeing put into it? *Aristotle* that neuer saw a Salamander himselfe, but wrote thereof by heare-say, hath giuen some colour to this opinion, because he writeth, *nonnulla corpora esse animalium quae igne non absumentur Salamandra documento est: quae (ut aiunt) ignem inambulans per eum extinguit*. That is to say, the Salamander is an euidence, that the bodies of some creatures are not wasted or consumed in the fire, for (as some say) it walketh in the fire and extinguisheth the same.

Now whether this be seemed so great a Philosopher to write vpon heare-say, vho 40 tooke vpon him to gather all naturall learning into his owne Graunge or store-house, & out of the same to furnish both the present and all future ages, I leaue it to the consideration of euery indifferent Reader that shall peruse this story. I for mine owne part; rather iudge it to be lightnes in him, to insert a matter of this consequence in the discourse of this beast, without either Authours, or experience gathered by himselfe. This one thing I maruaile at, why the Egyptians, when they will expresse or signifie a man burnt; doe in theyr Hieroglyphicks paint a Salamander, except eyther fire can burne a Salamander, or else contrary to all their custome, they demonstrate one contrary by another.

Nicander plainly affirmeth, that the Salamander dooth without all harme passe thorough the fire, and the Scholiast addeth, that there are certaine passages in the skinne, out of which issueth a kind of liquour that quencheth the fire: And hee telleth a story of one *Andreas*, who did dippe a peece of cloth in the blood of a Salamander, and tried afterward whether it would burne or not, but did not find that it would burne, wherefore he put it vpon his hand, and thrust that into the fire, and then also he felt no manner of paine. 50 And

And therefore the said *Nicander* calleth this creature *Ciporrhinon*, because of a certaine fatte humour which issueth out of it, quenching the fire, but I rather thinke that this fat humour maketh the skinne to glister, for if it were properly fatte, it would rather kindle and encrease the fire then quench or extinguish the same.

Suidas followeth the common receiued opinion, that the Salamander quencheth the fire, (although it be not bredde of the fire as *Krekets* are) like Ice, and when the fire is so quenched, it is in vaine to blow or kindle the same againe with any bellowes, as they say hath beene tryed in the forges of Smithes. And this also caused *Serenus* to write, *Sen Salamandra potens, nullisq; obnoxia flammis*: the potent Salamander is neuer hurt by flames. 10 *Seneca* consenteth heere-vnto, and *Zoroastres*: and so great hath beene the dotage about this opinion, that some haue written that it ascendeth vp to the fire neere the moone, farre about the reach of the Eagles or swiftest Fowles. Thus say they that write, and maintaine the Salamanders abyding in the fire without harme. Now on the contrary, let vs also heare their opinions, vvhich deny this naturall operation in the Salamander.

Pliny affirmeth, that in his owne experience hee found that a Salamander was consumed in the fire, and not the fire by it, for he saith he burned one to powder, and vsed the same powder in medicines.

Sextius also denyeth that it quencheth the fire, and vnto this opinion agreeth *Dioscorides*. *Aetius* writeth, that when it is first put into the fire, it deuideth the flame, and passeth 20 thorough speedily without harme, but if it tarry long therein it is burned and consumed, because the liquour or humiditie thereof is wasted. And this is also graunted by *Galen*, *Theophrastus*, and *Niphus*. And *Matthaeus* affirmeth that hee tryed the same, and found that if burning coales were layde vpon it, then it burned like vnto any other rawe flesh; but beeing cast into the fire, it burneth not speedily.

Albertus writeth, that there were some which brought to him a certaine thing which they called Wooll, and said that it would not burne, but he found it not *Lana*, vwooll, but *Lamygo*, that is, a vapoury adharencie of a thing which flyeth from the strokes of hammers vpon hot burning yron, and beeing collected vpon cloth, or cleauing to any part of the forge, it there becommeth in shew like yellowish pale wooll.

The said Authour affirmeth, that hee tooke a Spyder, and layde the same vpon a hot burning yron, where it continued vnburned and vnharmed without motion a great while, by reason of his thicke skinne and coldnesse, and vnto another hee suffered a little Candle to be put, which instantly put it out. And for the same causes, that is to say, both the thickeesse of the skinne, and cold constitution, commeth it to passe, that a Salamander can liue so long in the fire without burning or consuming to ashes, for indeede the skin thereof is so hard, that it is cutte or pierced with a knife with great difficultie: And so 30 when the force of the fire hath broken the skinne, then also issueth forth a cold humour, which for a season keepeth the heate out. For this beast is said to be very full of humour, and the certaintie thereof may most manifestly appeare by his full and grosse body, and also by this, that it is sildome seene to issue or come forth of his denne, except it be against raynie weather: and yet as the egges of other Serpents beeing cast into a hot burning furnace, do for a season rest in the same vnburned, & yet are afterward consumed, so is it with the Salamander. 40

There be some that haue found a webbe out of the hayre growing vpon Salamanders, vvhich can by no meanes be sette on fire, but this is very false, because the Salamander hath no haire vpon it at all. And this kind of webbe rather commeth of a kind of flaxe that *Pliny* writeth of, or rather of the *Amiantus* stone, called the *Asbest*, which is found in Cyprus, whereof they vse to make coverings for the Theaters. This beeing cast into a fire, seemes to be forthwith all in a flame, but beeing taken out againe, it shyneth the 50 more gloriously.

Some also doe affirme, that such a peece of cloth or webbe, may be wrought out of the Salamanders skin, but *Brasauolus* denyeth both the vertue of the stone, and of the Salamanders hyde or shell, for hee saith hee tried the stone, and it would not be wrought into wooll or spun into thred, and when hee cast the Salamanders shell or hide into the fire, it burned, and the matter cold liquour thereof did almost flye into his face,

But some then will demaund, where had Pope *Alexander* that coate, which could not be purged but by fire, which made it alway as white as snow, or that map or net at Rome wherein (it is said) the napkin of our Sauour *Christ* is preferred, which men say is not washed but in the fire, which thing was sent to a Bishop of Rome for a present from the king of Tartars. Vnto whom I aunswer out of *Paulus Venerius* as foloweth. There is a prouince in Tartaria called *Chinchitilas*, wherein is a mountaine abounding with Mines of Steele and Copper; now in this Mountaine there is a kind of earth digged vp, which yeeldeth a thred like the thred of wooll. After the digging of it vp they dry it in the sunne, and then beate it in a brazen morter, afterward they spinne it and weaue it, in the same maner that they spin and weaue other wollen cloth. After it is made, they haue no meanes to purge it from spots or from filthines, but to cast it into the fire for the space of an houre, and then it is taken forth againe as white as any snow.

Caudan.

There is also an Allum called *Alumen Sciole*, and it is the same which among the Ancients is called *Aster samius*, out of which also is made cloth that cannot burne, by reason of a certaine oyle that it containeth or yeeldeth to resist the fire. So out of the stone *Pyritus* found in *Kisbeba*, there commeth out a greene liquour pressed with dead coales, & after that, no fire can burne that cloth. There are also certaine Mantles in Bohemia, (as witnesseth *Agricola*) which could neuer be burned. And out of the *Magnesia* a scaly stone in *Boldecrana*, they make tables, which cannot be clenfed but by fire. It is also recorded, that the fore-named *Aster samius* and pitch quenched in the iuyce of Mallowes or Mercuriall, beeing annoynted vpon a maus hand, doth keepe them from burning, or fence of extraordinary heate. So *Albertus* writeth of a stone which he calleth *Iscullos*, or *Iscustos*, which I take to be a kind of the *Asbeste* or *Amiantus*. And this stone is found (as the same Authour writeth) in the farthest parts of Spaine, neere the Straights and *Hercules-pillers*.

Pliny.

And this thing seemeth the lesse strange, because they which are annoynted with bird-lime, or else with vineger and the white of an egge, do not so quickly feeble the strength of fire and heate, when they thrust their hands into the midst of it. It is also found, that the harts of them that dye of the hart-burning disease, or else are killed by poyson, cannot be burned with fire. And therefore when *Germanicus Caesar* was dead, it being suspected that he was poysoned by *Piso*, they cast his hart into the fire and it would not burne, vvhich thing was alleadged against him by *Vitellius* the Oratour. And one *Aesculapius* in an Epistle which he wrote to *Octavian Augustus* saith, that there is a poyson so extreame cold, that it keepeth the hart of a man poysoned there-with from burning, and if it lye long in the fire, it waxeth as hard as a stone, which so concreted is called *Prossilis*, from the force of the fire, and from the matter whereof it consisteth it is called an humane stone. Hee also saith, that this is redde in colour, mixed with some white, and is accounted precious, because both it maketh a man that weareth it to be a Conquerour, and also preferueth him from all manner of poyson.

When the Salamander is prouoked, it casteth forth a white matterly liquour or humour, and it is an audacious and bold creature, standing to his aduersary, and not flying the sight of a man; and so much the lesse, if it perceiue that a man prosecute and follow it, to harne and kill it. The byring of it is very exitiall and deadly, and therefore the French men vse this speech vpon the byring of a Salamander.

*Si mordus a vne areffade,
Prenston lincul et taflasse.*

That is, if a Salamander bite you, then betake you to the coffin and winding sheete. The *Rhetians* also doe ordinarily affirme, that when a man is bitten by a Salamander, he hath neede of as many Phisitians as the Salamander hath spots. And *Arnoldus* saith, that it hath in it as many venoms and meanes of hurting, as it hath colours distinguished one from another. For when it once byteth and fasteneth teeth, it neuer letteth goe, and being pulled of, it leaueth the teeth behind, and then there neuer can be any remedie; and therefore it must be suffered to hang vpon the wound vntill it fall off, cyther willingly or wearied, or els compelled by the medicines that the wounded patient receiue. For by this

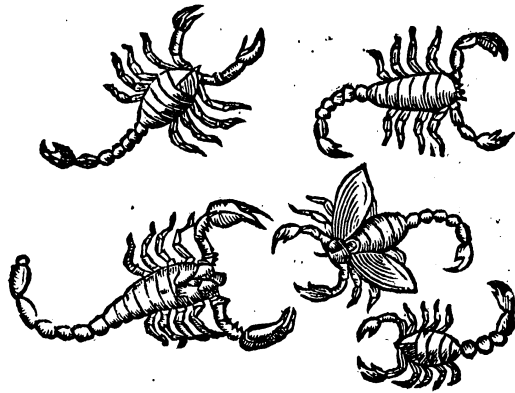
this meanes onely is the patient kept aliue: yet this is alway to be remembred, that the Salamander doth not alway bite, although prouoked, for *Gesner* affirmeth, that hee hauing two of them, could neuer by beating make them open their mouthes, nor that in all his life did he euer heare of any man bitten by them. And of this thing hee not onely gathereth the difference of time, wherein their rage sheweth it selfe by byting, and when not; but also the difference of place and region, for that they bite in some Countreies, and not in other. VVhen they haue bitten, there followeth a vehement payne and scabbe vpon the place, for the cure whereof there must be taken a decoction of Frogges, and the broth must be drunke, and the flesh applyed to the sore; or else other common remedies against the poyson prescribed in the Treatise following.

The poyson hereof is great, and not inferiour to the poyson of any other Serpent, for sometimes by creeping vpon Apple-trees, it infecteth and poysoneth all the fruite, so that those which eate the same, dye and languish: they know not whereof: and if the heele of a man doe but touch any small part or portion of the spittle of a Salamander, it maketh all the hayre of the body to fall off. The poyson it selfe is not cold, as some haue thought, but hote, like to the poyson of Cantharides, and therefore to be cured by the same meanes, as by vomits, Glysters, Ephemeron, and such like. Onely Swyne doe eate Salamanders without harne or damage, for there is in them a kinde of resistance in nature, and yet if man or dogge doe chauce to eate of that Swyne that hath eaten a Salamander, it hath beene obserued that they perished by the same. And this poyson spreadeth it selfe the further when it is dead, because it is strengthened by putrefaction, and wine or water wherein one of these lyeth dead, is empoysoned & made mortall thereby to others. But in our dayes Salamanders are not so venomous, if there be any credite in *Brasauolus*, howbeit I haue heard and read, that if at this day a Salamander geueth a heape of corne, she so infecteth it, that whatsoeuer eateth of that Corne, dyeth: as it were of poyson, and the King of Helueria, which are sucked by Salamanders, doe euer after remaine barren, and without milke, and sometime also they dye of that euill. And as *Arnoldus* writeth, it casteth forth a certaine matterly white humour like milke out of the mouth, wherevpon, if a man or any other liuing creature doe but tread, he is poysoned thereby, and at the least, all the hayre of their body falleth off, and in like sort they infect herbes & plants of the earth by their poyson.

Sometimes it happeneth that beasts or men haue swallowed Salamanders, and then the tongue is inflamed, and all the body falleth into grievous torment, by cold corruption and putrefaction, part after part, and also paines in the fundament & in the stomack, likewise dropies, and impostumation, in the belly, crampe of the guttes, and retention of vrine. For the cure whereof they giue sweete water, Calamyns, Saint Iohns-wort, fod with the shells Pine-apples, leases of Cypress, *Galbanus*, and hony or Rozen, *Ammoniacke*, and *Syrax*. New cow-milke, the meale made of flax-seede with sweete water, sweet wine and oyle to cause vomits: Scammony, & a decoction of Calamints and figges, fatte Bacon or hogges-flesh, and also the egges of a Tortoise, with the flesh thereof; besides infinite other remedies, ordained by the goodnesse of Almighty God, as Phisitians knowe by their owne studie and daily experiments. And therefore I hold it sufficient for mee to haue lightly touched them, referring those that are desirous to know more, vnto the learned collection of *Carromus*.

Out of the Salamander it selfe arise also some medicines, for it hath a septicke power to eate and corrode to take away hayres, and the powder thereof cureth corries and hardnes in the feete. The hart tyed to the wrist in a blacke skinne, taketh away a quartane-Agüe, and also *Kiradides* writeth, that being bound vnto a womans thigh, it stayeth her monthly flowers, and keepeth her barren: But this is worthily reprobred for vntruth, and therefore I will not commend it to the Reader. And thus much for the Salamander.

The History of Serpents. OF THE SCORPION.



Scorpion in Greeke is attributed both to the Scorpion of the Land and of the Sea, although some-times for difference sake, the scorpions of the earth be called *Scorpius chersaios*. The deriuation is manifold according to some Writers, either of *Scorpius ein ton ion*, that is, dispersing his poyson, or of *Skanoos erpein*, because the motion of it is oblique, inconstant, and vn certaine, like as the flame of fire beaten with a small wind. The Græcians also vse for a Scorpion *Blephas*, because it calteth poyson, & *Ostapos* from the number of his eight secte. And in Ethyopia there is a kind of Scorpion which the Greeks call *Sybrita*. The Latines doe vse indifferently *Scorpius*, *Scorpio nepa*, & *Cancer* also *vinula* and *Geptaria*, as we find in *Ponzettus*. The Arabians haue many words, as *Harrab*, *Acrob*, *Achrach*, and *Satoracon*, *Haeparab*, *algerarat*, *algeterat*, and *algenat* and *alkataresi*, for little Scorpions which draw their tayles after them. Howbeit, among these names also *Algaras* signifieth that little kind of scorpions, & *Algararat*, the Scorpion with bunches on his backe. The Hebrewes, according to the opinion of some, call a Scorpion *Acchabim*. The Italians *Scurtigicio*, and *Scorpione terrestre*. The French, *Vn scorpion*, the Spanyards, *Alacram* & *alacran*, which name they haue also giuen to an Iland in the west-Indies subiect to their dominion. In Castilia it is called *Escorpion*, and in Germany *Ein scorpion*.

The Countries which breed Scorpions, are these that follow, in Egypt neere the Citty *Coptus*, are many very great and pestilent stinging Scorpions, who kill as soone as they smite. Also Ethyopia and Numidia abound with Scorpions, especially the latter, wherein (as writeth *Leo Africus*) are euery yeere found very many that die of their wounds. *Tenas* one of the *Cyclades* Ilands, is called *Ophieffa*, because it yeeldes many Serpents and Scorpions. Also in that part of Mauritania which is neere the vvest, are Scorpions with wings and without wings: likewise in Iberia, Caria, & Lybia. And it is also said, that once there were many Scorpions brought into India, into that part of the Country where the *Rhizophagi* dwell. By the way betwixt *Susis* in Persia and Media, there were wont to abound Scorpions vnder euery stone and turffe, for which cause, when the King of Persia was wont to goe into Media, he gaue commandement vnto his people to scoure the way, by vsing all meanes to kill them, giuing gifts to them that killed the greatest number of Scorpions. There is an auncient towne in Affricke called *Pescara*, wherein the abundance of Scorpions do so much harne, that they driue away the inhabitants all the Sommer-time euery yeere vntill Nouember following. And in like sort *Diodorus* declareth of many other places, vnto the multitude of Scorpions, as namely, one part of Arabia, and the region of India about *Arrhasan*, or the riuer *Estumenus*, likewise neere the

Cyna-

Of the Scorpion.

Cynmolgi in Ethyopia. There is also a Citty called *Alabanda*, standing betwixt two hills or mountaines, like as a chest turned inward, which *Apollonius* calleth *Cistam inuerfam* *Scorpionibus plenam*: a chest turned inward full of Scorpions. In an Iland of *Canaria* also are many Scorpions, and those most pestilent, which the Turkes gather as often as they may to make oyle of Scorpions. In Italy, especially in the Mount *Testaceus* in Rome, are also Scorpions, although not so hurtfull as in Affrica, and other places, and it is thought that *Pysilli*, whose nature encreth all kind of venomous Serpents harmes, did onely for luers sake bring Serpents and Scorpions into Italy, and there they left them, whereby they encrease to that number & multitude which now we see them haue. And thus much may suffice to haue spoken of the Countries of Scorpions.

The kindes of Scorpions I finde also to be many, but generally they may be referred vnto twayne, whereof one is called the Scorpion of the earth, and the other the Scorpion of the water or of the Sea, whose discourse or history is to be found among the fishes, for we in this place doe onely write of the Scorpion of the earth, which is also called by *Auicenna* a wild Scorpion. Of this kind there are many differences. First they differ in sex, for there are males and females, and the female is greater then the male, being also fatter, hauing a grosser body, and a greater & sharper sting, but the male is more fierce then the female. Againe, some of these haue wings, and some are without wings, and some are in quantitie greater then a Beane, as in Heluetia, neere *Rapirsnill* by *Zuricke*. The Scorpions called *Vinula*, are of reddish colour, as it were rose-water and wine mixed together: and from thence it is probable that they tooke their name, and from their colour, the Authors haue obserued seauen severall kinds.

The first is white, and the byting of this is not deadly.

The second is reddish, like fire flamant, and this when it hath wounded causeth thirst.

The third is of a pale colour, and therefore called by the Græcians *Zophorides*, & these when they haue wounded a man, cause him to lue in continuall motion and agitation of his body, so as he cannot stand still, but remaineth distraet & without wit, alway laughing, like a foole.

The fourth kind is greenish, and therefore termed *Chloas*, which hauing wounded, causeth intollerable trembling, shaking and quivering, and also cold, so that if the patient be layd in the hot sunne, yet he thinketh that he freezeth like hayle, or rather feelth hayle to fall vpon him.

The fifth kind is blackish-pale, and it is called *Empelios*, it hath a great belly and broad, whereof the poyson is great, and causeth after stinging an admirable heauinesse, and sorrowfull spirit. This kind is called by *Gesner*, *Ventricosum*, because of the large belly, by the Arabians *Algetarat*, and by *Ponzettus*, *Geptaria*. It eateth herbes, and the bodies of men, and yet remaineth insatiable, it hath a bunch on the backe, and a tayle longer then other Scorpions.

The sixth is like a Crabbe, & this is called by *Elianus* a flamant Scorpion, it is of a great body, and hath tonges and takers very solide and strong, like the Gramuell or Creuise, & is therefore thought to take the beginning from that fish.

The seauenth is called *Mellichlorus*, because of the honny-colour thereof, or rather waxe-colour, and the wings it hath on the backe, are like the wings of a Locust.

Also Scorpions do differ among themselves in regard of their outward parts, for some of them haue wings, as those in India, which are spoken of by *Strabo*, *Nicander*, & others, and therefore many times when they settle themselves to flie, they are transported by the wind from one country to another.

There is also another difference obserued in their tayles, and in their stings, for some of them haue sixe knots on their tayles, and some of them seauen, and those which haue seauen, are more hardy & fierce, but this falleth out very sildome that the Scorpions haue seauen knots in their tayle, and therefore much sildomer to haue nine, as writeth *Apollo-dorus*. For if any haue seauen, then is there likewise in them a double sting, for there is also another difference, some of them hauing a single, and some a double sting, yea sometimes a treble one, and the sting of the male is more thicke and strong then the sting of the female.

And to conclude, there is also a difference in motion, for some of them holde vp theyr tayles from the earth, and these are not much venomous, others againe draw them along vpon the earth, a little rowled together, and these are most deadly and poysonfull, some of them also flye from one Region to another, as we haue shewed already.

Again, there is nothing that giueth a man a more liuely difference then the consideration of their poyson, for the Scorpions of *Pharus*, and that part of the Alpes neere *Nortcum*, doe neuer harme any liuing creature, and therefore are they suffered to abound, so as they liue vnder euery stone. In like sort, in the Ile *Sanguola*, the Scorpions are like vnto those that are in Castilia or Spayne, for there the sting of the Scorpion dooth not bring death, yet they cause a smarting paine, like the paine that cometh by the stinging of a Waspe, differing heerein, that the Scorpions stinging is more lasting & continueth longer then the stinging of a Waspe, for it tarrieth about a quarter of an houre, and by the byting thereof all are not payned alike, for some feele more, and some lesser paine. Contrary to these are the Scorpions of *Pescara* in Affrick, who euer with theyr tayles wound mortally. And those in Scythia, which are great, and hurfull vnto men and beastes, killing swyne, who doe not much care for any other serpent, especially the blacke swyne, who doe also dye the sooner, if they drinke immediatly after the wound receiued. The like may be said of the Scorpions of Egypt. And thus much for the different kinds of Scorpions, wherein nature produceth a notable varietie, as may appeare by all that hath been said. Now it followeth that wee likewise make some relation of theyr congruity one with another.

They are all little liuing creatures, not much differing in proportion from the great Scarabee or Horle-flie, except in the fashion of theyr tayles. Their backe is broad and flat, distinguished by certaine knots or seams, such as may be seene in Sea-crabbes, yet theyr head differeth, and hath no resemblance with the Crabbe, because it is longer, and hangeth farre out from the body, the countenance whereof is sawning, and virgin-like, and all the colour a bright browne. Notwithstanding the fayre face, it beareth a sharpe sting in the tayle, which tayle is full of knots, where-withall it pricketh and hurteth that which it toucheth. And this *Pliny* affirmeth to be proper to this insect, to haue a sting in the tayle and to haue armes: For by armes hee meaneth the two crosse forkes or tonges which come from it one both sides, in the toppes whereof are little thinges like pynsons, to detain and hold fast, that which it apprehendeth, whiles it woundeth with the sting in the tayle.

It hath eyght feete, foure on the one side, and foure on the other, from whence, as we haue shewed already, it is called *Ooffopos*. For the feete and armes therof is very much like vnto the Sea-crabbe, and therefore may not vnjustly be called eyther the Mother or the Daughter thereof. They haue also tongues, where-withall they vse often to licke and smooth ouer theyr owne bodyes. And seeing of all other things they loue fresh & cleane linnen, whereinto they insinuate and wrappe themselues when they can come vnto it, then also first of all they clense theyr whole bodyes all ouer with theyr tongues, and next to theyr flesh put on this cleane linnen, as a man would put on a shirt.

As wee haue said already, it hath a tayle, wherein the sting thereof is placed, but what this sting is, diuers Authours are of diuers opinions concerning the same, some affirming it to be hollow, others denying it, finding in it no passage at all to containe or couay poyson. *Aelianus* againe sayth, that there must needs be in it a passage or cauitie, although it be so small, as by no means it can be perceiued with the eyes of any mortall man, and in that sting is the poyson lesse visible, which when it striketh, disperseth it selfe instantly into the wound. But what should this poyson be? whether a substance or spirituall humor, surely a substance, which although it be *Mole minima*, yet *facultate maxima*, that is, of great power, although of small quantitie. And therefore another Authour (namely *Gerardus*) writeth thereof after this manner; *Scorpius e centro quod cauum esse creditur emit humorem venenosum*: That is to say, the Scorpion out of a hollow center sendeth forth a venomous humour. And of this venom wee will afterwards discusse more at large. Thus much in this place may serue, to make knowne the severall parts and members of this Serpent.

Now

Now then it followeth, that we enquire about the manner of their breede or generation, which I find to be double, as diuers Authours haue obserued, one way is by putrefaction, and the other by laying of egges, and both these wayes are consonant to nature, for *Lacinius* writeth, that some creatures are generated onely by propagation of seed, such are men, Vipers, Whales, & the Palme-tree, some againe onely by putrefaction, as the louse, the flye, grasse, & such like imperfect things, & some both wayes, as myce, scorpions, emmets, spyders, Purslaine, which first of all were produced by putrefaction: and since their generation are conserved by the seede and egges of their owne kind. Now therefore wee will first of all speake of the generation of Scorpions by putrefaction, and afterward by propagation.

Pliny saith, that when Sea-crabbes dye, and theyr bodyes are dried vpon the earth when the Sunne entereth into *Cancer* and *Scorpius*, out of the putrefaction thereof ariseth a Scorpion; & so out of the putrified body of the Creuith burned, arise Scorpions, which caused *Ouid* thus to write;

*Concaua littoreo si demas brachia cancro,
Catera supponas terra, de parte sepulta
Scorpius exibat, caudaque minabatur vnca.*

And againe:

*Obrutus exemptis Cancer tellure lacertis,
Scorpius exiguo tempore factus erit.*

In English thus;

*If that the armes you take from Sea-crab-fish,
And put the rest in earth till all consumed be,
Out of the buried part a Scorpion will arise,
With hooked tayle doth threaten for to hurt thee.*

And therefore it is reported by *Elianus*, that about *Estamennus* in India, there are abundance of Scorpions generated, onely by corrupt raine-water standing in that place. Also out of the *Baziliske* beaten into peeces and so putrified, are Scorpions engendered. And when as one had planted the herbe *Basilica* on a wall, in the roome or place thereof hee found two Scorpions. And some say that if a man chaw in his mouth fasting this herbe *Basil* before he wash, and afterward lay the same abroad vncovered where no sun cometh at it for the space of seauen nights, taking it in all the day time, hee shall at length find it transmuted into a Scorpion, with a tayle of seauen knots.

Hollerius, to take away all scruple of this thing, writeth that in Italy in his dayes, there was a man that had a Scorpion bredde in his braine, by continuall smelling to this herbe *Basil*, and *Gesner* by relation of an Apothecary in Fraunce, writeth likewise a storie of a young mayde, who by smelling to *Basil*, fell into an exceeding head-ach, whereof shee dyed without cure, and after her death beeing opened, there were found little Scorpions in her braine.

Aristotle remembreth an herbe which he calleth *Sisimbria*, out of which putrified Scorpions are engendered, as he writeth. And wee haue shewed already in the history of the Crocodile, that out of the Crocodiles egges doe many times come Scorpions, which at their first egression doe kill theyr dam that hatched them, which caused *Archelaus* which wrote Epigrams of wonders vnto *Ptolomaeus*, to sing of Scorpions in this manner.

*In vos dissoluit morte, & redigit Crocodilum
Natura extinctum, Scorpij omnipotens.*

Which may be englished thus;

*To you by Scorpions death the omnipotent
Ruines the Crocodill in natures life extinct.*

And thus much for the generation of Scorpions out of putrefaction. Now we wil proceede to the second manner of their generation, which is by propagation of seede: for although

though *Ponzetus* make some question about their copulation, yet he himself inclineth to that opinion, as neerer vnto truth, which attributeth carnall copulation vnto them, and therefore he alledgeth the example of flies, which admitte copulation although they engender not thereby. Wherefore wee will take it for graunted, that Scorpions lay egges after copulation, which hapneth both in the Spring and Autumne.

And these are for the most part in number eleuen, vpon which they sit and hatch their young ones, and when once they are perfected within, those egges (which are in sight like the little wormes out of which Spiders are engendered) then doe they breake their egges, and driue the young out. For as *Isidorus* writeth, otherwise the olde should be destroyed of the young, euen as are the Crocodiles. Some againe say, that the old Scorpions doe deuour their young ones.

Being thus produced by generation, they liue vpon the earth, and those which are bredde of the Sea-crabbe, doe feede vpon the foame of the Sea-water, and a continuall white mould or chaffe neere the Sea. But the Scorpions of Ethyopia doe cate all kind of wormes, flies, and small Serpents. Yea those Serpents whose very dunge beeing troden vpon by man, bringeth exulcerations: And a tryall that Scorpions cate flies, was made by *Wolphius* at *Montpelier*, for hauing a young one in a boxe, for one whole month together it liued vpon flies, and grew by the deuouring of them bigger, beeing put into the glasse vnto him.

They liue among tyles and bricks very willingly, and for this cause they abound in Rome in the hill called *Testaceus*. They are also in Bononia found in the walls of old houses, betwixt the stones and the mortar. They loue also cleane clothes, as we haue sayd already, and yet they abhorre all places whereon the Sunne shyneth. And it seemeth that the sunne is vtterly against their nature, for the same Scorpion which *Wolphius* had at *Montpelier*, liued in the glasse vntill one day he set it in the Sunne, and then presently after it dyed.

To conclude, they loue hollow places of the earth neere gutters, and sometimes they creepe into mens beddes, where vnawares they doe much harme: and for this cause the *Lybians*, who among other Nations are most of all troubled with Scorpions, doe vse to set their beddes farre from any wall, and very high also from the floore, to keepe the Scorpions from ascending vp vnto them. And yet fearing all deuises should be too little to secure them against this euill, they also set the feete of their beddes in vessels of water, that so the Scorpion may not attempt so much as to climbe vp vnto them for feare of drowning. And also for their further safeguard, they were socks and hose in their beddes so thicke as the Scorpion cannot easily sting thorough them.

And if the bed be so placed that they cannot get any hold thereof beneath, then they climbe vp to the sicing or couer of the house, & if there they find any hold for their pinching legges to apprehend and fasten vpon, then in their hatred to man-kind, they vse this pollicie to come vnto him. First one of them (as I haue said) taketh hold vpon that place in the house or sicing ouer the bed wherein they find the man asleepe, and so hangeth thereby, putting out and stretching his sting to hurt him, but finding it too short, and not beeing able to reach him, he suffereth another of his fellowes to come and hang as fast by him as he doth vpon his hold, and so that second giueth the wound: and if that second be not able likewise, because of the distance, to come at the man, then they both admit a third to hang vpon them, and so a fourth vpon the third, and a fift vpon the fourth, vntill they haue made themselves like a chayne, to descend from the toppe to the bedde wherein the man sleepeth, and the last striketh him: after which stroke, he first of all runneth away by the backe of his fellow, and euery one againe in order, till all of them haue withdrawne themselves.

By this may be collected the crafty disposition of this Scorpion, and the great subtiltie and malice that it is indued withall in nature, and seeing they can thus accord together in harming a man, it argueth their great mutuall loue and concord one with another, wherefore I cannot but maruell at them, who haue written that the old ones destroy the young, all but one, which they set vpon their owne buttocks, that so the damme may be secured from the sting and bytings of her sonne. For seeing they can thus hang vpon one another without

without harme, fauouring their owne kinde, I see no cause but that nature hath grafted much more loue betwixt the old and the young ones, so as neither the old do first destroy the young, nor afterward, that young one preferred, in reuenge of his fellowes quarrell, killeth his Parents.

It is reported by *Aristotle*, that there is a hill in *Caria* wherein the Scorpions doe neuer sting any strangers that lodge there, but onely the naturall borne people of that country. And heere vnto *Pliny* and *Eliaius* seeme to subscribe, when they write that *Scorpiones extraneos leniter mordere*, that is, Scorpions bite strangers but gently. And heereby it may be collected, that they are also by nature very sagacious, and can discern betwixt nature and nature; yea the particuler differences in one & the same nature. To conclude, Scorpions haue no power to hurt, where there is no blood.

The naturall amity and enmity they obserue with other creatures commeth now to be handled, and I find that it wanteth not aduersaries, nor it againe hath no defect of poyson or malice to make resistance and opposition, and to take vengeance on such as it meeteth withall. The principall of all other subiects of their hatred are virgins and women, whom they doe not onely desire to harme, but also when they haue harmed, are neuer perfectly recouered. And this is at all times of the day, but vnto men they are most dangerous in the morning fasting, before they haue vented their poyson, and this is to be obserued, that their tayles are neuer vnprovided of stings, and sufficient store of venome, to hurt vpon all occasions.

The Lyon is by the Scorpion put to flight wherefoeuer hee seeth it, for he feareth it as the enemy of his life, and therefore writeth *S. Ambrose*, *Exiguo Scorpionis aculeo exagitur Leo*, the Lyon is much moued at the small sting of a Scorpion. Scorpions doe also destroy other Serpents, and are likewise destroyed by them. There was one *Cellarius* a Phisitian in Padua, who put together into one viall a Viper and a Scorpion, where they continually fought together vntill they had killed one another. The Swyne of Scythia, which doe safely cate all other kind of Serpents and venomous beasts, without all harme, yet are destroyed by eating of Scorpions, and so great is the poyson of the *Sibarite* Scorpion, that the dung thereof beeing trode vpon, breedeth vicers.

And as in this manner we see the virulence, and naturall euill of Scorpions against other liuing creatures, so now we are to consider the terrours of the Scorpion, for God in nature hath likewise ordained some bodies, whereby the Scorpion should be, and is dryuen away, scarred, and destroyed.

First of all therefore men, which are the cheefe, and head of all liuing creatures, do by naturall instinct, kill and destroy Scorpions, and therefore *Galen* writeth thus, Let vs (saith he) kill Scorpions, Spiders and Vipers, not because they are euill in themselves, but because it is ingrafted in vs by nature, to loue that which is good vnto vs, but to hate and auert from that which is euill vnto vs, *Non considerantes genitum ne ita sit an seculis*, not considering whether it were so bred or not. As we haue shewed their generation out of putrefaction to be by heate, so also is their destruction by heate, for they are not able to abide the heate of the sunne, and therefore, although they cannot liue in cold Northerne Countries, but in the hotter, yet in the hotter they choose shaddowes, holes of the earth, couerture of houses, and such like vile and obscure places, to succour and secure themselves in.

It is also reported, that if Scorpions doe at any time behold a Strellion, they stand amazed and wonderfully astonished. The Viper also hauing killed a Scorpion, becommeth more venomous, and the Ibis of Egypt destroyeth Scorpions. There are a little kind of Emmets, called by the Arabians *Geracets*, which are eaters of Scorpions. The quicksighted Hawkes also, from whose piercing eye no Serpent can be hidde, when hee seeth a Scorpion, he neither feareth nor spareth it. It is also thought that Hares are neuer molested by Scorpions, because if a man or beast be annoynted with the rennet of a Hare, there is no Scorpion or Spider that will hurt him. Wild-goates are also said to liue without feare of Scorpions, euen as the Affrican Psylli of whom we haue often spoken.

Now this vertue against Scorpions, is not onely in liuing things, but also in the plants of the earth, & therefore *Sesius* writeth, that the seede of Nole-wort burnied or scorched doth

doth driue away Serpents, and resist Scorpions, and so doth the roote of the Mast-tree, & the seede of Violets, and the same vertue is ascribed to the herbe *Lychius*, which is englished Calues-flout, and also to the seede of Wild-parfenip.

The smell of Garlicke and Wild-mints set on fire, or strewed on the ground, & Dittany haue the same operation: and aboue all other, one of these Scorpions burned, dryeth away all his fellows which are within the smell thereof, and therefore this is a most vsuall thing in Asia and Affricke, to perfume their houses with Scorpions burned, and in steede thereof they make as it were little pills of *Galbanume sandaracha*, with butter, and the fatte of Goates, and thereof altogether make their perfume: also Bittony and wild-Pellitory with Brimstone. They vse also to couer pannes with certaine things called by them *Alkitran* and *Asa*, and with these they compasse the place wherein the Scorpion lodgeth, and then it is found that they can neuer stir any more from that place. And some in steede thereof, poure oyle into their holes after them for the same effect. And the Husband-men of Mauritania doe rye and fasten to their bedde-sides sprigs of White-thorne, and Haffell-nuts, where-withall, by a secrete antipathy in nature, they driue away, and keepe themselves safe in their beddes from the annoyance of Scorpions.

By touching of Henbane they lye dead and ouer-come, but if one touch them againe with white Ellobore, they reuiue, and are released from their former stupefaction. It is also said, that the leaues of water-mallows do also astonish Scorpions, and so also doth the Radish-roote. The Sea-crabbe with Basill in her mouth destroyeth the Scorpion, and so doth tunicle and mushroom of Trees. To conclude, the spetle of a man is death vnto Scorpions; and therefore when a certaine fellow tooke vpon him to be a cunning Charmer, and by incantation to kill a Scorpion, he added to the wordes of his charme a treble speting in the mouth of the Serpent, and so it dyed: where-vpon *Uolphius* which was present and saw this Charmer, did afterward by himselfe alone at home, make triall of spetle without a charme, and so found that it alone killeth Scorpions, especially the spetle of a man fasting, or very thirsty. Moreouer, there be certaine Lands wherein no Scorpions dwell, as that about *Clupea* in Affricke, and the dust of the Iland *Gaulus* nere *Cercina*, beeing sprinkled vpon a Scorpion, doth incontinently kill it. And so much also writeth *Hermolans*, of the Region *Galatha*.

These and such like things are obserued by our painefull and industrious Auncestours about the nature of Scorpions, as well that which is hurtfull vnto them, & they are afraid of, as those to which they are enemies in nature, & wound mortally when they light vpon them. It is remembred by *Textor*, that *Orion* was slaine by a Scorpion, vvhervpon the Poets haue made many tales. They say that when he was growne to be a man, he was a great hunter, and a continuall companion of *Diana*, who glorying much in his ovne strength, boasted that he was able to ouer-come any Serpent, or other wild beast, where-at the Gods beeing angry, for reuenge & taking downe the pride of this young man, caused the earth to bring forth a Scorpion, who killed *Orion*. Whereat *Diana* was very sorry, and therefore in lamentation of her champion, and for the good deedes he had done vnto her, translated him into heauen, close by the constellation of the Bull. *Lucan* on the other side saith, that *Diana* sent this Scorpion to kill him, enuying his famous successie in hunting, and that afterward the Goddesse taking pittie on him, translated him into heauen. Others write againe, that he had his eyes put out by *Oenopion*, & that he came blind into the Iland *Lemnus*, where he receiued a horse of *Vulcan*, vpon which hee rode to the Sun-rising, in which iourney, he recovered againe his eye-sight, and so returning, he first determined to take reuenge vpon *Oenopion* for his former cruelty. Wherefore hee came into *Crete*, and seeking *Oenopion*, could not find him, because he was hid in the earth by his Cittizens, but at last comming to him, there came a Scorpion and killed him for his malice, rescuing *Oenopion*. These and such like fables are there about the death of *Orion*, but all of the ioyntly agree in this, that *Orion* was slaine by a Scorpion. And so saith *Anthologius* was one *Panopaus* a Hunter.

There is a common adage, *Cornix Scorpionum*, a Rauener to a Scorpion, and it is vsed against them that perrish by their owne inuentions: when they set vpon others, they meete with their matches, as a Rauener did when it preyed vpon a Scorpion, thus described by

Alciatus,

Alciatus, vnder his title *Iusta ultio*, iust reuenge, saying as followeth:

*Raptabat volucer captum pede coruus in aurae
Scorpion, audaci premia pars agula.
At ille infuso sensim per membra veneno,
Raptorem in stygias compulsi rictor aquas.
Oris res digna, alij qui fata parabat.
Ipse perijt, proprijs succubuitque dolis.*

Which may be englished thus;

*The rauening Crow for prey a Scorpion tooke
Within her foote, and there-withall aloft did flye,
But he imperson'd her by force and stinging stroke,
So rauener in the Stygian-Lake did dye.
O sportfull game, that he which other for belyes sake did kill,
By his owne deceit should fall into deaths will.*

There be some learned Writers who haue compared a Scorpion to an Epigram, or rather an Epigram to a Scorpion, because as the sting of the Scorpion lyeth in the tayle, so the force and vertue of an Epigram is in the conclusion, for *vel acriter & false mordeat, vel incunde & dulciter delectet*, that is, eyther let it bite sharply at the end, or els delight pleasantly. There be many wayes of bringing Scorpions out of their holes, and so to destroy and take them, as we haue already touched in part, vnto which I may adde these that follow: A perfume made of Oxe-dung, also Storax and Arsenicke. And *Pliny* writeth, that tenne water-Crabs beaten with Basill is an excellent perfume for this purpose, and so is the ashes of Scorpions. And in Padua they vse this Arte, with small sticks or straw they touch and make a noyse vpon the stones and morture wherein they haue their nests, then they thinking them to be some flies for their meate, instantly leape out, and so the man that deluded them, is ready with a paire of tonges or other instrument, to lay hold vpon them and take them, by which means they take many, and of them so taken, make oyle of Scorpions. And *Constantinus* writeth, that if a mans hand be well annointed with iuyce of Radish, he may take them without danger in his bare hand.

In the next place we are to proceede to the venom & poyson of Scorpions, the instrument or sting whereof, lyeth not onely in the tayle, but also in the teeth, for as *Ponzelius* writeth, *Ledit scorpion morsu & ichu*, the Scorpion harmeth both with teeth & tayle, that is, although the greatest harme doe come by the sting in the tayle, yet is there also some that cometh by their byting. This poyson of Scorpions, (as *Pliny* out of *Apollo dorus* writeth) is white, and in the heate of the day is very fetuent and plentifull, so as at that time they are insatiably and vnquenchably thirsty, for not onely the wild or wood Scorpion, but also all other, are of a hot nature, and the symptoms of their bytings are such as follow the effects of hote poysons: and therefore saith *Rasis*, all their remedies are of a colde qualitie. Yet *Galen* thinketh otherwise, and that the poyson is cold, and the effects thereof are also cold. For which cause *Rondeletus* prescribeth oyle of Scorpions to expell the stone, and also the cure of the poyson is by strong Garlick and the best Wine, which are hote things. And therefore I conclude, that although Scorpions be most hote, yet is their poyson of a cold nature.

In the next place, I thinke is needfull to expresse the symptoms following the striking or stinging of these venomous Scorpions, and they are (as *Aetius* writeth) the very same which follow the byting or poyson of that kinde of great *Phalanx* Spyder, called also *Teragnatum*, and that is, they are in such case as those persons be which are smitten with the Falling-sicknesse.

He which is stung by a Scorpion, thinketh that he is pressed with the fall of great and cold hayle, beeing so cold, as if hee were continually in a cold sweat, and so in short space the poyson disperseth it selfe vwithin the skinne, and runneth all ouer the body, neuer ceasing vntill it come to possesse some predominant or principall vitall part, and then followeth death. For as the skinne is small and thin, so the sting pierceth to the bottom thereof, and so into the flesh, where it woundeth and corrupteth eyther some veyne, or arterie,

A a.

or sinew,

or sinew, and so the member harmed, swelleth immediatly into an exceeding great bulke and quantity and aking, with insufferable torment. But yet (as we haue already said) there is a difference of the paine, according to the difference of the Scorpion that stingeth. If a man be stung in the lower part of his body, instantly followeth the extension of his virile member, & the swelling thereof: but in the vpper part, then is the person affected with cold, and the place smitten, is as if it were burned; his countenance or face discorted, glewly spots about the eyes, & the teares viscous and slymie, hardnes of the articles, falling downe of the fundament, and a continuall desire to egestion, foaming at the mouth, coughing, conuulsions of the braine, and drawing the face backward, the hayre standes vpright, palenesse goeth ouer all the body, and a continuall pricking like the pricking of needles.

Also, *Gordomus* writeth, that if the pricke fall vppon an artery, there followeth swooning, but if on a nerue, there speedily followeth putrefaction and rottenesse. And those Scorpions which haue wings, make wounds with a compasse like a bow, whose succeeding symptoms are both heate and cold, and if they hurt about the canicular dayes, their wounds are very sildome recovered.

The Indian Scorpions cause death three months after their wounds. But most wonderfull is that which *Serabo* relateth of the *Albenian* Scorpions and Spydres, whereof hee saith are two kinds, and one kind killeth by laughing, the other by weeping. And if any Scorpion hurt a vaine in the head, it causeth death by madnesse, as writeth *Paracelsus*. When an ox or other beast is strooken with a Scorpion, his knees are drawne together, and he halteth, refusing meate; out of his nose floweth a Greene humour, and when hee is layd, he careth not for rising againe.

These and such like are the symptoms that follow the bytings and stings of Scorpions, for the cure whereof I will remit the Reader to that excellent discourse written by *Wolphius*, wherein are largely and learnedly expressed, whatsoever Art could collect out of nature. And seeing we in our Country are free from Scorpions, and therefore shal haue no neede to feare their poyson, it shall not I trust offend my Reader, if I cut off the relation of Scorpions cures, as a thing which cannot benefit either the English-Reader, or else much adorne this history, and so I will proceede to the medicines drawne out of Scorpions.

The application or vse of Scorpions in medicine, is eyther by powder, or by oyle, or by applying them brused to their owne wounds, wherefore euery one of these are to be handled particularly; and first of all for the powder, it is made by vstion or burning in this manner. They take tenne Scorpions and put them aliue into a new earthen pottle, whose mouth is to be dammed vp with loame or such like stuffe, then must it be sette vpon a fire of Vine-tree-shredde, and therein must the pot stand day and night vntill all within it be consumed to powder, and you shall know by their white colour when they be enough; otherwise, if they be browne or burned, they must be continued longer, and the vse of this powder is to expell the stone.

Againe, they vse to make this powder another way, they take twentie Scorpions, and put them in a little earthen pot with a narrow mouth, which mouth must be stopped, and then the pottle put into a Furnace by the space of sixe houres, which Furnace must also be kept close within, and with a gentle fire: then after sixe houres take off the pot, and bruse the Scorpions into powder, and keepe that powder for the vse afore-said. There are other waies also to prepare this powder, but in all preparations the attendant and assistant must take heede of the fume or smoake that commeth from it, for that is very venomous and contagious.

But besides, there are many things to be obserued heerein, as first, that the Scorpions be aliue, and that they be killed in oyle, then, that they be put in whole, with euery member, without mutilation, and that the Scorpions appointed for this confection, be of the strongest poyson, and the time of their collection to be when the Sunne is in *Leo*, and not in *Scorpius*, as some without reason haue imagined.

The oyle so made, is distinguished into two kinds, one simple, and the other compound. The simple is made of a conuenient number of Scorpions, (as it were twentie if they

Atina.
Albanus.

Haly.

Of the Scorpion.

they be great, and moe if they be litle, and they beeing put into a glasse vessell, oyle of bitter-Almonds must be poured vppon them, and for the vessell stopped close and sette in the sunne by the space of thirtie dayes, and then stirred and vsed. Yet the women of Ferrara vse Oyle-oliue in steede of oyle of Bitter-almonds, and also obserue no quantitie of oyle, but fill the pot full, and likewise no order in the number of the Scorpions, putting one to day, and another to morrow, and so more the next weeke or month, as they can find them.

The compound-oyle is thus made, they take round Astrologe, Cypresse, and Gentian, the rootes of Capars, and vppon these they poure oyle of Bitter-almonds, and soake the rootes in the oyle in the hot sun for the space of twentie dayes, then take they a complete number of Scorpions, from betwixt tenne to fiftene, these they put againe to the oyle, and so stoppe vp the mouth againe, and set it the second time in the sun thirtie dayes, and afterward straine it and vse it. This compound-oyle is not so much approued by *Brasanolus*, as the former simple, because the first hath more Scorpions, & the second is stuffed or seasoned with Spices.

The Greene Scorpion which is bredde of Basill, hauing seauen knots in the tayle, beeing beaten and pounded with the herbe Scorpion, and so made into pills, then dried and put into a glasse, are very profitable to him that hath the Falling-sicknesse, if hee take of them three euery morning fasting in temperate Wine, but these beeing giuen to a found man, putteth him cleane out of his wits. If a man take a vulgar Scorpion and drowne the same in a porringer of oyle in the wane of the Moone, and there-withall afterward annoynt the backe from the shoulders to the hyppes, and also the head and fore head, with the typpes of the fingers and toes of one that is a demoniacke or a lunaticke person, it is reported that he shall ease and cure him in short time. And the like is reported of the Scorpions sting ioyned with the toppe of Basill wherein is seede, and with the hart of a Swallow, all included in a peece of Harts-skinne.

The oyle of Scorpions made of common Oyle-oliue, is good for the paine in the eares infused by distillation; also it cureth a Pluresie in this manner. They take meale out of a Windmill, and make thereof with water, paste, or little cakes, in quantitie like a French-crowne, these must be sodde in a frying-panne in oyle of Scorpions, and so applied as hot as can be to the place where the pricking is, and so kept to the same very hot, and when it beginneth to be cold, let new be applied still, nine times together, successiue one time after another. Scorpions brused in new sweete Wine, doe cure the Kings-euill. The ashes of a Scorpion infused by the yard into the bladder, breaketh and disperleth both the stone of the bladder and the reynes. And the like operation hath a vulgar Scorpion eaten, with vineger and Rose-cakes applied to the gowtie members, it many times easeth the inflaming paines thereof.

The oyle of Scorpions is very auayleable in the time of plague, both by oyntment and also in potion: where-withall one did affume to *Wolphius* that hee gayned a great summe of money, which he prepared in this manner. He tooke a hundred Scorpions, and sodde them in the oldest Oyle-oliue he could get, vntill such time as the Scorpions were consumed, then did he straine them thorough a linnen cloth, adding vnto it an ounce of Rubarbe, and so shutting it close in a glasse bottle, he set it fortie dayes together in the sunne, and afterward hee gaue of it to be vsed in time of infection, aduising them that had it to apply it in oyntment to the pulse, hart, hinder-part of the head, necke and nostrills. And if a man began to be sicke, within twelue houres after the first sence of his paine, hee was annoynted heere-with about the tumour, and then was it launced. This oyntment is also commended against all manner of poyson, not onely of other Serpents and venomous beasts, but also of the Scorpion it selfe. And thus much for the history of the Scorpion.

Brasanolus

Kramer.

Alexius

Galenus.

OF THE SCYTALL.



This Serpent called by the Græcians *Scytale*, is likewise termed by the Latinists *Scytalis*, and by some *Scicalis*, *Picalis*, *Sciscetalis* and *Seyseculus*, and by *Albertus*, *Situla*, which we have already interpreted a *Dyplias*, but all of them are most manifestly corrupted from *Scytale*, the first Græcian word: And therefore I will not stand to confute them that call it also *Cacilia*, a blind-worme, because (after the maner of other Serpents) it eateth no Fennell, but this *Cacilia* or Blind-worme, wee shall afterward demonstrate to be our English Slow-worme. This Scytall is very full of markes or spots vpon the back, so variable and delectable, that it possesseth the beholders with admiration, and almost bringeth them asleepe looking thereon: for it is also slow and mooueth softly, wherefore it cannot pursue where it would doe harme, instead therefore of celeritie, these naturall spots doe hold them that it doth desire to harme, like as they were stupified & astonished. And in this brightnes of the scales, first of all it must lay aside the *W*inter-skinne, or else there appeareth not any splendour at all. And it is also said to be so hot and fernide, that it casterh skinne in the *W*inter, according to this saying of *LUCAN*.

*Et Scytale sparsis etiam nunc sola pruinis
Exuias positura suas.*

That is in English thus;

*None but the Scytall while Winter-frosts abide,
Out of his spotted skinne and scales doth glyde.*

The outward forme or visible proportion of this Serpent, is like that which wee haue already called a Double-head, and the Latines *Amphisbena*, except that the tayle heereof is flatter and thicker. The length of this Serpent is like the longest wormes of the earth, and the thicknes like a helue or handle of a spade. And the greatest difference betwixt this and the Double-head, is that this goeth but one way, and the Double-head goeth as well one way as another: and the colour hereof, is like the colour of the other. The generall description of this Serpent, is thus expressed by *Nicander*:

*Bifronti similem reperis Scytalam Amphisbena,
Pinguior est tamen, & cauda, qua nulla ferè exit,
Crassior, ut quantum solita est comprehendere lignum,
Curua manus strictum quoties tenet ipsa ligonem.
Tam prolixa, vagans pluuio quàm reptile calo,
Quod secunda genus sua gignit viscera tellus.
Nec postquam inuenis venienti tempore veris,
Magna Deum quando profert serpentina mater,
Liquerit obscuram consueta cubila petram,
Et nitidos tepido sub sole extriuerit artus,
Pendentis se fœniculi teneram exedit herbam,
Sed per opaca morans imi declinia montis*

Se tenet,

Of the Sea-Serpents.

*Se tenet, & multo grauior latet obruta somno,
Eque alta sua conquirat sibi pabula terra:
Nec licet id magno cupiat, studeatq; labore
Arescente sitim potis est depellere fauce.*

Which may be englished thus;

*The Scytall like the Double-head thou shalt in feature find,
Yet is it fatter, and tayle that hath no end much thicker is,
As bigge as crooked hand is wonted for to wind
The haft and helue of digging-spade the earth that rifts.
As long it is as that thinne crawling worme which heauens rayne
Begets on fruitefull earth, when bowells warmly moistened are,
And when the mother-Goddesse great sends forth her creeping traine,
Which is Teeres-youth, fresh time of Spring, both calme and fayre.
Then leaues it off his wonted bed in rocke obscure,
And in what sunne he stretches out his limbes and sinnewes all,
Eating the new sprung-blades of Fennell-herbe, so putting teeth in vre,
In holes of the declining hills so keeps both great and small,
Where time in deepe it sleepe of buried nature it doth passe,
And beeing hungry, the earth in toppe of hole it eates,
Quenching the thirst by force of dryest chappes as grasse,
Though without payme, desirelesse it seeks these drinckes and meates.*

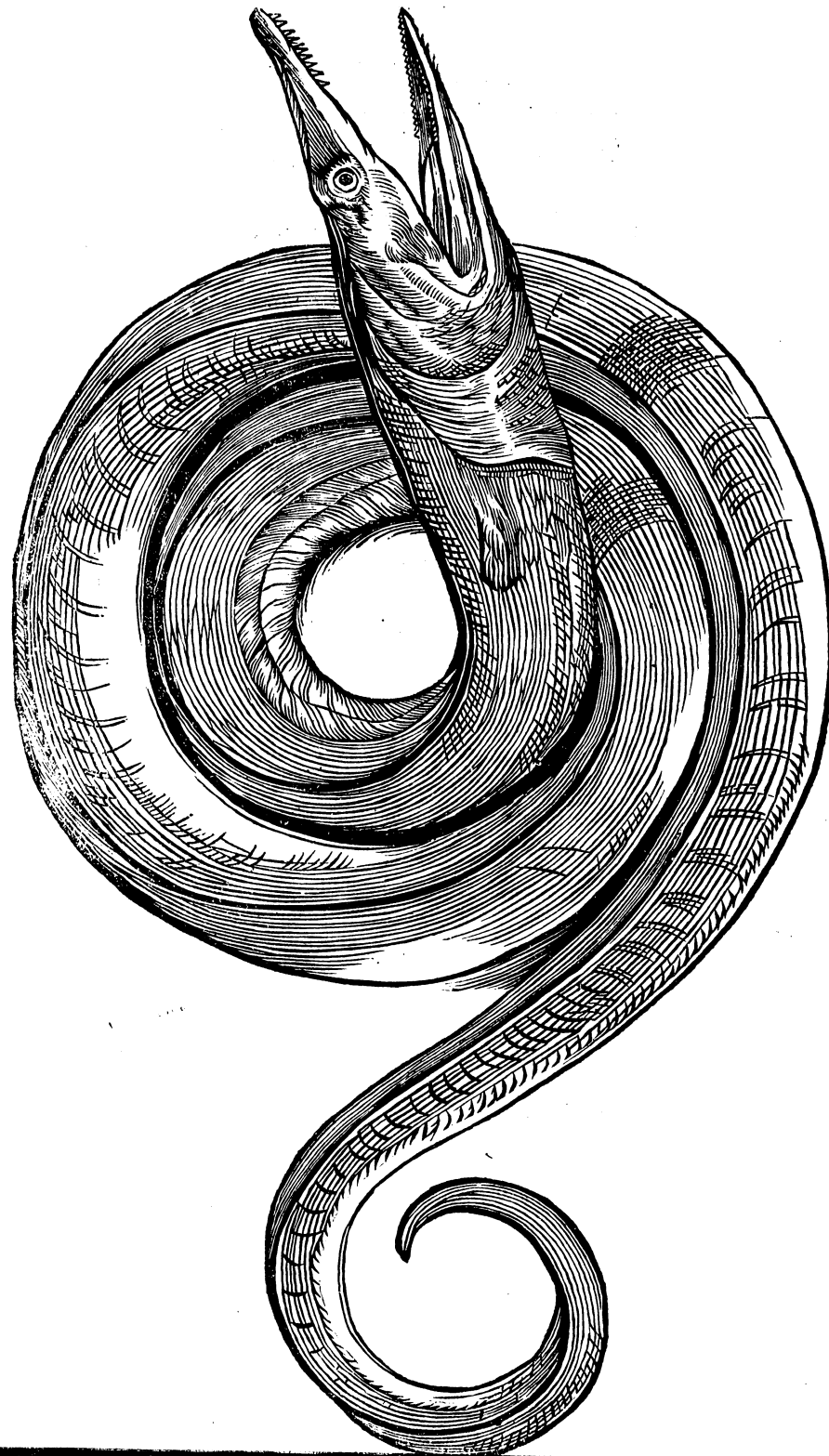
The byting of this Serpent, is like the byting of the Double-head, and therefore the cure is in the same manner, wherefore I shall not neede to reapeate the signes thereof, or the cure in this place. And so I will conclude the story of this Serpent.

OF THE SEA-SERPENTS.



Mong the manifold kinds of Sea-serpents, as well knowne as vnknown, (wherof some are like the Lamprey, some like the *Myrus*, and many other like the Serpents of the earth, except in their head, as *Aristotle* writeth, for that is more like the head of a Conger then a serpent) it peculiarly hath one kind, in colour & forme not vnlike an Eecle, in length about three cubits, in the gylls & finnes resembling a Conger, but it hath a longer snout or beake, which is also fortified inwardly with very many small sharpe teeth, the eyes not so great, a smooth or pield skinne, and hanging ouer at the backe, hauing no scales, so as it may easily be sleyed. The belly of it is betwixt redde and white, and all the body ouer is set with spires, so as beeing aliue, it is not handled without danger. And this is by *Pliny* called the Dragon of the Sea, which commeth out of the Sea into the Sands, and therein with an admirable celerity and dexteritie maketh his lodging place. For the snout thereof is sharper then the Serpents of the earth, therefore there-with it diggeth and hideth it selfe in the hole or hollow place which it hath made. This is also called by *Pliny* *Ophidion*, but I thinke it better to follow *Aristotle*, who doth call it *Ophis thalattios*, a Sea-serpent, the colour whereof is blacker or dymmer then the Conger.

There be also Vipers of the Sea, which are in shew little fishes, about a cubit long, hauing a little horne in their fore-head, the byting or sting whereof is very deadly, & therefore when the Fisher-men haue taken any one of these, they instantly cut off the head and bury it in the sand, but the body they eate for good meate: yet these Serpents are thought to be none other then the Fishes called *Araner*, or Spyder-fishes, sauing that they are said to haue a sharpe sting in their head, and this a horne, for all *W*ater or Sea-Serpents, haue harder and lesse heads then the Serpents of the Land.

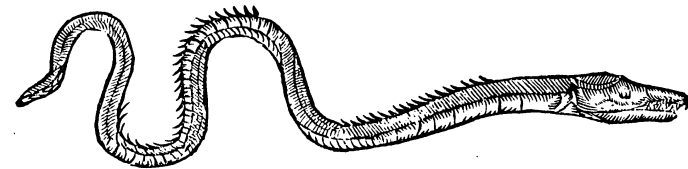


In the Germaine-Ocean there is found a Serpent about the bignesse of a mans legge, which in the tayle carryeth a sting as hard as any horne, this haunterh onely the deepest part of the Sea, yet is it some-time taken by the Fishermen, and then they cut off the tayle and eate the residue of the body. Yet I will not exprefly define whether this may be called a Sea-Serpent, or a Serpentine-fish; it may be it is the same that is a Forke-fish, or Ray, which by reason of the tayle thereof, it might giue occasion to *Albertus* to call it a serpent of the Sea.

- There be also Snakes or *Hyders* in the Sea, for although all water-serpents, as well of the fresh, salt, & sweet waters may be called *Hyders*, or Snakes, yet there be some peculiar
- 10 Snakes, such are those in the Indian-Sea, where they haue broade tayles, and they harme more by byting with the sharpnes of their teeth, then by any venome that is contained in them; and therefore in this they some-what resemble the Snakes of the earth. And *Plinie* writeth, that once before *Persis*, vppon the coasts of certaine Ilands, there were scene of these Sea-*Hyders* very many, of the length of twenty cubits, where-withall a whole Nauy or fleet of ships were mightily affrighted. And the like is reported of three other Ilands, lying betwixt the promontory of *Carmania* and *Arabia*; and such were those also in the Affrican-sea, who are said by *Aristotle*, not to be affraid of a Gally, but will fer vppon the men therein, and ouer-turne it. And he himselfe saw many bones of great wild-oxen, who had beene destroyed by these kind of Sea-snakes or *Hyders*.
- 20 The greatest Riuer that falleth into the Red-sea, is called *Sinthus*, the fall whereof a far off, seemeth to the beholders to be like winding Snakes, as though they were comming against the passengers, to stay them from enterance into that Land; and there is not onely a sight or resemblance of Serpents there, but also the very truth of them, for all the Sea-men know when they are vpon these coasts, by the multitude of Serpents that meet them. And so do the Serpents called *Graa* about *Persis*. And the Coast of *Barace* hath the same noysome premonstration, by occurrence of many odious, blacke, and very great Sea-serpents. But about *Barygaza*, they are lesse, and of yellow earthy colour; their eyes bloody, or fierie red, and their heads like Dragons. *Keranides* writeth of a Sea-dragon, in this manner, saying: The Dragon of the Sea is a fish without scales, and when this is growne to a
- 30 great and large proportion, whereby it doth great harme to other creatures, the winds or clowdes take him vp suddenly into the ayre, and thereby violent agitation, shake his bodie to peeces: the parcels whereoffo mangled and torne asunder, haue beene often found in the tops of the mountaines. And if this be true, (as it may well be) I cannot tell whether there be in the world a more noble part of Diuine providence, & signe of the loue of God to his creatures, who armeth the clowdes of heauen to take vengeance of their destroyers. The tongue of this Sea-dragon (saith hee) is like a horses tayle, two foote in length; the which tongue preferued in oyle, and carried about by a man, safegardeth him from languishing infirmities, and the fat thereof, with the Herbe-Dragon annoynted on the head or sick-parts, cureth the head-ache, and driueth away the Leprosie, and all kind of scabs
- 40 in the skinne.

Elianus

Solinus



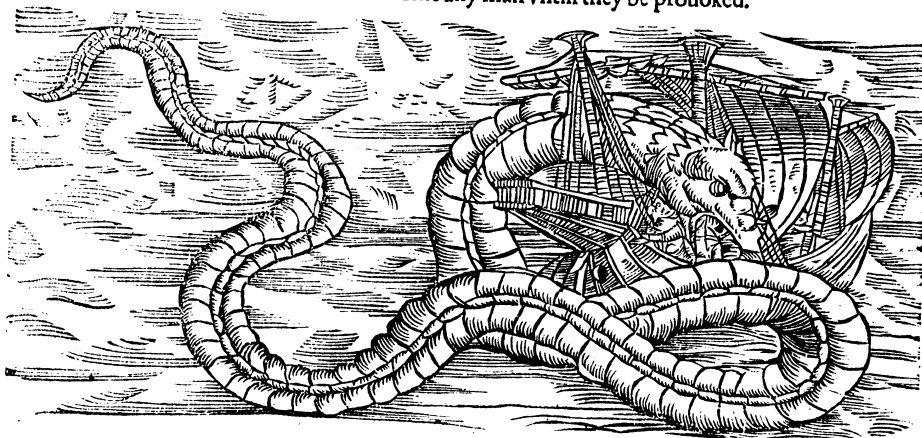
- 50 Heere is also the picture of another Sea-serpent, very like to the serpent of the earth, being 3. or 4. cubits long, hauing a rounder belly then an Eele, but a head like a Conger, & the vpper chap is longer, and standeth out further then the neather chap; the teeth groov therein as they doe in Lampreys, but they are not so thicke, and it hath two small finnes neere the gills like an Eele. The colour of it is yellow, but the beake and belly is of Ash-colour, the eyes yellow, and in all the inward parts it doth not differ from a Lamprey, and there

Rondeletus

there is no man of any vnderstanding, (as writeth *Rondeletius*) but at the very first sight, will iudge the same to be a Serpent, although the flesh thereof be no more harmefull then the Conger or Lamprey; yet for similitude with other Serpents, I could not chuse but expresse the same in this place.



There be also in the *Suenian*-Ocean or *Balticke*-sea, Serpents of thirty or forty foote in length, whose picture is thus described, as it was taken by *Olaus Magnus*, and hee further writeth, that these doe neuer harme any man vntill they be prouoked.



The same Authour also expresth likewise the figure of another Serpent, of a hundred and twenty foote long, appearing now and then vpon the coasts of Norway, very dangerous and hurtfull to the Sea-men in calmes and still weather, for they lift vp themselves aboue the hatches, and suddainly catch a man in their mouthes, and so draw him into the Sea out of the Shippe: and many times they ouer-throw in the waters, a laden vessell of great quantitie, with all the wares therein contained. And sometimes also they sette vp such a Spire aboue the water, that a boate or little Barke without sayles may passe thorow the same. And thus much for the Sea-Serpents.

OF THE SEPS OR SEPEDON. 40



Although I am not ignorant that there be some which make two kinds of these Serpents, because of the two names rehearsed in the title, yet when they haue laboured to describe them severally, they can bring nothing or very little wherein their story doth not agree, so as to make twaine of them, or to handle them asunder, were but to take occasion to tautologize, or to speake one thing twice. Wherefore *Gesner* wisely pondering both parts, and after him *Carronius*, deliuer their opinions, that both these names doe shew but one Serpent, yet according to theyr manner, they expresse them as if they were two. For all their writings doe but minister occasion to the Readers to collect the truth out of their labours, wherefore I will follow their opinion, and not their example. Sepedon and Seps, commeth of *Sepein*, because it rotteth the body that it byteth: in colour it neerely resembleth the Hamorrhoe, yet it vsually goeth by spyres and halfe-hoopes, or

Of the Seps or Sepedon.

for which cause as it goeth, the quantitie cannot be well discerned, the pace of it beeing much swifter then the Hamorrhoe. The wound that it giueth is smarting, entering deepe and bringing putrefaction, for by an inexplicable celeritie, the poyson passeth ouer all the body, the hayre rotteth and falleth from all parts, darknes and dimnesse is in the eyes, & spots vpon the body, like as if a man had beene burned in the sunne. And this Serpent is thus described vnto vs by *Nicander*.

*Iam qua Sepedonis species sit, qualeque corpus
Accipe: diuersa tractum ratione figurat.
Quin etiam mutila nulla insunt cornua fronti,
Et color, hirsuti qualem est spectare capitis,
Grande caput, breuior dum currit, cauda videtur:
Quam tamen obliquo maiorem tramite ducit.
Quod sit ab hoc vulnus, magnos moenosque dolores
Excitat, interimens quia fundit & ipse venenum,
Quo sata marcentes tabes depascitur artus,
Indeque siccata resolutus pelle capillus.
Spargitur, & volitans candentis pappus achanta,
Præterea fædum turpi vitilagine corpus,
Et veluti vrenti maculas à sole videre est.*

Which may be englified thus;

*Sepedons shape now take, and what his forme of body is,
It doth not goe as Hamorrhoe doth, but trayleth diuersly,
His powled head of Hamorrhhs hornes full happily doth misse,
And colours are as manifold as works of Tapestry:
Great is his head, but running seemes the tayle but small,
Which winding, it in greater path drawes after to and fro,
But where it wounds, by paines and torments great it doth appall,
Killing the wounded, infusing poyson so
Whereby consumed are the leane and slender sinewes,
And dried skinneth lets hayre fall off apace,
Like as the windes driue whites from top of thistle Cardus,
Besides the body filth, as with sunne parched, looseth grace.*

Thus doth *Nicander* describe the Sepedon: now also we will likewise relate that which another Poet saith of the Seps, that both compared together, may appeare but one, therefore thus writeth *Lucan*, vpon occasion of one *Sabellus* wounded by this Serpent.

*— Miserique in crure Sabelli
Seps stetit exiguis, quem flexo dente tenacem
Auulsi que manu, piloque affixit arenis.
Parua modò serpens, sed qua non vlla cruent a
Tantum mortis habet: nam plagæ proxima circum
Fugit rapta cutis, pallentiaque ossa retexit.
Iamque sinu laxo nudum est sine corpore vulnus:
Membra natant sanie, sura fluxere, sine villo
Tegmine poples erat: femorum quoque musculus omnis
Liquitur: & nigra distillant inguina tæbe.
Disiluit stringens uterum membrana, fluuntque
Viscera, nec quantum toto de corpore debet,
Effluit in terras sæuim sed membra venenum
Decoquit: in minimum mors contrahit omnia virus.
Vincula nervorum, & laterum textura, cauumque
Pectus, & abstrusum fibris vitalibus omne,
Quicquid homo est, aperit pectus: natura profana*

The History of Serpents.

Morte patet: manant humeri, fortesq; lacerti:
Colla caput fluunt, calido non ocyus Austro
Nix resoluta cadit, nec solem cera sequatur.
Parua liquor, corpus sanie stillasse perustum:
Hoc & flamma potest: sed quis rognus abstulit ossa,
Hac quoque discedunt, putresq; secuta medullas
Nulla manere sinunt rapidi vestigia sati.
Cynphias inter pestes tibi palma nocenda est:
Eripiunt omnes animam, tu sola cadaver.
Mole brevis seps, peste ingens, nec viscera solum,
Sed simul ossa vorans tabificus Seps.

Which is to be englished thus;

On wretched Sabells legge a little Seps hung fast,
Which with his hand from hold of teeth he plucks away
From wounded place, and on a pyle the Serpent all agast
He staked in sands, to him o' wofull wretched day,
To kill this Serpent is but small, yet none more power hath,
For after wound falls off the skinne, and bones appeare full bare,
As in an open bosome, the hart whole body gnaweth,
Then all his members swamme in filth: corruption did prepare
To make his shankes fall off, vncovered were knee bones,
And euery muscle of his thigh resolu'd, no more did hold,
His secrets blacke to looke vpon, distilled all consumptions,
The rym of belly brake out fierce, which bowels did in fold,
Out fell his guts on earth, and all that corps containe,
The raging venom still beating members all,
So death contracted all by little poysons maine,
Vnloosing nerues, and making sides on ground to fall:
This plague the hollow brest and euery vitall part
Abstrused, where the fibres keepe the life in vire
Did open vnto death. The life, the lungs, the hart:
O death prophane, and enemy vnto nature.
Out flow the shoulders great, and arme-blades strong,
Both necke and head gush out in matter, all doth runne.
No snow doth melt so soone the Southerne blast among,
Nor waxe so fast dissolue by heate of shyning sunne.
These things which now I speake I doe account but small,
That corps should runne with filthy core, may caused be by flame,
Yet bones are spared in fire, heere all away they fall,
Of them and marrow sweete, fate lets no signe remaine.
Among the Cyniph plaques this still shall beare the bell,
The soule they take, this soule and carkeasse both,
The Seps, though short it be, in force it is a hell,
Deuouring bones, the body all vndoeth.

Thus you heare that more largely expressed by *Lucan* of the Seps, which was more briefly touched by *Nicaner* of the *Sepedon*, and all commeth to one end, that both kill by putrefaction. The length of this Serpent is about two cubits, being thicke toward the head, but thinne and slender toward the taylor. The head thereof is broad, and the mouth sharpe, it is of many colours, so as some haue thought that it could change colour like a Camælion. The foure vnder teeth are hollow, and in them lyeth the poysen, which are

Pausanias affirmeth that he himselfe saw one of them, and that *Egyptus* the sonne of *E-latus* a King of *Arcadia* was slaine by one of these. They liue in Rocks, in hollow places of the valleys, & vnder stones, & they feare no winter, according to this verse of *Pictorius*.

Hic

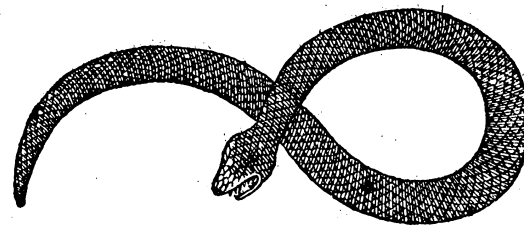
Of the Slow-worme.

Hic hyemis calidus frigora nulla timet.
Which may be englished thus;
Of Winters cold it hath no feare,
For warme it is throughout the yeere.

First of all after the wound appeareth some blood, but that symptom lasteth not long, for by and by followeth matter smelling very strong, swelling tumour, and languishing paine, and all the parts of the body affected herewith become white, and when the hayte falleth off, the patient sildome liueth about three or foure dayes after. The cure hereof is by the same means that the poysen of the Viper, the Ammodyte and Horned-serpent is cured withall. And particularly *Actius* prescribeth a spuge wet in warme vinegar to be applyed to the wound, or else to lay the ashes of chaffe with the earth vpon which they are burned, to the place, and to annoynt it with butter and hony, or else lay vnto it Millet & Hony, likewise Bay-sprigs, Oximell, Purslaine, and in their diet salt fish.

Aristotle writeth of a little Serpent which by some is called a sacred or holy Serpent, and he saith that all other Serpents doe auoyde it, and flye from it, because whatsoeuer is bitten by it, presently rotteth. It is in length (as he saith) a cubit, and it is rough all ouer, and therefore I take this Serpent to be a kind of *Sepedon*. Also *Aristoxenus* saith, that he knew a man by touching this Serpent to dye, and afterward that the garment which hee wore at the time of the touching the Serpent, did likewise rot away. And thus much for the Seps and *Sepedon*.

OF THE SLOWV-VORME.



His Serpent was called in auncient time among the Græcians *Typhlops* and *Typhlines*, and *Cophia*, because of the dimnes of the sight thereof, and the deafenes of the eares and hearing, & vulgarly at this day it is called in Greece *Tephlosi*, *Tessiti*, & *Tephli-mi*, and from hence the Latines haue taken their word, *Cacilia* quasi *cacus* serpens, a blind serpent, & it is also called *Cerula*, *Cacula*, and *Ceriella*, as witnesseth *Albertus*, because the eyes thereof are none at all, or very small. The Italians call it, *Bisa orbala*, and the Florentines *Lucignola*, the Germans *Blynden schlycher*, the Heluctians *En vieux*, al' annoix, and the people of *Narbon* *Nadels*.

It being most euident that it receiue name from the blindness and deafenes thereof, for I haue often proued, that it neither heareth nor seeth here in England, or at the most it seeth no better then a Mole: The teeth are fastned in the mouth, like the teeth of a Camælion, the skinne is very thicke, and therefore when the skin is broken by a hard blow, the whole body doth also breake and part asunder. The colour is a pale blew, or sky-colour, with some blackish spots, intermixed at the sides. There is some question whether it hath one or two rymes on the belly, for seeing they conceiue theyr young ones in theyr wombe,

Scaliger

wombe: they haue such a belly by nature, as may be distended and stretched out accordingly as the young ones growe in their wombe. It hath a smooth skinne without all scales. The neather eye-lidde couereth all the eye it hath, which is very small. About the head they are more light coloured, then about the other partes of the body: The tongue is clouen, and the toppe thereof very blacke. They are in length about a spanne, and as thicke as a mans finger, except toward the tayle which is more slender, and the Female is more blacke then the Male. The passage or place of excrements or conception is in the uerfe. If they be killed with the young in their belly, the little ones will instantly creepe out at their dammes mouth, and some times (as witnesseth *Bellonius*) in this little serpent are found forty little young ones. They are in Greece and England, and come not abroad till Iuly, and they goe into the earth in August, and so abide abroad all haruest, and they loue to hide themselves in Corne-feldes vnder the rype corne when it is cut downe. It is harmelesse except being prouoked, yet many times when an Oxe or a Cow lieth downe in the pasture, if it chauce to lye vpon one of these Slow-wormes, it byteth the beast, & if remedy be not had, there followeth mortalitie or death, for the poyson thereof is very strong. If it swell, it is good to pricke the place with a brazen bodkin, and then apply vnto it Fullers-earth and Vineger. There is a Triacle made of the Slow-worme, which smelleth like *Aqua-vita*, with this some men are cured of the plague. And thus much of this little Serpent.

Ofwaldus

OF THE SNAKE.



Here is no reasonable Learned-man that maketh question, that *Anguis* in Latine is a generall word for all kind of Snakes and Serpents, and therefore when *Virgill* writeth of the Fury *Alecto*, how she cast a Snake into the bosome of *Amata*, he first of all calleth it *Anguis*, a Snake, and presently after *Coluber & Vipera*, a Serpent, as appeareth by these verses of his following. *Aeneid*. 7.

*Huic dea caruleis unum de crinibus anguem
Coniicit, inq, sinum prae cordia ad intima subdit:
Vipeream inspirans animam, fit tortile collo
Aurum ingens Coluber:*

Which may be englished thus;

*To her the Goddess a Snake made of the Gorgons haire,
Which to the bottom of her breast and entrails made to flyde,
Inspyring to her a Vipers soule though she were fayre,
For chayne of gold an Adder bout her necke did glyde.*

And this is the lesse to be admired or doubted, seeing the very word *Anguis* seemeth to be deriued of *Angulus*, winding or turning, for euery kind of Serpent may be folded or winded vp together almost in euery fashon. Yet some-times, as the Gracians vse *Ophis* for one kind, as *Hemorrhe* or *Hor* for Aspe, so also is the word *Anguis* vsed for one kinde, which we call a Snake, that is, a little Serpent liuing both in the water and on the earth. Howbeit, as we shall shew afterward, when it is in the water it is called *Hydru* & *natrix*, and when it is on the land, it is called *Chersidru*.

Among the auncient Pagans, Snakes were accounted the Gods of the Woods, and this caused *Perseus* to write this verse following;

Pinge duos angues, pueri sacer est locus.

That is, O ye children, draw the figure of two Snakes, for this place, (meaning the groue of wood) is a holy place, and sacred to the Gods. And in like sort, the Snake in auncient time was sacred to *Aesculapius*, because it was thought to be without venome, & to containe in it many excellent medicines or remedies against other euills, and also a kinde of diuine power or helpe to driue away calamities, whereof I remember that I haue read this story in *Valerius Maximus*.

Rome

Rome (saith he) our Citty was for three yeeres together continually vexed with pestilence, so as neither the mercy of God could be obtained for the releafe of this euill, nor all wit, power, or industry of man put an end vnto it. At last by the care and traualle of the Priestes, it was found in the writing and Bookes of *Sybill*, that vnlesse they could obtaine of the *Epidaurians* the Holy-Snake of *Aesculapius*, there should be no end of that pestilence.

For which cause there were Ambassadors sent to the Citty of *Epidaurus*, to entreat at the hands of the Citizens and Priestes, that holy beast or Snake (as was prophaneely supposed) and they attayned the end of their iourney, for the *Epidaurians* did kindly entreat them, and sent with the Snake of *Aesculapius*, and then (saith he:) *Tam promptam Epidauriorum indulgentiam numen ipsius dei, subsecutum, verba mortuorum caelesti obsequio comprobauit*: That is, The very grace & power of God seconded that fauourable indulgence of the *Epidaurians*, and with an heavenly obsequiousnes allowed & performed the words and writings of mortall creatures, (meaning the *Sibils* writings aforesaid. For that Snake (which the *Epidaurians* neuer see but they worship, with as great reuerence as they would *Aesculapius* himselfe; for it neuer appeareth but for their exceeding great good and commodity) beganne to slyde about the broadest streetes and noblest part of the Citty, gently looking vpon euery body, and licking the earth, and so continued three dayes, to the religious admiration of all the Beholders, bearing an vndoubted aspect & alacrity, for the obtaining and aspiring a more beautifull habitation: so at last it came to the Ille neere Rome, called *Triremis*, whereinto in the sight of all the Marriners it did ascend and enter, and lodged it selfe round in that place, where standeth the house of *Quintus Ogulnius*: which story is thus most excellently followed by *Ouid* in his *Metamorphoses*:

*The folke of Rome came hither all by heapes, both men and wiues,
And eke the Nuns that keepe the fire of vesta as their lines
To meete the God, and welcome him with toyfull noyse: and as
The galley rowed vp the streame, great store of incense was
On altars burnt on both the banks, so that on either side,
The fuming of the Frankincense, the very ayre did hide,
And also slaine in sacrifice full many cattell dyed.
Anon he came to Rome, the head of all the world: and there
The Serpent lifting vp himselfe began his head to beare
Right vp along the mast, vpon the top whereof on hye,
He looked round about a meete abiding place to spye:
The Tyber doth deuide it selfe in twaine, and doth embrace
A little Ile *Triremis*, for so the people tearme the place,
From either side whereof, the banks are distant equall space:
Apollas Snake descending from the mast, conuayed him thither,
And taking of his heavenly shape, as one repaying hither,
To bring our Citty healthfulnesse, did end our sorrowes quite.*

Thus saith *Ouid*: But the truth is, that the Poet did but sayne this thing for the excitation and stirring vp of the minds of men to religion and religious worship of the Heathen Gods; and therefore this Snake of *Epidaurus* was but a fiction, and therefore in the beginning of the History he maketh it to be *Aesculapius* in the likenesse of a Snake, for in a vision he sheweth how that *Aesculapius* appeared to the Roman Ambassador, and tolde him that he would appeare in that forme, saying;

*Pone metus, veniam, simulachraq, nostram relinquam,
Hunc modo serpentem, baculumq, meribus ambis,
Perspice & vsq, nota visum ut cognosceri possis,
Vertar in hunc, sed maior ero, tantusq, videbor:
In quantum verti caelestia corpora possunt.*

B b

Which

Which may be englished thus;

*Feare not, for I will come and leaue my shryne.
This Serpent which doth wreath with knots about this staffe of mine,
Marke well and take good heede thereof, for into it transformed will I be,
But bigge to I will be, for I will seeue of such a fize,
As wherein may celestiall bodies turne suffice.*

But all Poets are so addicted to sayning, that I my selfe may as soon while I imitate them, to set downe fables for truth: and if euer there were such a Snake as this, it was diabolically, and therefore in nature nothing to be concluded from it, and in that place of Rome called *Biremis* and *Tiremis*, was *Aesculapius* worshipped. And at this day in the Gardens called *S. Bartholomewes-Gardens*, there is a Marble-shyppe on the side whereof is the figure of a creeping Snake, for the memory of this fact, as writeth *Gyraldus*.

Phormut:

But in the Emblems and documents of the auncient Heathen, it is certaine that *Aesculapius*, and the Snake and the Dragon, did signifie health, and from hence it came to haue the name of the Holy Snake, and also to be accounted full of medicine. The true occasion in nature, was for that about the countries of *Bononia* and *Padua*, they had a Snake which they call *Bisse*, and *Bisse-angue'auca*, and about *Padua*, *AURZA*, which they say is harmelesse. And as well children as men, doe often take vp the same into their handes; with no more feare and dread then they would doe a conny, or any other tame & mecke creature.

By the relation of *Pellinus*, it is in length five spannes and five fingers, the head also compared with the body, is long, and in the necke thereof are two blanches, and betwixt them a hollow place, the backe part whereof is attenuated into a thinne and sharpe tayle, and vpon eyther chappe they haue many teeth, which are sharpe, and without poyson, for when they byte, they doe no more harme then fetch blood onely, and these, men for ostentation sake weare about their necks, and women are much terrified by them in the hands of wanton young boyes. The backe of this Snake, as writeth *Erasmus* is blackish, and the other parts greene, like vnto Leekes, yet mixed with some whiteneffe, for by reason it feedeth vpon herbes, it beareth that colour. They are also carried in mens bosoms, and with them they will make knots. For the same *Erasmus* affirmeth; that he sawe a Fryer knit one of them vp together like a garter, but when hee pulled it harder then the Snake could beare, it turned the head about & byte him by the hand, so as the blood followed, yet there came no more harme, for it was cured without any medicine, and therefore is not venomous.

I.co Africa:

In the mountaine of *Mauritania* called *Ziz*, the Snakes are so familiar with men, that they waite vpon them at dinner-time like cats and little dogges, and they neuer offer any harme to any liuing thing, except they be first of all prouoked. Among the *Bygerons* inhabiting the *Pyrenes*, there be Snakes 4. foote long, and as thicke as a mans arme, which likewise liue continually in the houses, and not onely come peaceably to their tables, but also sleepe in their beds without any harme, in the night-time they hiss, but sildom in the day time, and picke up the crummes which fall from their tables.

Olant.

Among the Northerne people they haue household-Snakes, as if were household-gods, and they suffer them both to eate and to play with their Infants, lodging them in the cradles with them, as if they were faythfull Keepers about them, and if they harme any body at any time, they account it *Pium piaculum*, a very diuine and happy mischaunce. But after they had receiued the Christian-fayth, they put away all these superstitions, and did no more foster the Serpents broode, in detestation of the deuil, who beguiled our first Parents in the similitude of a Serpent. Yet if it happen at any time that a house be burned, all the Snakes hide themselves in their holes in the earth, and there in short space they fo encrease, that when the people come to reedifie, they can very hardly displant their number. *Plantus* in his *Amphitryo*, maketh mention of two-maned-Snakes, which descended from the clowdes in a shower; but this opinion grew from the fiction of the *Epidaurian* Snake, which onely by the Poets is described with a mane and a combe, and therefore I will not expresse the Snake to haue a mane.

There

There is no cause why we should thinke all Snakes to be without poyson, for the Poet hath not warned vs in vaine, where he saith;

Erigidus, & pueri fugite hinc, laetis Anguis sub herba:

Which may be englished thus;

*Fly hence you boyes as farre as feete can beare,
Vnder this herbe a Snake full cold doth leare.*

For this cause we will leaue the discourse of the harmelesse Snake, and come to those which are no way inferiour to any other Serpent, their quantitie and spirit being considered, wherefore we are to consider, that of Snakes which are venomous and hurtfull, there are two kinds, one called the Water-Snake, the other the Land-Snake. The Water-Snake is called in Greeke, *Hydra*, *hydras*, *hydras*, *karavros*, & *Enhydris*, in Latine *Natrix*, and *Lutrix*. *Munster* calleth it in Hebrew, *Zepha*, and *Auicenn* relateth certaine barbarous names of it, as *Hendrius*, *Andrius*, and *Abides*, and *Redasuderus*, *Echydrius* and *Aspichon*. The Germans call it *Nater*, *Wasser-nater*, and *Wasser-schlange*: and they describe it in the manner as it is found in their Country, which doth not very farre differ from them of our Country heere in England. It is (as they say) in thicknes like the arme of a man or child, the bellie thereof yellow, and of a golden colour, in thicknes like the arme of a man or the very breath of it is so venomous, that if a man hold to it a rodde newly cutte off from the Tree, it will so infect it, that vpon it shall appeare certaine little bagges of gall or poyson. And the like effect it worketh vpon a bright naked sword, if it doe but touch it with the tongue; for the poyson runneth from one end to the other, as if it were quicke, and leaunt behind a lyne or scorched path, as if it had bene burned in the fire.

And if this Serpent fortune to byte a man in the foote, then is the poyson presently dispersed all ouer the body, for it hath a fiery qualitie, and therefore it continually ascendeth, but when once it cometh to the hart, the man falleth downe and dyeth. And therefore the meetest cure is to hang the party so wounded vpe by the heeles, or else speedilie to cut off the member that is bitten. And that which is heere said of the vwater-Snake, doth also as properly belong to the Land-Snake, seeing there is no difference betwixt these, but that at certaine times of the yecre they forsake the water when it draweth or falleth lowe, and so betake themselves to the Land.

They liue in the water and in the earth, (but they lay their egges on the land in hedges, or in dunghills) and especially in those waters which are most corrupt, as in pooles where there is store of Frogs, Leaches & Newtes, and but few fishes, as in the Lakes about *Fu-teoli* and *Naples*, and in England all ouer the Fennes, as in *Ramsay*, *Holland*, *Ely*, and other such like places, and when they swymme they beare their breast aboue the water. They abound also in *Corcyra*, and about *Taracina* in Italy, and in the Lake *Nylen*, and especially in *Calabria*, as the Poet writeth:

*Est etiam illa malus Calabris in saltibus Anguis,
Squammea conuolvens sub lato pectore terga
Atque notis longam maculosus grandibus aluum,
Qui dum amnes vlli rumpuntur fontibus, & dum
Vere madent vdo terra ac pluvialibus austris
Stagna colit, ripisque habitans hic piscibus atram
Improbis ingluuiem, ranisque loquacibus explet
Postquam: exhausta palus terraeque ardore deficiunt,
Exilit in siccum & flammantia lumina torquens
Senit agri, asperque siti, atque exterritus aesti.*

30

Which may be thus englished;

*That euill Snake in the Calabrian coasts abides,
Rowling his scaly backe by holding up the brest,
And with great spots vpon large belly glydes,
When as the Riuer streames in fountaines all are ceast.
For whiles the moystened spring with raine from Southwind falls,*

It hauntes the pooles, and in the water all blacke it feedes,
In rauening wise both fish and frogs doe fill his gull
For when Sommers droughe enforce, then must it needes
Fly to dry Land, rowling his flaming eye,
Rage in the fields to quench his thirst full dry.

There be some Writers that affirme, that there is a certaine stone in a Water-Snakes head, which is cast out of his mouth when his skinned, the head of it is reueled from the bodie, and after it is so cast vp it must be receiued into a peece of silke, the vertue whereof is to be propoed after this manner: Fill a brasie caldron or kittle full of water, and about the same vessel so filled, binde this stone fast, as it were to the handle or handle thereof, and you shall find, that every day this stone so remaineth bound to the kittle, that the water will decrease euen to the ounces. And this *Krattides* affirmeth, that hee bound to a woman that had the Dropsie, and she was thereby deliuered from her disease, for euery day he found that her belly did fall the quantitie of foure fingers, vntill it came to the naturall bignesse, and then he tooke it off, for he faith that if he had not then taken it off, it would also haue dried vp the natie humidity.

In like sort, the vertue of this stone is applyed against the thume in the legges, or any fluxe of the eyes, eares or head, but the vse of it must not exceede the quantitie of three houres at a time. It also driueth out of the body all venomous wormes; and is a special remedy against their byting and stinging. This stone is also called *Serpentinus* and *Dracōmites*, but it is questionable whether it be generated in the head of the Snake, or by their vaporous breath, concurring together in the Spring or Winter-season. Some of these stones are sayd to be of a blewish-greene colour, and the forme thereof pyramidall. *Albertus* faith, he hath seene one of them that was blacke, and not light some, onely about the edges of it there was some palenesse apparant, and in the superficies, or vpper part thereof, there was (as he writeth) a beautifull picture of a Snakes proportion, and the vertue thereof did put to flight venomous beasts, and also cure their harmefull poysons.

Such like things we haue already shewed to be in the stone which the Toade is said to haue, but this stone is more likely to be the *Ophites*, for in the Castle of *Tangra*, once the seat or habitation of *Charles* the fourth, there is a Chappell wherein are many precious stones, wrought in the valls and doores; and among diuers other these *Ophites*. But where as there is a pyramidall forme attributed to these stones, I take it theretofe that it is the same which *Pliny* calleth *Glossapetra*, for in shew it resembleth the tongue of a Snake, and the tongue of a Snake being great or broad at the roote, and smaller toward the end or typp thereof, is rightly said to be of a pyramidall forme: and among the Germans it is called by a peculiar word, *Naterzungen*, that is, Snakes-tongue.

And such a kind of stone as this Snakes-tongue, (as *Agricola* and some other Authors writeth) is found in a certaine earth neere *Linuburgh* in Saxonie. And *Conradus Gesner* affirmeth, that there is a certaine Towne in Germanie called *Aenipon*, where there is one of these stones halfe a cubite long, and therefore it seemeth that they are not all generated in Serpents or Snakes heads. Among the French-men this stone is called *Sugne*, because there be Serpents seene in it twynning their tayles together, or folding them one within another.

There is wont to be a superstitious way to extract or expresse this stone from out of the Snake, which was done in this manner: First, when they had taken the Snake aliue, they did presently hang her vpper by the tayle, then iust vnderneath her they did make a suffumigation of Laurell, and so did coniuere the Snake, saying; *Per Dominum qui te creauit, lapidem tuum quem in capite tenes te in fiant erijcere iubeo*: This kind of enchaunting Charme, I hold not worthy to be translated, and yet let mee not be blamed for the relation of it, seeing it is pertinent to this story to know all the good and euill about these Serpents. And therefore, not to expresse the same at all, might argue in mee, eyther ignorance, or silly precisenesse: and againe on the other side, to make it vulgar, might bring mee into suspicion of some approbation: therefore let the Reader know it from mee, but vnderstand it from some other.

And

And for mine owne opinion, I account no better of these Snake-stones then I doe of the Toade-stones, concerning which I haue already giuen my opinion in another place. And therefore what heere is related of this stone, let it be examined, and then be eyther receiued or refused.

Many, and almost infinite are the Epithets which are giuen to Snakes, whereby their nature is expresse, as *Aliger anguis*, the winged-snake, blacke, fierce, blew, greedy, wild, cold, Gorgonean, wreathen, slyding, deadly, light some, spotted, martiall, threatening, purple, wholsome, scaly, terrible, winding, grym, swelling, fearefull, venomous, greene, infolded or implicate, horrible, hissing, marian, maurian, pestilent, retorted, and such other like, as it hath pleased the seuerall Authours writing heereof to ascribe and attribute vnto it. Which we will not prosecute with any explication, but onely leaue them to the Readers pleasure, beeing onely content to nominate them.

There is great account or reckoning made of their egges, which they lay in the Sommer-time, for first of all they are so glewed and conioyned together, partly with the sperle and moystnes which proceedeth from their mouthes, and partly with the spume and frooth of their owne body, that a man seeing their heapes, would iudge them to be coupled together by some artificiall deuise. These egges thus knotted together in bunches, the Latines call *Anguinum*. The *Druides* or auncient Wifards of England and Scotland, haue deliuered, that if the Snake hyffe, these will of their owne accord flye vpper into the ayre, and then if some Wise-man take them by preuention, before they touch the ground againe, the Snakes will follow him as fast as any horse, vntill he come to some Riuer, into the which they dare not enter.

And the folly of these also proceeded so far, that they were not ashamed to report, that if one of these *anguines* or bunches of egges, were tyed to a peece of gold, it would swym in a Riuer against the streame. These they comended vnto Princes and great men to carry about with them in the time of warres and other contentions, and that therefore when a Romane Knight of *Polonij*, was found by *Clandins* to carry one of these about him, hee was by the Emperours commaundement put to death.

But to leaue vanities, we will prosecute the true and naturall description of their egges in this manner. They are round and soft, in colour white, cleauing (as we haue already said) together in great bunches, forty, or fiftie, or a hundred in a cluster, without, they are couered with a skinned or crust, much harder & whiter then the substance contained within it, which is like matter, or the rotten egges of a Henne or Ducke, in quantitie as bigge as Bullis, Plumes, and fildome bigger, beeing most commonly very round and orbicullar. Yet *Gesner* reporteth, that he had once sent him of the proportion of a Lentill, and as great as the fist of a man, & within euery egge appeare certaine smal things, like the tayles of Serpents, or Leaches, beeing in number tenne, fise greater and fise smaller, one folded or lapped within another. And these haue also little pustules vpon the skinned or crusts, whereof one doth not touch the other.

Out of these egges come the young ones, but I cannot affirme what great affection the old ones beare vnto them, or that when many Snakes lay their egges together, euery one in that multitude hath skill to discern her owne egges from the other. For I haue bene with other my colleagues or Schoole-fellows when I was young, at the destruction of many thousands of them, and neuer perceiued that the old Snake did with any extraordinary affection fight for their egges, but rather forsooke them, and suffered vs to do with them what we pleased: which some-times we brake, sometimes scattered abroad vpon the dunghill out of which wee digged them, and some-times wee cast them into the next Riuer we came at, but neuer saw any of them recollect againe to their former place by the Snakes, although the place were very full of them, and therefore I conclude for mine owne experience, that Snakes cannot be perceiued to beare any exceeding loue in nature to their egges or young ones.

Their ordinary foode for the most part, is earth, frogges, vwormes, Toades, and especiallye Paddocks, or crooke-backed Frogges, Newtes, and small fishes. The Foxes and Snakes which are about the Riuer *Nilus* are at continuall variance, and besides, the Harts are by nature common enemies to all Serpents.

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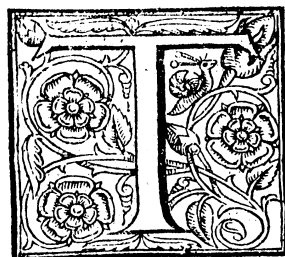
They

They are not in venom inferiour to other Serpents, for they infect the waters neere to houses, and are many times the causes of diseases and death, whereof the Physicians cannot discern. When they bite or sting, there followeth extreme paine, inflammation, greenenes or blacknes of the wound, dizzines in the head, and death within three dayes. Whereof dyed *phylloferes*, Generall of the Fleet of Greece, in *Lemnos*, *Dadalus* & *Menalippus*.

The cure of this euill must be by Origan stamped and layd to the sore with lye & oyle, or ashes of the roote of an Oake with pitch, or Barly-meale mixed with honny and water and sod at the fire. And in drinke take wilde Nosewort, Daffadill-flowers, and Fennell-seede in Wine. And it is also said, that a man carrying about him the Liuer of a Snake, shall neuer be bitten by any of that kinde. And this Liuer is also prescribed against the stone in the bladder, beeing drunke in strong drinke. And thus much for this Serpent.

¶ Of Spyders and their seuerall sorts:

And first of those that are commonly called Phalangies.



Doctor Bonham's discourse of Spyders.

L HIS kinde of venomous creature, of the Latines is called *Araneus*, or *Aranca*, & of Cicero in his booke *De natura Deorum*, *Araneola*, and *Araneolus*. Of the Græcians, *Arachnes* or *Arachne*. *Hesichius* termeth it *Stibe*. The Hebrewes name it *Acobitha*, *Acbar*, *Acabith*, and *Semamith*. The Arabians, *Sibth*, & *Phikib*. In the Germaine tongue, *Spinn*, and *Banker*. In English, *Attercop*, *Spyder*, and *Spynner*. Of the Brabanders, *Spinne*. In Fraunce, *Araigne*. In Italy, *Ragno*, and *Ragna*. In Spayne, *Arana* or *Tarana*. Of the Illyrians it is called *Spawack*. Of the Polonians, *Pajak*, and *Pajeczino*. Of the Hungarians, *Pox*. Of the Barbarians, *Kentan*, & *Kersemat*. *Isidore* in his twelfth booke saith, that the Spyder is termed *Araneus*, because she is both bred and fedde in the ayre: but heerein hee hath fallen into a double error. For if they liued onely in the ayre, and by the ayre, as hee would seeme to enforce, I maruell to what end and purpose they should busily make and pitch theyr nettes for the ensnaring of flies? And if they receiue their first beeing and breeding in the ayre, I cannot see to what purpose they doe eyther lay eggs, or exclude small little wormes after their coupling together.

But we will easily pardon this presumptuous Etymologist, and deepe diuer into Interpretations, with others also of the same humour, whose ordinary custome thus to dally and play with words, is with them esteemed as good as Statute-law, for the most part. There are many sorts of Spyders, and all of them haue three ioyns apeece in their legges.

*Estq; caput minimum toto quoq; corpore paruum est,
In latere exiles digiti pro cruribus herent,
Latere venter habet, de quo tamen illa remittet
Stamina.*

Which may be englished thus;

*Little is their head, likewise the body small
All ouer is, and fingers thinne vpon the sides
In steed of legges, out of the bellies flanke doe fall:
Yet out of which she makes her webbe to glyde.*

All Spyders are venomous, but yet some more, and some lesse. Of Spyders that neyther doe nor can doe much harme, some of them are tame, familiar, and domestical, and these be commonly the greatest among the whole packe of them. Others againe be meere wilde, liuing without the house abroad in the open ayre, which by reason of their rau-

nous

nous gut, and greedy deuouring maw, haue purchased to theselues the names of wolves, and hunting-Spyders. The least sort of these weaue no webbes at all, but the greater beginneth to make a small and harsh webbe about hedges nie vnto the earth, spreading and setting the same abroad in the very entry, and in voyde places neere their lurking holes, their deceitfull nets, obseruing very diligently the stirring of their deceitfull webbes, and perceiving them moouing, though neuer so lightly, she maketh no stay, but with all speed possible hasteneth her selfe to the place, and whatsoeuer shee there findeth, she seizeth vpon as her lawfull prize.

The most dangerous & hurtfull Spyders are called *Phalangia*, if they byte any one, (for they neuer strike) their poyson is by experience found to be so perrillous, as that there will a notable great swelling immediately follow therevpon. These kindes of venomous Spyders, are of two sundry sorts, for some of them are lesser, and some greater. The lesser sort are very vnlike one to another, and of changeable colours, violent, libidinous, hot, stinging, sharpe-topped, holding on their pace and way, as it were in iumping manner or leaping-wise; and these I find to be called by *Aristotle* in his xj. booke *De Animal*. *Psillas*, or *Pulices*, and *Pitheci* or *Simy*. Of some they are called *Oribates*, because they are vsually found among Trees that grow vpon Mountaines. They are also called *Hypodromi*, because they liue vnder the leaues.

The *Phalangium* or *Phalanx* Spyder, is vnknewne in Italy (as *Pliny* saith) & there are found many sorts of them; One sort of them is very like vnto a great Pismire, but much bigger, hauing also a redde head, but all other parts are blacke, speckled, and garnished with many white spots running all alongst their bodies. This formicarian or Pismire-like *Phalanx*, of *Actius* is described to haue a body much resembling soote in colour, his necke ash-coloured, and his backe glistering, as it were with many starres on it. *Nicander* calleth it *Agrotes*, and *Actius*, *Lucos*. The Latines terme it *Venator*, that is, the Hunter. This stingeth but weakely, without any paine at all, but yet it is some-what venomous, though not very much. This kind of *phalanx* is often found among Spyders-webbes, where, (after the fashion of some Hunters) they beguile and intrap flies, gnats, and Bees, gad-flies and Wasps. (And if *Lonicerus* write no more then may be warranted for truth,) those great horse-flies or oxe-flies and Brimsees, that in Sommer season vex cattle, and whatsoeuer they lay their clowtches on, that they hold fast and destroy; and thus liue they by taking of booties and preyes.

There is no man (I thinke) so ill aduised, that will confesse this to be the same creature which *Aristotle* calleth *Pulex*, for the body of that by his description is broad, rowling, round, and the parts about the necke haue certaine lines or cuts: and besides, about the mouth there appeare and seeme to bud forth three eminenties or standings out.

There is another sort of *Phalangia*, called by *Nican: Rox*, of *Actius*, *Ragion*, of *Aelianus*, *Rhax*, (because it is so like the kernell or stone that is found in Grapes,) and this kinde of Spyder is of a round figure, blacke in colour, the body glistering, and round as a ball, with very short stumped feete, yet neuerthelesse of a very swift pace. They haue teeth, and their mouth is nigh their belly, and when they stirre, they gather vp their feete very round. In the description of this Spyder, *Actius*, *Aelianus* and *Pliny* doe wholly consent and agree in opinion, and yet *Aelianus* was a little besides the way, when he set downe *podas macrous*, for *microus*, long feete for short feete, and that this kind of Spyder was onely found in *Lybia*, and not els where.

That kind of Spyder termed of *Pliny*, *Asterion*, seemeth to be all one with the former, sauing that this is more knowne by his little white spots made starre-wise, & the glistering stripes or rayes where-with his body seemeth to be ouer-sprinkled. *Pliny* onely mentioneth this, as if *Aristotle*, *Galen*, *Actius* and *Auicenna* had neuer heard of it.

The most venomous and hurtfull of all these, is that which *Nicander* calleth *Pedeoros*, of colour azure, or bright blew, which hath long, high, and lostie feete on both sides of the body. The Scholiast addeth *Dafu* and *meteoron*, that is, *lanuginosum* and *sublime*, soft like cotton or wooll, and lostie or high, and not *sublime lanuginosum*, as *Lonicerus* translateth it. *Pliny* saith, that this Spyder hath a black mossines or soft downe, although it will scarce sinke into my head, that any Spyder that is of an azure or blew colour, hath any

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soft

soft hayres, or woollie substance of a blacke colour.

There is another kind of *Phalangium* Spyder called of *Nicander*, *Dysderi*, which name is neither to be found in *Aristotle*, *Pliny*, nor *Aetius*, nor yet in any other auncient Author that euer I could reade, which some others call, and that very properly, *Sphexion*, *quasi vesparium*, because it is so like a redde Waspe, sauing that it lacketh wings, & this waspe-like Spyder is of a passing deepe redde colour, and counted far worser then the blew-Spyder, although the azure or blew-spyder onely by touching doth infect with poyson, and will breake any Christall glasse, if it runne ouer it though neuer so speedily, or doe but touch it in glauncing wise, as *Scaliger* beareth witnesse.

There are two sorts of *Phalangie*-Spiders called *Tetragnatha*, and the worser is that which hath halfe of his dead deuided with one white line, and another white line running crosse-wise. There is another of these not so hurtfull as the former, and this is of an ashe-colour, and very white in the hinder-parts. There is also a Spyder coloured as this is, that maketh her webbe by walls sides for the taking of flies, which as some affirme, hath little or no venome in it at all. *Aetius* saith, that the *Tetragnathus* is a kinde of *Phalangium*, hauing a broad and a whitish body, rough footed, with two swelling or little bunches standing out in the head, the one some-what broad, the other standing right soorth, so that at the first, one would imagine that it had two mouthes, and four eies.

Aelianus in his xvij. booke, chap. 40. saith, that there is great store of these to be found in India about the Riuer *Arrhata*, where their multitude is so dangerous and mischieuous, as that they bring death and destruction to the Cittizens and people bordering ne those places. And *Strabo* the Geographer, in his xvj. booke telleth vs, that beyond the Lybians and on the westerne-side of Affricke, there is a Country left destitute of inhabitants, hauing goodly large fieldes and pastures, beeing vnhabitable by reason of the multitude of Scorpions there bred, and of the Spiders called *Tetragnathoi*.

There is to be found in Haruest-time amongst Peale, Beanes, and other sorts of pulse, (when they are gathered and reaped by the hand) certaine small Spiders called *Kantharides*, in shew like vnto Cantharides or Spanish-flies, of a very redde and fiery colour, such as we Englishmen call *Twinges*, by eating or licking vp of which, both oxen & other beasts doe many times dye. There is another kinde of *Phalangium* that breedeth altogether in the pulse, called *Eryum*, which is like vnto Tares, and likewise in the Peach-tree, which *Nicander* and *Aetius* terme *Cranocalaptes*, and *Dioscorides* nameth it *Kephalkronites*, because it is so presumptuous bolde as to strike at the hands of trauailers by the high-ways, when as eyther it passeth downe in glyding manner by her fine thredde, or that she tumbleth downe without any stay of thred or other support. It is a small creature to see to, keeping on the pace very fearefully, nodding with the head, reeling, and as it were staggering, beeing great and heauie in the belly, some-what long of body, and of a greenish colour. It carryeth a sting in the toppe of her necke, and striking at any, she commonly aymeth at those parts which are about the head. And as *Aetius* saith, *En tois phulois tesperseias trepheteis, kai taptera echei homoia tais en tais kustais puchais*: That is, they are nourished in Peach-tree-leaues, and they haue wings like vnto Butter-flies that are found amongst Barly.

Where-vpon the Scholiast seemeth to insinuate to vs, that this kind of Spyder is winged, which no man (as I iudge) hath hitherto obserued. *Ponzettus* and *Ardoynus* do take the *Cranocalaptes* to be a *Tarantula*, but herein they are both mistaken, as was *Rabbi Moses* before them. The Spyder called *Sclerocephalus*, in forme differeth but little from the former. It hath a head as hard as a stone, and the lineaments and proportion of the body do much resemble those small creatures which are scene about Lamps-lights, or candles in the night time.

There cometh in the last place to be described, the *Phalangie*-Spyder of *Apulia*, commonly knowne by the name of *Tarantula*, taking his denomination from the Countrey of *Tarentum*, where there are found great store and plenty of them. *Firdinandus Ponzettus* imagineth, that it hath but onely sixe feete, and *Ardoynus* is of the same iudgment, & further saith, that it hath a stretched out tayle. *Rafis* calleth a *Tarantula*, by the name of *Sypta*, *Albucasis*, *Alfari*, *Rabbi Moses*, *Aggonfarpa*, *Auicen*, *Sebgi*: Doctor *Gilbert*, *Taranta* therein

therein following *Ardoynus*, which maketh two sorts of *Tarantulae*, the one of a browne, the other of a yellow colour and cleere shynning, such as are to be found in Egypt. *Pliny* (as you read a little before) sayd that the *Phalangium* was not knowne in Italy, but in these dayes they are found throughout all the Southerne parts of that Countrey, especially ne the Sea-shore, as both Haruest-men and Hunters can well testifie by their owne wofull experience.

Ponzettus was much deceined, when in his third booke and xvi. chapter entreating of the Scorpion, he expressly affirmeth the *Phalanx* to be such a venomous flye. It is a vengible and cruell creature (as *Alexander ab Alexandro* saith,) and to be touched, horrible venomous and pestilent: and most especially they byting is exceeding venomous in the parching heate of the Sommer, but at other seasons of the yeere not so great. There be many sorts of Spiders found in very cold Countreys, but no *Phalangies* at all, or if there be any, yet haue they very little poyson in them, and nothing comparable to them of hotter Clymates.

All the sorts of *Phalangies* doe lay theyr egges in a nette or webbe, (which for the purpose they make very strong and thicke,) and sitte vpon them in very great number, and when their broode is increased to some growth, they kill theyr damme by theyr hard embracements, and sling her cleane away; and further, casting off all fatherly affection, they many times serue the male with the same sauce, if they can come handsomely by him, for he is a helper to the female in sitting ouer their egges. They hatch at one time three hundred, as hath been scene by the testimony of *Bellonius*, in his Booke *Singul obseruat*. chap. 68. The *Tarantulae* commonly lye lurking in holes, chincks, and chappes of the earth, and with theyr teeth they bite and wound at vnawares, incircumspect Mowers, & Haruest-folkes, and rash Huntmen, who thinke of no such matter: and therefore they that are acquainted with theyr sleights, doe weare bootes and gloues on theyr hands & legges, for their further defence, so often as they goe soorth, eyther to hawking, hunting, or to reaping and mowing, or any such like labour in the common fieldes.

All these Spiders are venomous euen naturally, for that is so settled and deeply fastened in them, as it can by no meanes be eradicated or taken away. Neither sick they this venom and poysonous qualitie from plants or herbes, as many men thinke, which in very truth they neuer so much as taste of, neither do they purchase this venomous complexion and nature from any naughty, hurtfull, and malignant qualitie that is in their meate, by reason their chiefe foode and sustenance is flies, gnats, and Bees, and without question they can sucke and draw no such cacochymicall iuyce from theyr bodies. If the fornicarian (which I call the Pismire-like) *Phalangie* doe bite any man, there will presentlie follow most fearefull accidents: for it bringeth an exceeding great tumor vpon the wounded place, the knees are loose and feeble, trembling of the hart, and decay of strength doe succede, and some-times it induceth death it selfe.

Nicander saith, that they who are bitten of this kind of Spyder, doe fall into such a profound sleepe, as that they will neuer be awaked, for they haue and suffer that which Histories report of *Cleopatra* Queene of Egypt, who to escape the fingers of *Pompey*, because she would not be brought to Rome in triumph, caused two Serpents called *Aspes*, to be sette to her breasts, which did sting her to death, whose nature is to giue a heauinesse and sleepe, without any shrinking or marke in the skinne, onely putting forth a gentle sweat out of the face, as if one were in a traunce and hard to be awaked.

The Spyder called *Agrostis*, maketh but a small wound with her byting, and in a manner without any paine at all, and no wayes deadly, vnlesse it be but slightly regarded, or that no care be had for the cure in the beginning. The *Phalangie* that is called *Dysderus*, which is fashioned like a Waspe, if he hurt any one by his byting, it causeth the same accidents that the azure or blewish-coloured Spyder doth, but yet not altogether so terrible and vehement. And besides, the *Dysder*-Spyder with her poyson, bringeth a wasting and pynning away of the whole body by degrees, without any great serice.

If a man be poysoned with that kind of Spyder which is found among pulse, and is (as I said before) like vnto Spanish-flies, there will presently arise certaine pustules, risings or swellings, much like vnto blisters, as if one were scalded with hot water, in which swellings

The signes to know when one is bitten of any *Phalanx* and the effects of the same.

lings there will commonly be much yellowish matter, besides, the patient is much disquieted, vexed, & too much out of order, the eyes seeme to be writhed, deformed, looking asquint on the one side, the tongue faltereth and stammereth, not being able to found their words, or to pronounce directly: their talke is idle, they wander and roue vppe and downe in great perplexitie, their hart being tormented, tossed & turmoyle with an extraordinary kind of furious passion.

The Spyder that is found in the pulse, called *Eruum*, which is very like to Tares or Vetches, produceth by his venom the same euill effects that the former doth, and if horses or other beasts doe by chance deuoure any of them, their bodies are so inflamed by meanes of the vnquenchable thirstines the poyson causeth, that many times they burst asunder in the midst. If the *Cranacalapes* wound any man (as *Pliny* assureth vs) it is not long before death it selfe doe succcede. And yet *Nicander* and *Aetius* hold the contrarie, and would make vs beleue that his hurt is soone remedied, without any great adoe: yet heerein they doe consent, that if any be hurt with any Spyder of this kinde, there will follow a great paine of the head, coldnes, swymming and gyddines of the braine, much disquietnes of the whole body, and pricking paines of the stomack. But notwithstanding all this (saith *Nicander*.) the patient is soone remedied, and all these aboute rehearsed passions quickly appealed and brought to an end.

The *Sclerocephalus*, as it much resembleth the *Cranacalapes*-Spyder in forme and proportion, so in his force, effect and violence they are much alike, causing the same symptoms, accidents and passions as the former. The wound that the Spyder called *Ragion* inflicteth, is very small, so that a man can hardly discern it with his eyes, but yet if one be hurt there-with, the lower parts of the eyes, and the eye-liddes waxe very redde. Besides, the patient feeleth a shuyering cold or chylndes in his loynes, with weakenes and feeblenes in the knees, yea the whole body is taken with a great quaking cold, & the sinewes by meanes of the violence and ranknesse of the poyson, suffer a convulsion. The parts seruing to generation, are made so impotent and weake, as that they are not able to retaine the seede, nor yet to containe their vrine, which they voyde forth much like in colour to a Spiders-webbe, and they feele the like paine as they doe which are stung with *Scorpions*.

Of the wounding of the Starre-Spyder feeblenes and weakenes followeth, so that one cannot stand vpright, the knees buckle, sleepe and shaking drounsines seafeth vpon the hurt parts: and yet the worst of all is the blewish Spyder, for this bringeth dimnesse of the eyesight, and vomiting, much like vnto Spiders and cobwebs in colour, fainting and swoonding, weakenes of the knees, heauy sleepees, and death it selfe.

If a man be wounded of the *Tetragnathian*-Spyder, the place waxeth whitish, vvith an intollerable, vehement, and continuall paine in it, and the member it selfe withereth and pyneth away euen to the very ioyns. Finally, the whole body by receiuing any whole-some sustenance, is nothing at all relieued thereby, yea and after a man hath recovered his health, yet is he neuertheless disquieted by much watching for a long time after, (as *Aetius* writeth.) *Nicander* in expresse wordes confesseth, that the Ash-coloured *Tetragnath*, doth not by his byting infuse any venome or like hurt. If the speckled *Phalangie* of *Apulia*, which is vsually knowne by the name of *Tarantula*, doe bite any one, there will follow diuers and contrary accidents and symptoms, according to the various constitution, different complexion, and disposition of the partie wounded. For after they are hurt by the *Tarantula*, you shall see some of them laugh, others contrariwise to weepe, some will clatter out of measure, so that you shall neuer get them to hold their tongues, and other some againe you shall obserue to be as mute as fishes: this man sleepeeth continually, and another cannot be brought to any rest at all, but runneth vp and downe, raging and rauing like a mad man.

There be some that imagine themselves to be some great Lords or Kings, & that their authoritie, Empire and signory, extendeth it selfe farre and wide, and for that cause they will seeme to charge others by vertue of their absolute and kingly authoritie, and as they tender their fauours, and will auoyde their displeasure, to see this or that busines dispatched; and with others againe the contrary conceits so much preuaileth, as by a strong imagination.

imagination they cannot be otherwise disuaded but that they are taken prisoners, that they lye in some deepe dungeon or prison, with bolts and shackles about their feete, so many as their legges can beare, or that their necke and feete lye continually in the stocks. You shall see some of them to be cheerefull, quicke of spirit, and luely; with dauncing, swinging, and shaking themselves. With others againe you shall haue nothing but sadness, and heavinesse of mind, browne-studies, vnaptnes to doe any thing, as if one were astonied, so that nothing but numnesse, and dulnes of mouing and feeling, seemeth to pinch them, being to see to very senselesse.

In conclusion, as dronkenesse to sundry persons is not all one, but much different, according to the diuersitie of complexions, & naturall constitution of the braine: so neyther is the madnes or frenzie-fits of these persons all one: that be infected with a *Tarantulaes* poyson: but some of them are fearefull, silent, euer trembling and quaking: and others againe are more foole-hardie, rash, presumptuous, clamorous; full of noyse, dooing nothing else but call and cry out, and some fewe seeme to be very graue, constant & steadfast, that will not alter their purposes for a world of wealth. But let the be affected eithers with this or that passion, yet this is common to them all, as well to one as to another, that they are generally delighted with muscicall instruments, and at their sound or noyse, vwill so trye it on the toes daunce-like, applying both their mindes and bodies to dauncing & frisking vp & downe, that during the time of any muscicall harmony, they will neuer leaue mouing their members & lymbes, like a Iack-an-apes that cannot stand still. And which is more strange, they will vse these motions and gestures when they are ready to depart this life, through the lingering stay and vehement crueltie of the poysons operation: and yet for all this, though they be so neere vnto death, yet if they heare any musicke, they come againe to themselves, newly gathering their spirits and strength, and with a greater alacritie, promptnes of mind and cheere, they foote it as frolicly as euer they did or could haue done.

And thus dooing and dauncing both day and night, without any notorious intermission, & by their continued sweating, the poyson being disperfed into the pores of the skin, and euaporated by insensible transpiration or breathing out, are at length by this meanes recovered to their former health & state of body. And if the Pipers or Fiddlers cease playing with their musicke, though neuer so little awhile, before the matter of the poyson be in some part exhausted, then will they make a reciduation and returning to their former passions and griefes, with which they were at first tormented and disquieted. But yet this is the most strange, deseruing the greatest admiration of all, that all those persons which are bitten or wounded by any *Tarantula*, they wil daunce so wel, with such good grace & measure, and sing so sweetly, and withall descant it so finely and tunably, as though they had spent all their life-time in some dauncing and singing-schoole.

Neuertheless, *Cardan*, contrary to all authoritie and experience, calleth in doubt and question this poynt, and at last concludeth that they cannot be restored to health againe by musicke. Wherein he doth matuailously repugne and contrary, both *Felix Platerus*, *Theodorus Zuingerus*, *Andreas Matthiolus*, *Belunensis*, *Ponzettus*, *Paracelsus*, and manie other famous learned men. Trulie, a bare contradiction against so great authorities, is farre vnworthy and vnbecoming a man any thing (though neuer so little) seene or exercised in Philosophy: much more so great a Philosopher and Physitian as *Cardan* was. Yet surely I am of the opinion, that *Cardan* did not erre in Philosophy through ignorance, but hauing a desire continually to appeare more learned, he did euer bend himselfe to impugn that, which he knew the soundest and best part of men did hold and maintaine. But this little which I haue heere spoken, shall serue sufficiently for the discussing of *Cardans* opinion.

And surely, if the harmonickall sound and melodie of warlike drummes and trumpets, hath cured furious, madde, and enraged horses, and mitigated the paine of their legges and hyppes, as *Asclepiades* hath written, I see nothing to the contrarie, but that it may helpe those persons that are wounded of any *Tarantula*. The Pope, with his poll-shorne generation, haue mustered diuers of the Saints together, and haue assigned and appointed to each his sundry charge and seuerall office apart, for the cure of sundry diseases. As for example,

example, *S. Anthony* can heale the burning, *S. Roch* the pestilence, notwithstanding that, *S. Sebastian* hath some skill in it also. Saint *Cosmus* and *Damian* are good for all byles and swelling diseases. *S. Job* for the pocks. *S. Appolin* for the tooth-ach. *S. Petronella* can drie away all manner of Agues. And *S. Vitus* or *Vitulus*, (we may well call him *S. Calfe*) that in times past excelled in the muscalle Art, doth direct all Dauncers, or such as will leap or vault: So that if this Saint be invocated and pacified with muscalle harmonie and melodious sound of instruments, he will be an excellent Apothecarie & Doctor for the curation of any that are wounded with a *Tarantula*. Superstitious people fondly imputing that to the Patron and Proctor some-times of Musick, which ought rather to be attributed to Musicke it selfe, and motion of the body.

Dioscorides concerning the common bytings of hurtfull Spydres or *Phalangies*, vvrieth thus. The accidents (saith he) that doe accompany the bytings of Spydres, are these that follow. The wounded place waxeth red, yet doth it not swell nor grow very hot, but it is some-what moyst. If the body become cold, there will follow trembling and shaking, the groyne and hammes doe much stroute out, & are exceeding distended, there is great prouocation to make water, and striving to exonerate nature, they sweat with much difficultie, labour and paine. Besides, the hurt persons are all of a cold sweat, and teares destill from their eyes that they grow dym-sighted there-with. *Aetius* further addeth, that they can take no rest or sleepe, sometimes they haue erection of the yarde, and the heade itcheth, other-whiles the eyes and calves of the legges grow hollow and lanke, the bellie is stretched out by meanes of wind, the whole body is puffed vppe, but in especiall the face, they make a maffeling with their mouth, and stammer so that they cannot distinctly be vnderstood.

Some-times they can hardly voyd vrine, they haue great paine in the lower parts, the vrine that they make is waterish, and as it were full of Spydres-webbes, the part affected, hath a great pricking and swelling, which *Dioscorides* (as you reade a little before) will by no means yeeld to, and it is a little red. Thus farre *Aetius*, from whom *Paulus Aegineta*, *Aetuarus*, *Ardeynus* and some others differ but a little. In *Zacynthus* an Ile in the Ionian-Sea, on the West of *Peloponnesus*, if any there be hurt of a *Phalangium*, they are otherwise and more grievously tormented then in any other place, for there the body groweth stiffe and benumbed; besides, it is very weake, trembling, and exceeding cold. They suffer also vomiting with a spasme or crampe, and inflammation of the virge, besides an intollerable paine in their eares and soales of their feete. The people there doe cure themselves by bathes, into which if any sound man after that doe enter to wash himselfe, or be drawne into the same by any guile or deceitfull meanes, hee will soorth-with fall into the same greefes & passions, that the other sicke patient endured before he receiued remedie. And the like to this writeth *Dioscorides*, in his Chapter of *Trifolium asphaltites*, in these words following.

The decoction (saith he) of the whole plant beeing vsed by way of fomentation, bathing or foking the body, ceaseth all those paines which are caused by the byting or stinging of any venomous Serpent: and with the same bathing or fomenting whatsoever vlcrous persons shall vse or wash himselfe withall, he will be affected and haue the same accidents, as he that hath bene bitten of a Serpent.

Galen in his booke *De Theciaca ad Pisonem*, ascribeth this to miracle, accounting it a thing exceeding common reason and nature: but I stand in doubt that that Booke vvas neuer *Galen's*, but rather fathered vpon him by some other man. And yet *Aelianus* writeth more miraculously, whē he affirmeth that this hapneth to some helthy persons, & such as be in good plight & state of body, neuer so much as making any mention of vlcere or fore. Thus much of the symptomes, accidents, passions or effects which sticke and waite vpon those that are hurt by Spydres. And now come I to the cure.

The generall cure, according to the opinion of *Dioscorides*, is, that first there must be scarification made vpon the wounded place, and that often, and cupping-glasses must as often be applyed and fastened with much flame to the part affected. *Abysynus* counsell is to make a fumigation with egge-shells first steeped in water, and then beeing cast on the coales with Harts-horne or Galbanum, to perfume the venomd part there-with. After that

that to vse sacrifications, to let bloud, or to sucke the place, or to draw out the venom with cupping-glasses: or (which is the safest course of them all) to apply an actual cautery, except the place affected be full of sinnewes. Lastly to prouoke sweat well, either in bed, covering the patient well with cloathes, or it is better by long and easie walking to procure sweating. In some to attaine to the perfect curation, you must worke both with inward & outward meanes, such as here shall be prescribed and set before your eyes: whereof the most choyce and approued I haue set downe for the benefit of the Reader: and first I will beginne with *Dioscorides*.

Inward Medicines out of Dioscorides.



Take of the seedes of Sothern-wood, Annise, Dill, the wilde Cicer, of the fruite of the Cedar-tree, Plantine and Trifolie: of each a like quantity, beate them to powder by themselves, before you doe mixe them. The dose is two drammes to be taken in Wine: Likewise one dramme of the seedes of Tamariske drunke in Wine, is very effectual. Some vse a decoction of *Chamapytis*, and the greene Nuts of the Cipres-tree in Wine. There be some which prayse the iuyce of Croy-fishes, to be taken and confirmed, for the ceasing of all paynes. Lye made of Figge-leaues is drunke with good successe against all bytings of Spydres.

It is good also to take the fruite of the Turpentine-tree, Bay-berries, leaues of the Balme, and the seedes of all sorts of Carrets: or to drinke the iuyce of Mirtle-berries, of the berries of Iuy, or Mull-berries, the iuyce of Colewort-leaues, and of Cluires or Goose-grease with Wine or Vineger. A dramme of the leaues of Beane-Trifoly drunke in wine, the decoction of the rootes of a *sparagum*, Iuyce of Sen-greene, or any opening iuyce, is good for the same. Some vse with very good successe, the leaues of the Hearbe called Balme with Niter, and Mallowes, boyled both leafe and roote, and so taken often in a potion. The leaues of the Hearbe called *Phalangium*, with his floures and seedes. The seedes of *Nigella* also serue to the same end.

Medicines out of Galen.



Take of *Aristolochia*, of *Opium*, of eyther alike much, foure drammes, of the roots of Pelletorie of Spayne three drams. Make thereof Trochisces, to the quantitie of a Beane. The dose is two Trochisces, with three ounces of pure wine. The Ashes of a Ramms hooft tempored with Hony, and drunke with Wine. Remedies of *Diophantes* against the bytings of *Phalangies*. Take of Astrolage or hartwort 4. drams, of Pelletorie of Spaine as much, Pepper 2. drams, *Opium* one dram, make thereof Trochisces, to the quantity of a Beane, & take two of them in a good draught of pure Wine. Another more excellent. Take of the seedes of wilde Rue, Rocket-seede, Stryax, *Sulphur viuum*, Trochisces, as before, with the bloud of a Creuise. The dose is one scruple and a halfe in Wine. Another. Take of Myrrhe, *Castoreum* and *Stryax*, of either one dram, *Opium* two drammes, of Galbanum three drammes, Smallage-seedes and Annise-seedes, of eyther alike two ounces and a halfe, Pepper thirty graines, make them vppe with Wine so much as is sufficient. Another. Take of Myrrhe five ounces, of Spiknard sixe drammes, of the the flower of *Iuncus Rotundus* two drammes and a halfe, *Cassia* foure drams, *Cyna*, n on three drammes, white Pepper one dramme and a halfe, Frankincense one dramme, and halfe a scruple, *Costus* one dramme, make them vp with Atticke Hony. The dose is the quantity of a Hasell-Nut, to be taken either in Mulse or water.

Remedies out of Apollodorus.



LAke of wilde Comin two ounces and a halfe, the bloud of a Sea-Tortoyce foure drammes, the rennet of a Fawne or Hare, three drammes, the bloud of a Kid foure drams, make them vp with the best Wine, and referue it to your vse. The dose is the quantity of an Oliuè, in a draught of the best and purest Wine. Another. Take of the seedes of *Trifolium Bituminosum*, of round Astrologè, the seedes of wilde Rew, the seedes of *Eryum* dried in the Sunne, of each alike, 6. drams: worke them with Wine and make Trochisces thereof, euery one of them weighing foure drams. The dose is one Trochisce. Read more in *Galen* in his second booke *De Antid.* where any man may finde many for the same purpose, which he had gathered and selected from diuers Authours.

Out of Aëtius, and Paulus Aegineta.



LAke of *Sulphur Viuum*, and of *Galbanum*, of either foure drammes, of bitter Almonds ex corticated one dramme, of the Gumme called Benzoin foure drammes, temper them in Wine, and after their Maceration, worke them vp with some Hony to be taken inwardly. Being thus prepared, it may likewise be applyed outwardly. Another. Take of *Ameos* two drammes, roots of Floure-deluce one dram, or else of Saint Johns-wort, or *Trifolium Bituminosum*, drinke them out of Wine. Or take of Annise-seedes, wilde Carrets, Comin, *Nigella Romana*, Pepper and Agaricke, of either one dramme, and drinke them. Or take the leaues of the Cipres-tree, or the Nuts beaten in Wine, and three quarters of a pinte of the best Oyle, and giue it to drinke.

And to this end they doe prescribe Bay-berries, Scorpion-grasse, wilde-Timbe, Calamint, Chamepytis, either to be taken by themselves alone, or with Rew and Pepper. *Aselepiades* vsed these that follow. Take of the seedes of Angelica and Calamint, of cyther alike much, and powned together, to bee taken in sixe ounces of Wine oftentimes in a day. Another. Take of Benzoin, the seedes of the wilde-Carret, of dry Mintes and Spicknard a little quantity, temper them vp with Vineger. The dose is one dramme with pure water and Vineger mixed together about fiue or sixe ounces. Another more excellent. Take Garlicke and eate it, and a bath made of the same with Wine, and likewise al those Medicines which doe heale the bytings of Vipers, are notable in these cases. *Paulus Aegineta* commendeth all these very highly, and so dooth hee the seedes of *Agnus Castus*, or the leaues of the White-Popler.

Out of Nicander.

TAKE of the purest Turpentine that distilleth out of the Pine-tree, and eate or drink it: for this is a very effectuell medicine, which as *Bellonius* reporteth, he hath found to be true by experience.

Out of Auicenna.

THE fruite of the Mirtle-tree, *Doronicum*, Masticke, *Assa Fatida*, Dedder, or With-wind and his root, the Nut of India, and white *Bdellium* drunke with wine. Take of the rootes of Aristolochie, rootes of Floure-deluce, of Spicke, Pellitory of Spaine,

Spaine, the seedes of the wilde Carrot, blacke Hellebor, Commin, the rootes of the true Daffadill, of the fruite of the Carob-tree, the leaues of Dates, toppes of Pomgranates, Cynamon, of the iuyce of Rue, Crai-fishes, Syrax, *Opium*, and *Carpobalsamum*, of cyther alike, one ounce, all of these being powdered, make thereof Trochisces the weight of one dramme or foure scruples, which is their dose. Take also in Wine the decoction of the seedes of *Trifolium Bituminosum*, Cipres-Nuts, and the seedes of Smallage. Besides let him drinke the graynes or fruite of the Pine-tree, Comin of Aethiopia, the leaues and rinde of the Plane-tree, the seedes of *Siler Montanum*, blacke and wilde Cicers, the seedes of Nigella, Sothern-wood and Dill, Astrologe or Hartwort, the fruite of the Tamariske tree: for all these are very effectuell to cure the hurtes that come by byting of any venomous Spyder.

The iuyce also of wilde Lettice and of Houfeliike is excellent. The decoction of Cypres Nuts being boyled, especially with Cynamon, the broath of Crai-fishes, and of Goose-flesh, and likewise the decoction of the rootes of *Asparagus* in Wine and water. Another. Take of Astrologe and Comin, of each three drammes to be drunk in warme water: an excellent and approoued antidote. Take of the seedes of Git or Nigella tenne drammes, Comin-seede, *Daucus*-seede (or wilde-Carret) of either fiue drammes, Spicknard, Bay-berries, round Aristolochie, *Carpobalsamum*, Cynamon, roots of Gentian, seedes of the Mountaine Siler, and Smallage, of euery one alike two drams, make a confection with Hony. The dose is the quantity of a Nut with old Wine. A confection of *Assa*. Take of *Assa Fatida*, Myrthe, and leaues of Rue, of euery one alike quantity, temper them together with Hony. The common is one dram, or two at the most in Wine.

Certaine other selected Medicines out of Absyrtus, Albucasis, Lullus, Rhazes and Ponzettus.



LAke of white Pepper thirty graynes, drinke it often in a draught of old Wine. Giue also the Hearbe Tymbe in Wine. *Absyrtus*. Let him drinke after it a Spoonfull of Wine distilled with Balme. *Lullus*. Take of dry Revv, of *Costus*, Horsemint, Pellitory of Spayne, *Cardamomum*, of each alike, of *Assa Fatida* a fourth part, Honny so much as is sufficient, commixe them. The dose is the quantity of a Hasell Nut in drinke. *Albucasis*. The brayne of a Hen drunke vvith a little Pepper out of sweet Wine, or Vineger and Water myxed together.

A notable Treacle or Antidote against the bytings of *Phalangies* or venomous Spiders. Take of *Tartarum* six drammes, of yellevv Sulphur eyght drammes, Rue-seedes three drammes, *Castoreum* and Rocket-seede, of cyther tivo drammes, vvith the bloud of a Sea-Tortoyce make an Opiate. The dose is tivo drammes to bee taken in Wine. Another. Take of Pellitory of Spaine, and the roote of the round Aristolochie of each one part, of White Pepper halfe a part, Horehouud foure parts, temper them vp vvith Honny, the dose that is to bee giuen is one dramme. Another. Take of the rootes of Capers, the rootes of long Aristolochie or Hartwort, Bay-berries, rootes of Gentian, of each a like quantity to bee taken in Wine, or let him drinke *Diasa* with fyvete strong Wine, Comin, and the seedes of *Agnus Castus*. Another. Take of the seedes of *Nigella* tenne drammes, of *Daucus* and Comin-seedes, of each alike fiue drammes, seedes of wilde Rue, and Cypres Nuttes, of cyther three Drammes, Spicknard, Bay-berries, round Astrologe, *Carpobalsamum*, Cynaomn, the root of Gentian, seeds of *Trifolium Bituminosum*, and of Smallage-seede, of either two drammes, make a confection with Hony so much as is sufficient. Giue the quantity of a Nut with old Wine. *Rhazes*.

Out of Pliny, Celsus, and Scaliger.



It is good to giue fine Pismires to them that are bitten of any *Phalangium*, or the seedes of *Nigella Romana* one dram, or Mulberries with Hypocistis and Hony. There is a secret vertue and hidden quality in the root of Parsely, and of wilde Rue, peculiarly against those hurts that Spiders infect by their venom. The blood of a Land-Tortoyce, the iuyce of *Origanum*, the roote of *Behen Album*, *Vernaine*, *Cinquefoile*, all the sortes of Sengreene, 10 Cypres-roots, the Luic, of Iuy roots being taken with some sweet Wine, or water and Vineger mixed and boyled together, are very speciall in this grieve. Likewise two drams of *Castoreum* to prouoke vomiting being relented in some mulse. *Apollodorus* one of the disciples of *Democrates* saith, there is an herb called *Crocidis*, which if any *Phalangium* or other poisonous Spider do but touch, presently they fall down dead, and their poyson is so dulled and weakened, as it can doe no hurt. The leaues of the Bull-rush or Mat-rush which are next to the roote being eaten, are found to giue much help. *Pliny*. Take of Myrthe, of *Vna Taminea*, which is the berry of the herb called *Ampelos Agria*, being a kind of Bryony, which windeth it selfe about trees and hedges like a vine, of some called our Ladies scale, of either alike, and drink them in 3. quarters of a pinte of sod wine. 20 Item, the rootes of Radish or of Darnell taken in Wine, is very effectuell. *Celsus*. But the excellentest Antidote of all other is that which *Scaliger* describeth, whom for his singular learning and deep conceit, I may tearme *Nostris orbis & seculi ornamentum*: The forme whereof in this place I will prescribe you. Take of the true and round *Aristolochia*, & of the best Mithredate, of either one ounce, *Terra Sigillata* halfe an ounce, of those Flyes which are found to lye in the flower of the Herb called *Napellus*, in number 18. iuyce of Citrons so much as is sufficient, mixe them altogether. For against this mischiefe of Spiders, or against any other shrewd turnes, grieuances, or bytings of any Serpents whatsoever. As yet neuer found out so effectually a remedy, or so notable an alexipharmacall. Thus far *Scaliger*. The iuyce of Apples being drunke, and Endiue, are the proper Bezoar 30 against the venom of a *Phalangie*. *Petrus de Albano*. Thus much of inward: now will I proceed to generall outward medicaments and applications. Five Spiders putrified in common Oyle, & applyed outwardly to the affected place, are very good. Ashes made of the dung of draught beasts tempered with vineger, and vsed as an ointment, or instead of vineger, water and vineger boyled together, and applyed as before, are proued to be singular. Take of vineger 3. pints and a halfe, *Sulphur vinum* two ounces, mix them, and foment, bath, or soke the wounded part with a Sponge dipped in the liquor, or if the paine be a little asswaged with the fomentation, then wash the place with a good quantity of Sea-water.

Some hold opinion that *Achates* (which is a precious stone, wherein are represented 40 diuers forms, whereof some haue the nine masts, some of *Venus*, &c. will heale all bitings of *Phalangies*, and for this cause being brought out of India it is held at a very deere rate in this Country. *Pliny*. Ashes made of fig-tree-leaues, adding to them some Salt and wine. The roots of the wilde *Panax* being beaten to powder, *Aristolochie* & Barly Meale kneaded together and wrought vp with vineger. Water with hony and salt applyed outwardly for a fomentation. The decoction of the herb *Balme*, or the leaues of it being brought to the forme of a Pulse, and applyed: but we must not forget to vse warme bathes, and sometimes to the place agriued. *Pliny*. Cut the vaines that appeare vnder the tongue, rubbing and chafing the swelled places with Salt and good store of Vineger: then cause the patient to sweate carefully & warily for feare of cold. *Vigetius*. *Theophrastus* saith, that practitioners do highly commend the root of *Panax Chironia*, Moysten the wound with Oile. 50 Garlike bruised, Knot-grasse or Barly-meale, and Bay-leaues with wine, or with the dregs or Lees of wine, or wilde Rue applyed in manner of a Cataplasme to the wounded place. *Nonus*. Take of *Sulphur Vinum*, *Galbanum*, of each alike, 4. drams and a halfe, of *Euforbi-um* halfe a dram, Hasell-nuts excocticated two drams, dissolve them, and with wine make

to-

Of the Spider.

towards the curation. Flyes beaten to powder and applyed vpon the place affected. The fish called a Barble cureth the bitings of any venomous Spider, if being raw it be slit asunder in the midst, and so applyed (as *Galen* saith.) Anoint the whole body with a liquid Cerote, and foment the place affected with Oyle wherein *Trifolium Bituminosum* hath beene infused, or bath it often with Spongies soked in warme Vineger: then prepare & make ready cataplasmes of these Ingredients following; that is, of Knot-grasse, *Scala Cel- li*, called *Salomons-seale*, Leekes, Cheefill or Branne decocted in Vineger, Barly-meale and Bay-berries, and the leaues boyled in Wine and Hony. Some doe also make Cata- 10 plasmes of Rue or herb-grace, & Goats dung tempered with wine, Cypres, Margerom and wilde Rue with Vineger. An emplaster of *Asclepiades*. Take of the seedes of wilde Rue, and Rocket-seeds, *Stansackre*, Rosemary-seeds, *Agnus-Castus*, Apples and Nuts, or in stead of these two, of the leaues of the Cypres-tree, of each alike, beate and temper them altogether with vineger & hony. *Asius*. Apply the decoction of Lupines vpon the affected place, the eschar being first remoued, then annoint it in the warme Sun-shine, or against the fire with the fat of a Goose tempered with wilde Rue and Oyle; or else of the pap of Barly, and the broth of Lupines make a cataplasme. *Oribasius*. The Filberd-Nut that groweth in India, healeth the bytings of the *Phalangies*. *Auicenna*. Goates dung dissolved with other conuenient Cataplasmes, and Oyle of Worme-wood, and the iuyce 20 of Figs helpeth much. *Kiraniides*. Apply oftentimes a cold peece of iron to the place. *Pergardis*. *trus de Albano*. Foment the place very often with the iuyce of the Herbe Plantine. *Hilde-*

The artificiall Oyle of Balme is singular. *Enonimus*. A fomentation made of the leaues and stalkes of *Imperatoria* called Master-wort, and continued a good space: or else *Vernaine* bruised and stamped, the iuyce being taken in wine, and further, the hearb outwardly applyed, is much commended of *Turneser*. Beate and stampe Hearb-agrace with Garlike and some Oyle, and apply it outwardly. *Celsus*. There bee but a few particular cures for the bytings of Spiders that Physicians mention: yet some they doe, although the generall bee most effectuell. *Pliny* against the byting of the *Formicari* or Pismire-like *Phalangie*, that hath a red head, commendeth much another *Phalangie* of 30 the same kind, onely to be shewed to the wounded patient to looke vpon, and to be kept for the same purpose, though the Spider be found dead. Also, a young Weasell dried, and the belly thereof stuffed with Coriander-seede, and so kept till it be very old and stale, and drunke in wine, being first beaten to powder, is likewise good for the same intention.

There is a certaine little beast called *Ichneumon*, of some it is called *Mus Pharaonis*, *Pharo- roes Mouse*, and for the enmity vnto Serpents, it is called *Ophiomorphus*, (as *Bellonius* reporteth) being bruised and applyed to the byting of any Waspe-like *Phalangie*, doth utterly take away the venom of them. It often entereth and searcheth out the seats and holes of venomous Spiders and *Phalangies*, and if it finde any of them, seeke haled and tuggeth 40 them cleane away as a Pismire doth a small graine of Corne: and if the *Phalangie* offer any resistance, the *Ichneumon* sparing no labour, pulleth her the contrary way: and by this struggling and struing, sometimes it so falleth out that the *Ichneumon* is wearied, and then she breatheth a little, and gathering new strength and courage, setteth againe vpon the *Phalangie* with a fresh assault, and woundeth her many times, so that at length she carrieth her to her owne lodging there to be deuoured.

If the *Tarantula* haue hurt any one, the best remedy is to styrre and exercise the body continually without any intermission, whereas in all hurtes that are caused by any other Spiders, rest and quietnesse are the best meanes (as *Celsus* affirmeth.) But their Antidote is Musicke and singing.

50 *Christophorus de Honestis* counselleth to take forth with *Theriaca Andromachi* without any delay. He also aduiseeth to take Butter tempered with Hony, and the roote of *Saffron* in Wine. His proper Bezoar (saith he) or the greene Berries or seedes of the *Lentiske-tree*. *Ponzettus* in his booke *De venenis*, aduiseeth to take ten graynes of the *Lentiske-tree* in Milke, or an ounce and a halfe of the iuyce of Mull-berry-leaues.

In the encrease of the griefe, he cureth them with Agaricke, or the White Vine: and after much sweating, they are to be comforted and refreshed or strengthened with colde Medicines, as with the Water of Poppy, and the like (*Merula* saith) they are to be remedied with the stone of Muscicall Instruments, dauncing, singing and colours: concerning the three former I will not contend, but howe they should receiue any part of helpe or health from vewing of any colours I doe not well vnderstand: considering that the eyesight of all those that are bitten of a *Tarantula*, is quite taken away, or they see but obscurely, as being mightily deceived in their objects.

Andreas Matthiolus in his Commentaries, vpon the sixth booke of *Dioscorides* Chap. 40. reporteth a verie strange story of a certaine Hermit, his olde friende and acquaintance dwelling neere vnto Rome, who cured all those who were bitten or hurt of any venomous Wormes or Serpents, which in this last place I will insert (although some may say that it is needlesse, and belongeth not at all to this discourse in hand, or else will not beleue it.) For when as any of the Inhabitants in those parts were wounded of any poysonous Serpent, by a Messenger forthwith signified the same to the old Hermit: who by and by demaunded of the Messenger whether he could be content to take or drinke any Medicine in the stead of the sicke patient: which if the other assented too, promising to take it, the Hermit commaunded him without any further delay, to pull off his right foot shoe, and to set his foote on the earth, drawing a line round about the foot with his knife: then he willed him to take away his foote, and within the space of the line so marked, he writ or engraue these words following. *Caro Caruere, sanum reduce, reputata sanum, Emanuel paracletus.*

Then immediatly he pared away the earth with the same whittle, so that all the Characters were quite defaced, putting the same earth into a little earthen vessell full of Water, letting it there so long remaine, vntill the earth sunke to the bottome: Lastly he strayed the water with a peece of the Messengers shirt, or some other Linnen that hee wore next to his skin, and being signed with the signe of the crosse, gave it him to drinke: but surely (saith *Matthiolus*) it was marueylous strange, and a wonderfull thing to consider, how that the wounded patient was perfectly healed, euen at that very houre and moment of time, that the Messenger tooke the aforesaide potion of the Hermit, as it is plainly knowne vnto my selfe, and to all the people that dwell round about in that Territory or Shire.

And thus much of this heremiticall curation by the way. Now will I come into my path againe. A man may find a great sort, both of these, and the like remedies both in *Pliny*, *Dioscorides*, and other concerning the hurts of Spiders, but I thinke I haue bene a little tedious, and you may imagine that I do nothing but *Ta arachina biphainein, Araneorum telas texere*: That is, In a friuolous matter and of small moment spend infinite and curious labour: so that I had more neede to craue pardon for my long discourse about this subiect: wherein though many things may waite to the satisfaction of an afflicted & searching head, yet I am sure here is inough to warrant the discharge of my good will, & to repell the censure of the scrupulous;

— Nunc imus ad illam

*Artificem, mens nostra cui est conformis, Arachnem
Qua medio tenera residens in flamine tela.
Qua ferit curus atrox, trepidat volitantibus auris
Tangitur, vere sono vagus illi byssus ab astro.*

In English thus;

*Vnto Arachne, skilfull mistresse let vs come,
To whom conformed seemes the mind of man,
She sits in midst of web, her tender feet vpon:
Whiles she is tost with Eastwind now and than,
She trembleth at the noyse of rattling winds,
As when the humming Fly hard wagging finds.*

OF

OF THE TAME OR HOVSE-Spyder.



Aristotle, that diligent searcher and seeker out of Nature and naturall causes, termeth this kind of Spyder a very gallant & excellent wise creature. King *Salomon* himselfe, at whose high wisdom all succeeding ages haue and will admire, amongst those foure small creatures, which in wisdom doe outstrippe the greatest Philosphers, reckoneth the Spyder for one, dwelling (as he saith) in Kings courts, and there deuising and weauing his inimitable webbe. The Poets sayne that the Spyder called *Arachne*, was in times past a mayden of *Lydia*, who beeing instructed of *Minerva* in the cunning skill of Embroiderie and spynning, grew therein so excellent, and tooke such a pride in the same, (for you must remember she was a woman) that shee stifly denied, facing it out in brauing-wise, that *Minerva* was neuer the Instructor, and so arrogant presumptuous shee was, as that she feared not to challenge her Mistresse-Goddesse to worke with her, if shee durst for her eares enter the lyst, in all manner of Embroidery, Tapestry-workes, and the like.

At which, Mistres *Minerva* beeing netled, and taking the matter in dudgeon thus to be prouoked, and withall reprehending the mayde very sharply for her saucines, in a pelting chafe she brake all to peeeces the wenches imagery worke, that was so curiously wouen, & so full of varietie, with her shuttle. The Mayde heereat beeing sore greeued, halfe in despayre not knowing what to doe, yeelding to passion, would needes hang herselfe. But *Minerva* taking compassion vpon her, would not haue her die forth-with, but transformed her into a Spyder, hanging by a fine small thred or line.

*Atq; ita viue quidem, pende tamen, improba, dixit,
Lexq; eadem pana, ne sis secuta futuri
Dicta tuo generi, serisq; nepotibus esto.*

In English thus;

*So liue indeede, yet hang, thou woman vile
She said, and let the selfe-same law of punishment
Be vnto thee and all thy offspring, while
All kindred last: shall not futures thee content.*

If any be desirous to know more of this fable, let him read the famous Poet *Ouid*, who hath excellently written thereof in the sixth booke of his *Metamorphosis*, although some what differing from this of *Pliny*. The Graecians besides doe write, as *Calius Rodoginus* in his 7. booke *Lectionum Antiq.* chap. 16. affirmeth, how that there was in the Country of *Attica* a certaine man called *Phalanx*, who had also a Sister named *Arachne*, & when *Phalanx* had perfectly learned of *Minerva* the Military-Science, and all other warlike exercises and offices that belong to a Souldiour, and that shee had likewise instructed his Sister *Arachne* in weauing, spynning, and needle-workes, they concluded a match betweene themselves, but the Goddesse beeing much displeased with such a shamefull and incestuous marriage, marring their fashion, shee disfigured them both into the number of creeping creatures, laying this as a iust punishment vpon them, to be destroyed of their owne young ones.

But it is at euery mans choysce to interpret these to be eyther fables and Canterbury-tales, or true historicall narrations: yet most are of this mind, that *Arachne* first inuented spynning of linnen, weauing, and working with the needle, which this mayde of *Lydia* first learned from the Spiders, taking her first samplers and patterns from them for imitation; which no man ought to thinke to be strange, sith the craft of playsterring or working things

things in earth, and the Art of curing the eyes, was first taken from the Swallowes. The Eagles haue taught vs Architecture, and men first receiued the light of Phlebotomie or letting of blood from the *Hippopotamus*, which is a Beast liuing in the Riuer of *Nilus*, hauing feete like an ox, and his backe and mane like a horse, with a winding tayle, and tusked like a Bore. The byrd of Egypt called *Ibis*, first gaue knowledge to Phisitians how to vse the Glister; yea, dogges, Goates, Harts, Storkes, Swallowes and Weasells, haue taught men many medicines for many diseases.

To beginne therefore to make an enumeration of their prayes, I will declare vnto you, the rich vertues and externall goods of the body, fortune and mind. And first to beginne with the good gyfts of their bodies. If you will weigh and consider the matter and substance of a Spydres body, you shall find it to be light, pertaking much of fire and ayre, (being two of the most noble and effectall elements in operation) and hauing but little earthy draggines and drossie refuse. If you behold their figure, they haue eyther a Spharicall and heavenly, or at least wise an Oual forme, which is next to the Spharicall, as beeing the perfectest of all other. Besides, theyr substance is thinne, fine, glysting and subtile, yea although they seeme now and then to be fatted vp with plenty of meate, that they grow as bigge in bulke as a VVallnut, and if the learned *Cardan* may be credited, they growe other-whiles as great as a Sparrow: yet for all that, if you cast your eye on them against the light, hanging in their webbe, she glittereth and shineth on all parts like vnto the Chrysolite, which is a kind of precious stone, shining with a golden colour quite thorow, causing a pleasant reflexion to the eyes, and piercing them with singuler delight.

The colour of a Spyder is some-what pale, such as *Onid* asbeth to Louers, and when shee hangeth aloft in her webbe, with her legges wide and large spread abroad, shee perfectly and liuely expresth the shape and proportion of a painted starre: as if Nature had intended to giue and bestow on her, not onely the resemblance & counterfeite similitude of heauen, but also the very luster of the starres themselves. The skinn of a Spyder is so soft, smooth, exquisite, pure, cleane and neate, that it farre surpasseth by many degrees, the polished skinn of those mayds that haue the Greene-sicknes, or those young whores that are so carefull in sparing no cost to preserve their beauties; And it is of such creerenes and perpicuitie, that it will easilie represent the visage and phisomie of any beholder of it, much like vnto a fine glasse. Further, it hath fingers, for all the world such as faire virgins desire to haue, that is to say, long, round and slender, beeing also endued with the most exquisite fence of touching that possibly can be imagined, insomuch that it farre surmounteth any mortall man liuing, and all other creatures in the world besides, according to that old and common verse.

*Nos aper auditu praecllit, Aranea tactu
Vultur odorata, Lynx visu, Simia gustu.*

Which may be englished thus;

*To heare, the Bore, to touch, the Spyder vs excels,
The Linx to see, the Ape to tast, the Vulture for the smells.*

It hath also feete, but yet not such a multitude as Scolopendraes haue, nor yet none at all, as the meanest ranke and sort of creatures, nor yet fixe onely, as the common sort of insects: but it hath eyght, a number which the meanest Sophister in Cambridge can resolve, is next to the perfectest of all numbers, and these feete consisting of a selquiteriall proportion, which of all Mathematicians is esteemed to be wonderfull and admirable, so that although the hinder be shorter then the fore-legges, yet notwithstanding they retaine a mutuall harmonie, equalitie, and semblable concordance. Many Phylosophers haue not dared to affirme that they are blind, but they themselves in this poynt are most blind. For if they be deprived of their eyes and eye-sight, I would faine be resolved how they could make choyce of such apt and conuenient places for theyr hunting trade, and vwith what guide, Captaine or Director they doe knit, fasten and tye one thred to another, in such admirable order, ranke and range, as the excellentest worke-men in the world stand amazed at. Or els how they can come to the knowledge when theyr webbes are broken by

by chaunce, or haue the skill to mend them, beeing eyther shaken or burst in sunder. Besides, we may all obserue by our owne experience, that if one take a flye, and hold her at the side of the webbe, the familiar, tame, or domesticall Spyder espying her, will make all the hast she can through thicke and thinne, yea though she be farre off, and will boldly assault and deuoure her, and will (as a man may say) take her out of your handes into her owne, which thing I haue often seene done. Surely therefore those persons are halfe blind, who neither can conceiue nor see, that Spydres can see.

Now in that a Spyder seemeth to some to be an vglie and lothsome creature, and euery at the first sight to be detested in regard it is so mishapen, I will not impute this to any defect or default that is in their forme or proportion, but I rather ascribe it to their exceeding great melancholy (for this humour is most predominant in them) & to their strange lusting or longing, by reason of naughty humours gathered about the mouth of the stomacke, yea, and to their lacke of stay & moderation in their lusts and affections. For they are no lesse beholding to Nature for their elegancie, handfome and proper feature, then the Butter-flye, or any other cur-wast whatsoever. To conclude this poynt, G O D hath giuen and bestowed vpon this strange and admirable body, as strange and admirable a disposition, nature, and constitution of the skinn. For a Spyder changeth her skin, not once onely in a yeres space, (as Vipers doe) but once in the space of a month she reneweth it, (if she be well fedde and not hunger-starued) and putteth on a new hue and skinn, and the same in all poynts more fesh, exquisite and neate, then the old skinn which shee cast off.

Amongst the blessings of Fortune, or rather Fate, I esteeme this to be the excellentest that is conferred vpon them, in that they beare about with them an inexhausted matter or substance in their bellies to make infinite webbes, yea such a matter as can neuer be consumed, wasted or spent, of which they haue such foyson, as they are able to drawe out in length and breadth, and to spinne and deuise innumerable threds and stuffe to make and finish theyr cobwebbes of, so that if a hundred flyes light in them, they are of force sufficient so to entangle and ensnare them all, as they shall neuer get out againe. Furthermore, although they haue neither foode nor sustenance layd vp in Barnes or Storehouses, as Pismires haue, nor yet any meate set or sowed for them as Bees haue, but get theyr commodities onely by taking of booties casually, by hunting at all aduentures, and by chaunceable preyes, yet doe they satisfie nature, and expell hunger, by meanes of that hazzardous and suddaine spoyle; and sometimes you shall see them growne very thicke, fatte and vniwieldie, by reason of these good dishes, and fat messes of meate which they can purchase by their owne good-wary husbandry, or by any meanes can lay on, and catch into their clawes.

Besides, I must tell you that Spydres haue not the least benefit of Fortunes fauour bestowed vpon them, when as beeing ingluttred with courtly viands, they haue beene glad to exchange lodgings with an old Courtier, called *Padagra*, or the Gowte, for it skilleth not whether of these two names you will chuse. For you haue heard before, the wise king *Salomon* to haue giuen them the most prime and chiefe places in Princes Courts, that she might be an absolute patterne and president of wit, wisdom, moderate frugality and vertue, and in diuers poynts of regiment they might be our directors for imitation. Further, beginning their cobwebs, they haue wholly bent and applyed themselves to theyr most ingenious weaving trade, they haue giuen themselves to curious and superstitious hunting, to captious taking at aduantage, watching and espying their prey, nothing at all fearing any ambushes, treacheries, trappes or treasons, and no whit dreading any assaults, much lesse triumphes: and to speake briefly, the wisest creature of the wisest King, beareth a great stroke, dominereth, and hath (I may say) the sole soueraigntie in the most noble, greatest, and stateliest courts of Princes.

And yet for all these vertues, (since *Salomons* time) there haue risen vp and followed some Princes and Gouvernours, vnadvised, desperately naught, and vnthrific, and such as were not well in their wits, and of those it cannot easily be spoken how churlishly they entertained her, how they sent out theyr proclamations and warrants, to expell the Spyder, to cast her downe to the earth, tread vnder-foote, vndoe and kill, as a night-thiefe, with

In the encrease of the griefe, he cureth them with Agaricke, or the White Vine: and after much sweating, they are to be comforted and reitred or strengthened with colde Medicines, as with the Water of Poppy, and the like (*Merula* saith) they are to be remedied with the stone of Muscall Instruments, dauncing, singing and colours: concerning the three former I will not contend, but howe they should receiue any part of helpe or health from vewing of any colours I doe not well vnderstand: considering that the eyesight of all those that are bitten of a *Tarantula*, is quite taken away, or they see but obscurely, as being mightily deceiued in their obiects.

Andreas Matthiolus in his Commentaries, vpon the sixth booke of *Dioscorides* Chap. 40. reporteth a verie strange story of a cerraine Hermit, his olde friende and acquaintance dwelling neere vnto Rome, who cured all those who were bitten or hurt of any venomous Wormes or Serpents, which in this last place I will insert (although some may say that it is needlesse, and belongeth not at all to this discourse in hand, or else will not beleue it.) For when as any of the Inhabitants in those parts were wounded of any poysonous Serpent, by a Messenger forthwith signified the same to the old Hermit: who by and by demanded of the Messenger whether he could be content to take or drinke any Medicine in the stead of the sicke patient: which if the other assented too, promising to take it, the Hermit commaunded him without any further delay, to pull off his right foot shoe, and to set his foote on the earth, drawing a line round about the foot with his knife: then he willed him to take away his foote, and within the space of the line so marked, he writ or engraue these words following, *Caro Caruere, sanum reduce, reputata sanum, Emanuel paracletus.*

Then immediatly he pared away the earth with the same whittle, so that all the Characters were quite defaced, putting the same earth into a little earthen vessell full of Water, letting it there so long remaine, vntil the earth sunke to the bottome: Lastly he strayed the water with a peece of the Messengers shirt, or some other Linnen that hee wore next to his skin, and being signed with the signe of the crosse, gaue it him to drinke: but surely (saith *Matthiolus*) it was marueylous strange, and a wonderfull thing to consider, how that the wounded patient was perfectly healed, euen at that very houre and moment of time, that the Messenger tooke the aforesaide potion of the Hermit, as it is plainly knowne vnto my selfe, and to all the people that dwell round about in that Territory or Shire.

And thus much of this heremiticall curation by the way. Now will I come into my path againe. A man may find a great sort, both of these, and the like remedies both in *Pliny*, *Dioscorides*, and other concerning the hurts of Spiders, but I thinke I haue beene a little tedious, and you may imagine that I do nothing but *Ta arachina hiphainein, Araneorum telas texere*: That is, In a friuolous matter and of small moment spend infinite and curious labour: so that I had more neede to craue pardon for my long discourse about this subiect: wherein though many things may waite to the satisfaction of an afflicted & searching head, yet I am sure here is inough to warrant the discharge of my good will, & to repell the censure of the scrupulous;

— Nunc imus ad illam

*Artificem, mens nostra cui est conformis, Arachnem
Qua medio tenera residens in flamine tela.
Qua ferit eurus atrox, trepidat volitantibus auris
Tangitur, vere sono vagus illi byssus ab astro.*

In English thus;

*Vnto Arachne, skilfull mistrisse let vs come,
To whom conformed seemes the mind of man,
She sits in midst of web, her tender feet vpon:
Whiles she is tost with Eastwind now and then,
She trembleth at the noyse of rasling winds,
As when the humming Fly hard wagging finds.*

OF THE TAME OR HOVSE-Spyder.



Aristotle, that diligent searcher and seeker out of Nature and naturall causes, termeth this kind of Spyder a very gallant & excellent wise creature. King *Salomon* himselfe, at whose high wisdom all succeeding ages haue and will admire, amongst those soure small creatures, which in wisdom doe out-stripe the greatest Philosophers, reckoneth the Spyder for one, dwelling (as he saith) in Kings courts, and there deuising and weauing his inimitable webbe. The Poets sayne that the Spyder called *Arachne*, was in times past a mayden of *Lydia*, who beeing instructed of *Minerva* in the cunning skill of Embroiderie and spynning, grew therein so excellent, and tooke such a pride in the same, (for you must remember she was a woman) that shee stifly denied, facing it out in brauing-wise, that *Minerva* was neuer the Instructor, and so arrogant presumptuous shee was, as that she feared not to challenge her Mistresse-Goddesse to worke with her, if shee durst for her cares enter the lyst, in all manner of Embroidery, Tapestry-workes, and the like.

At which, Mistres *Minerva* beeing netled, and taking the matter in dudgeon thus to be prouoked, and withall reprehending the mayde very sharply for her sauciness, in a pelting chafe she brake all to peeeces the wenches imagery worke, that was so curiously wouen, & so full of variety, with her shittle. The Mayde heereat beeing sore greued, halfe in despayre not knowing what to doe, yeelding to passion, would needes hang herselfe. But *Minerva* taking compassion vpon her, would not haue her die forth-with, but transformed her into a Spyder, hanging by a fine small thred or line.

*Argita viue quidem, pende tamen, improba, dixit;
Lexq; eadem pene, ne sis securafuturi
Dicta tuo generi, serisq; nepotibus esto.*

In English thus;

*So line indeede, yet hang, thou woman vile
She said, and let the selfe-same law of punishment
Be vnto thee and all thy offspring, while
All kindred last: shall not futures thee content.*

If any be desirous to know more of this fable, let him read the famous Poet *Ouid*, who hath excellently written thereof in the sixth booke of his *Metamorphosis*, although some what differing from this of *Pliny*. The Græcians besides doe write, as *Cælius Rodoginus* in his 7. booke *Lectionum Antiq.* chap. 16. affirmeth, how that there was in the Country of *Attica* a certaine man called *Phalanx*, who had also a Sister named *Arachne*, & when *Phalanx* had perfectly learned of *Minerva* the Military-Science, and all other warlike exercises and offices that belong to a Souldiour, and that shee had likewise instructed his Sister *Arachne* in weauing, spynning, and needle-worke, they concluded a match betwene themselves, but the Goddesse beeing much displeased with such a shamefull and incestuous marriage, marring their fashion, shee disfigured them both into the number of creeping creatures, laying this as a iust punishment vpon them, to be destroyed of their owne young ones.

But it is at euery mans choise to interpret these to be eyther fables and Canterbury-tales, or true historicall narrations: yet most are of this mind, that *Arachne* first inuented spynning of linnen, weauing, and working with the needle, which this mayde of *Lydia* first learned from the Spiders, taking her first samplers and patterns from them for imitation; which no man or ight to thinke to be strange, sith the craft of playfitering or working things

with beefoms, broomes, brushes and long poles, so that by and by in a trice, there flocked certaine Furies of hell, (for so I thinke I may iustly terme them) rubbing, brushing, spunging, making cleane sluts-corners, beating and sweeping together, and whatsoeuer they found curiously wrought, all that either they swept cleane away, or tore all to peeces, so that hardly they could escape the busie beefoms of these quick-sighted and lewd naughty-packs.

Surely, miserable was her condition and estate, which in all that abundance of wealth, she onely beeing indigent and bare, detesting idlenes withall, might not yet be admitted tenant for some short terme of time, in some small odde corner, in such large and spacious buildings, nor yet find one hole to liue at peace in. Againe, the great men, the rich my- 10 fers and penny-fathers, following the example of their Princes and Gouvernours, they in like sort sent packing out of their doores, the Schoole-mistresse of all labour, diligence & vertue, and will not permit a webbe, the very patterne, index, and anathema of supernaturall wisdom, to remaine vntouched.

This same Spyder which now we treat of, in times past, (it was when dogges & cats could speake, for now because there are so many languages in the world, they turne all to piane barking) tooke a long journey into a strange Country, and by good hap, fell into company with my Lady *Podagra*, although (beeing none of the best footers,) shee could hardly keepe way with the Spyder, but legged still behind, and hauing now spent one whole day in trauell, the night approaching that they should take vp their Inne to lodge 20 in, they resolu'd betwixt them two to betake themselves to sundry houses; so the Spyder entering the Towne, tooke vp her lodging in the house of a certaine wealthy Cittizen, (I suppose it was neere the signe of the three Tunnes in Tower-hill-streete,) where when according to her vsuall manner, hating lewd idlenes, shee began to buckle herselfe to her wonted taske, in weauing her fine Tapistrie, and other wrought workes, beeing suddenly elysed of a company of Corner-creeperes, Spyder-catchers, Fault-finders, and Quarrell-pickers, they presently beginne to expostulate the matter with her, & not staying to heare any reason for her iust defence, they made no more adoe but gaue her Iack-drummes entertainment, thrusting her out of doores by the head and shoulders, to seeke her lodging where she could find it; so that she lay abroad without doores a whole Winters-night in the raine and cold: and all this happened about Saint *Nicholas* time, when dayes are at the shortest. 30

Now in the meane space, *Podagra*, hauing none of the best secte, but indeede beeing some-what lame, when she could trauaile no further, shee by chaunce light into a poore Cottage or cabbin of tuffes, builded with Elder-poles at the Townes end, and yet in this poore shed she could hardly be receiued, but yet at length, through her incessant sollicitation beeing admitted, shee fate downe to rest her weary bones, so at length, supper beeing prepared, the tender-hearted Lady found course fare, and commons farre shorter & more homely, then euer *Lipsius* found in *Westphalia*: shee indured all the miseries in the W world, that pittie it was to see. There was no infelicitee, no distresse, misfortune and aduersity to be compared vnto hers, for there was nothing but a little browne Barly-bread sette on the boorde to suppe withall, which this nice peece so much misliked and abhorred, as that at the very sight thereof shee was ready to disgorge her queasie stomacke, then was there brought some cock-crowne keale, hauing no good relish, for they were not seasoned with salt, so that they were in taste very vntoothsome, & when they should drinke, they fetcht a little cold water out of a pitte or pond, neere adioyning to the house in a woddendish, whereof if Mistresse *Podagra* had fetcht but one sound carouse, it would haue made her runne through an Alphabet of faces: but there was no remedy, hunger breaketh stone-walls, and hard neede makes the old wife trotte, shee must either quench her thirst vwith that, or fast.

Hauing thus thinlie supped, shee called for her Chamber, where they shewed her to 50 clymbe vp a Ladder, (you would haue taken it to haue beene the fleas ladder,) & behind a corner there was prouided a bed stuffed with good W heate-chaffe in steed of Downe, to harden her hyde, and vnder her head a hard Oken-logge, with the W innow-cloth, and the one end of an old Hop-bagge, cast ouer in steed of a Couerlet, (for the poore man and

and his wife, thought that none but the Lord of the Towne, & women in child-bed vsed pillows.) But *Podagra* not knowing how to mend the matter, groned & made a lamentable noyse, and fetching a thousand sighes, shee couched herselfe downe. But alas what ill rest the poore hart tooke that night, and how ill her soft and tender limmes agreed with such cold cheere and entertainment, I referre my selfe to your secrete thought. So soone therefore as the day began to breake, she started vp, and the Spyder and she met together againe at the appointed time and place: and first of all the Spyder beganne much to complaine of the inciuilitie of the rich chuffe his host the Cittizen. *Podagra* cottariwise found as much or more fault with the short and sharpe commons, thinne dyet, miserable pouver- 01 tie, and indigencie of his poore, bare and leane host, shewing her blacke and blew markes and prints, into whose tender skinn the bordes and plancks had made a deepe impression. For which cause, beeing both much discontented, after the matter was thoroughlie debated betwixt them two, they determined and resolu'd with themselves, that the night following they would change hostes and Innes, that is, that the Spyder should enter into some poore Cottages, or houses of poore men, and *Podagra* should bend her course vnto Noble and great mens houses, to Kings courts & princely Pallaces, to see what good was to be done there. So *Podagra* not beeing vnmindfull of her word, went with a fine and Snayle-like pace to the houle of a certaine fat, rich, and well-monied man, & quietly laid herselfe downe at the feete of this corsie fire: which as soone as the gentle host cast an eye 20 vpon, it is strange to tell with what mildnesse, with what allurements and gentle entreatie, with what promptitude and alacritie shee was welcommed; they prepared soft pallats of Downe for her to lye vpon, the Bedstedds and the Settles whereon shee should rest, were couered with pillowes, soft cushions, and carpets of Persia, the kitchen smokes, and all things are in a readines to giue her a most friendlie welcome. According to the wordes of the Poet, where he saith;

Iam dapibus mensas onerant et pocula ponunt.

In English thus:

*Spred are the tables, and laded with store
Of delicates, the cups filled, could receiue no more.*

Briefely, hee was in all poynts for person and prouision such a one, as *Chaucer* in his workes describeth his Franklin to be.

*White was his beard as the Daisie,
And of complexion he was sanguine,
Well loued he by the morrow a soppe in wine:
To liuen in delight was euer his won,
For he was Epicures owne sonne,
That held opinion, that plaine delight,
Was very felicitie parfit.
An housholder, and that a great was hee,
Saint Iulian he was in his Countree,
His bread, his ale, was alway after one,
A better viended man was neuer none.
Without bake-meate was neuer his house,
Of fish and flesh, and that so plenteouse,
It snowed in his house of meate and drinke,
Of all dainties that men could thinke.
After the sundry seasons of the yeere,
So changed he his meate and his suppere.
Full many a fat Partrich had he in stue,
And many a Breame, & many a Luce in flue,
Woe was his Cooke, but his sayce euer were,
Peynant and sharpe, and ready all his gere.*

The History of Serpents.

*His table dormaunt in his Hall alway
Stoode ready couered all the long day.*

Nay, hether thy brought fat and crammed Capons, Pheasants, Quails, Turtle-doues, Larkes, and Nitingales. I passe ouer Turbot or Byrr, Gilt-heads, Sturgion, Salmonds, Soales, and the like, for they were not vnurnished of all these, and of other store of shell-fish, as Lobsters, Creuishes, Oysters, and whatsoeuer the Sea yelded that might by loue or money be purchased: for I will not speake of a great number of Riuer-fish and Fowles that are to be had about *Peterborow*, *Wittlesey-mare*, and those Fennish-countries, for thither he sent his people to puruay for him all that was rare and daintie. Here was Reddewine, White, Claret, Muscadell, Rhenish, sweet-wines, harsh-wines, wine of *Falernum*, of the Islands of *Creta*, *Chio*, *Madera*, & those that are called *Baleares*, lying neere vnto the coast of Spayne.

To speake nothing of their reare-suppers, their fine Marchpanes and curious confections, made with sundry deuises, and exquisite skill of the Apothecarie. And to conlude, there was no wanton fare vnought for, no delicate iuncate, no curious trimming and pickdnes that might gratifie, no fayre words, and pleasant enticements fite to draw and allure, nor no delectation whatsoeuer omitted, that might seeme to please this great Lady *Podaga*, (for you must vnderstand shee was none of the courtliest fort of Ladies, whereof there be many now adaies, for all men know shee was a gentlewoman borne, both by the father and mothers side, as beeing the daughter of *Bacchus* and *Venus*.) and all this, I say, was done, to please both her and her two sweet Sisters, *Chiragra* and *Congra*, a poxe take them all three, and so I will let them goe, and come to the Spyder, who likewise beeing directed by some fauourable Planet, boldly and luckily truded to the poore-mans house.

— *Atq; ibi miro*

*Dogmate, quidvè marem deceat, deceatq; maritam
Addocet, atq; suo sese studore saginat.*

Which may be englished thus;

And there by strange instructions and documents,

She teacheth male and female how to liue,

That is, both man and wife how to encrease their rents,

Whilst she, on her owne sweeat and fat doth thrive.

But some man may heere obiect & say, I see here no such great blessings of Lady Fortune, more then besides a bare commendation, and good happe in this their exchange of lodging & lodgers. Yes surely, very much, not onely because she spendeth her dayes more freely and safely from danger, but also because as out of a high watch-tower, she no longer beholdeth in the houses of poore persons, lawish and needlesse prodigality, banquettings, quaffings, ryotting, playes, dauncing, dicing, and whoring, and a thousand vanities and villanies besides, whereof she knew herselfe conscious, and a priuie witnes vnto, whilst she liued in the Halls and Bowers of the rich and wealthier sort: who when they had thrust cleane from house and home, and for euer banished the Spyder, (the true Schoole-mistres of industrie and frugality) straight wayes the lazie Gowte called *Podaga*, arrested them. Had it not bene better for them (thinke you) to haue graunted a dwelling place, to a sau- uing, wise, prudent and harmelesse little creature, then to haue giuen entertainment to such a base, blockish companion and guest as the Gowte is? Let not therefore, rich, couetous men wonder, if many times they be tormented with this sore griefe, sith they vwill neither admit true Physitian nor Phisicke, I meane, trauaile, diligence, industry, moderation and paines-taking, with the like.

Now, to touch the rich and rare gifts and graces of the mind, and other noble qualities and dispositions of Spydres, I know not whither I should first beginne with the commendations of their prudence, iustice, fortitude, temperance, their *Philanthropia*, *Philoponia*, *Autarkeia*, their humanitie and loue towards men, their studious industry and loue of labour, their contentation as hauing sufficient, and coueting no more then is allotted vnto them. Their wittinesse, pollicie, quicknes and sharpnes of sence, their cleannie neatenes, with

Of the Spyder.

with many other vertues, or else her admirable cunning and skilfulnesse in their weauing trade. Their prudence, sagacity, and wittinesse to coniecture things future, appeareth in this one thing, that when great abundance of raine, floods, swelling and ouerflowings of Riuers, are like shortly to come to passe, and thereby to threaten houses, they then begin to build their webs higher by a great deale, then their vsuall custome heretofore hath bene. And this is another prooffe of the same, in that they weaue not at all in a cleare Sun-shine day, or when it is faire and calme weather, when Flyes are most busie in flying about to and fro, that they may be the better at leisure to giue themselves to hunting and watching after them, to take aduantage, and if any chance to light into their nets, forth- with to seize vpon them for their repast.

Againe, when houses are ready to drop downe, they with their Copwebs first of all fall, and get them away packing, alter their clymate to some other surer place and dwelling to rest in. If any thing touch her body that is hard or painefull, she immediatly draweth vp her Legges round on a heape: for this end as I thinke, to feele the lesse paine, and the better to prouide for the health and safety of her head, the director and gouernor of the whole body: for if any other part be hurt, she can easily cure it. Who hath manifested and made knowne this vnto them? Hath any *Chaldean* Starre-gazer, or figure-flinger, by the sight and position of the starres shewed it vnto them? No certainly. But a diuine prudence and forefeeling knowledge, originally in-bred by Nature to echewe that which is hurtfull, which is diffused into the Spyder, and as that famous Poet *Virgilius* hath excellently described:

*Spiritus intus alit, totosque infusa per artus
Mens agitat molem.*

In English thus;

*Mind bred within, infused in all limbes,
Mind mooues the bodies lump, and skinner.*

Furthermore, so soone as they espy their enemy to be caught in their nets, they do not first of all bite and pricke him to death in any hostile manner, but they seeme with theyr feet gently and softly to stroke him, yea euen to entreat and allure him with tickling, and as it were clipping & colling, vntill they haue thoroughly ensnared him within their clammy and viscous gins, and beeing at length wearied, turmoyled, and tyred with strugling and struuing in vaine, the silly fly is made vnable either to get away, stir, or resist. So hauing made sure worke with one, she hycht her to the Center of her Web, obseruing and prying whether any newe prey will come to hand againe: so by this pollicie you shall see sometimes ten, yea otherwhiles twenty flyes hanging aloft by their strings and fine spun threads.

They onely feede on the iuyce of Flyes, and the dry carcase without any moysture, they cast away as vnprofitable stufte to be vsed about any businesse. Moreouer, because the Female Spyder is sometimes greater then the Male, therefore shee chuseth her standing in the lower part of the webbe, that the poore flyes may seeme carelesse of her, yet is she very obseruant, taking great heed to the: for they seeing her hanging below, thinking themselves safe, do fly vp into the vpper part of the net, but by this meanes seeking to shun *Charybdis*, they fall into *Scilla*, out of the smoke into the fire: for though in regard of her bodies magnitude, she be vnwieldy, and very vnfit to bestir her selfe in this hunting office: yet the crafty Male-Spyder playing Bo-peep, and pretending some other businesse, though minding another, playing the dissembling Hypocrite, hydeth himselfe in the toppe of the Webbe, noting vwell all occurrents, and being seene of no body, there he lurketh till some fish (as we say) come to his net, and hauing espyed his prey, beeing more light, quicke, and liuely, it is a wonder to see, how diligent, vigilant, and earnestly bent hee is to bend his course vwithall expedition toward this nevv offered booty: for there hee vwill not suffer it very long to remayne, but descending in a tryce, *Euro velocius*, as quicke as a Bee from the vpper vnto the lower part (as I haue sayde) of the Copweb, hee maketh a very quicke dispatch, and hauing royally feasted himselfe, hee reserueth

and layeth vp all his other enemies in one place, hanging the all by one of his own threds till some conuenient time to feast himselfe againe withall. Then againe when as by reason of long continuance and length of time, the webs haue lost their binding, viscosity, and tenacious substance, either the Spyder vnweaueth them againe, or else confirmeth and new strengtheth them afresh as it were, with another new glutinosity, or fast-bynding clamminesse. This their worke being finished, they either containe themselves in the center of it, or keeping sentinell and warding in the vpper part, they hold as it were in theyr hands a thred drawne from the middest or Center, by which they haue easie accessse and recesse to and fro to their beguiling nets; and withall this thred serueth to another profitable vte, for if any prey bee entangled by the light mooing and stirring of it, they presently feele and perceiue it. But yet to make sure worke, least she should wind downe in vaine, or take bootlesse labour about nothing, she draweth backe the thred a little now & then, and by the motion and peize of it, she putteth all out of doubt, being fully ascertained of the truth.

Then first, withall celerity possible shee hies her to the Center, which thing the silly flyes being fast, and hauing some sence and feeling (as it should seeme) that they are taken Tardie, and fordeeming some hurt, are as quiet as a Mouse in a trappe, making no noyse at all, least eyther they might bewray or betray themselves, and so be further enfolden in danger. But alas! in vayne doth hee auoyde warre, that cannot enioy peace, and bootlesse doth hee shunne payne that hath no meanes to feele rest: for this auayleth but little, for they are not able withall these fetches to deceiue their sharp inquisitors, for both with eyes and feet, they finely and quickly run vnto them, making a cleane riddance & quicke dispatch of them euery one.

But yet it is more to consider what great iustice and equity is obserued to be in Spyders. For there is not one of them so ill bent, so malepartly sawcy, and impudently shameles, that can be seene to lay claime vnto, or to take away anothers wife or mate: there is none that enteredleth with anothers substance, businesse, or weauing: euery one liueth contented by the sweate of his owne browes, by their owne proper goods and industrious paynes taking procured by their owne bodily labour: so that not one of them dare enter his Neighbors freehold, but it is accounted a haynous matter, and very vnlawfull, not one dare be so knock-hardy as to breake into their friendes and fellowes fence and enclosure, but it is euen detested as a wicked and cursed deede.

*Non ita mortales, quos (proh dolor) urget habendi
Tantus amor, domibus domus, arnis additur arum,
Monticulus monti, maribus mare, siq. potest
Addiderint mundum mundo, suaq. omnia dixint.*

In English thus;

*Then would not mortall men so farre engag'd in loue to haue
(A death it is to thinke) house to house, and land to land to lay
Hyllocke to hill, sea vnto sea, so adde they craue,
And if they could, world vnto world, and all their owne would say.*

Again they spread not their ginses and nets to entrap and deceiue good Creatures, and such as true for mans vse and benefit, but for Waspes, Horse-flyes, or Gad-bees, and Brimsees, or Oxe-flyes, that in Summer-time vexe Cattle: for Drones, Gnats, and other Flyes, which to vs are like to Theeues, Parasites, Bawdes, Pandors, and such Merchants that bring whoores and Knaues together, being *Telluris mutile pondus*, an vnprofitable burthen of the earth, seruing to no good vse. And besides being a vermine of singular, and incomparable courage, she dare aduenture to giue the onset vpon those young Serpents that are called *Lyzardes*, who if they offer to contend and striue against her fury, she quickly enclaspeth them round about, and very nimbly and eagerly seizeth vpon both their lips, byting and holding them together so fast, that she neuer giueth ouer till they be dead: and at length hauing vanquished her enemies, she like another *Cacus* carrieth them into her caue, or some secret corner.

Now

Now if it happen in this hot bickering, that the nets be either broken, entangled, or platted together, by and by without further delay shee falls to mending what was amisse, to vnwind, spread open, & to set them again in due order and frame very ingeniously. What say you to this? That the Spyder beareth a deadly feude and mortall hatred to Serpents: for if so be the serpent at any time lie in the shadow vnder any tree to coole himselfe where Spyders do resort, some one of the leuelleth directly at him, descending downe perpendicularly to the Serpents head, and with such a violence striketh & dasheth at his head with her beake or snout, that her enemy withall making a whizzing noyse, and beeing dryuen into a giddinesse turning round, hilleth, beeing neither able to breake asunder the thred that commeth from above, nor yet hath force enough to escape it. Neither is this spectacle or pageant ended, vntill this our champion with her battering, hath sent her life to *Pluto*, the God of Hell for a present. Let men therefore bee silent and cease wandering at the amphitheatrical fights of the Romans, which were made with feats and Scaffoldes to behold playes and sightes, and where were presented to the Spectators the bloody fights of Elephants, Beares and Lyons, sithence a small Spyder dare challenge to the field, & fight hand to hand with a black and blew Serpent, and not onely to come downe to him in daring-wise, but also victoriously to triumph ouer him, entirely possessing all the spoyle. Who would not maruaile that in so smal or in a maner no body at all, which hath neither bones nor sinewes, nor flesh, nor scarce any skinne, there could be so great force, such incredible audacity and courage, such sharp and hard bytings, and inuincible fury? Surely we must conclude necessarily, that this cannot proceede altogether from their valiant stomacks, but rather from GOD himselfe: In like sort, they dare buckle with toads of all sortes, both of the Land and Water, and in a singuler combate ouerthrow and destroy them, which thing not onely *Pliny* and *Albertus* doe recite and set downe for a certaine truth, but *Erasmus* also in his *Dialogue* entituled *De Amicitia*, maketh mention of, reporting how a certaine Monke lying fast asleepe, on whose mouth a foule Toade sat, and yet by the Spyders meanes was freed from all hurt. Yea, they dare enter the combat with winged and stinged Hornets, hauing not soft, but stiffe bodies, and almost as hard as horne, who although she many times breaketh through theyr Cobwebbes with mayne strength (as Rich men vndoe and make away through Lawes with Gold, and by that meanes many times scape scot-free) yet for all that, at length beeing ouermastered hand to hand in single combat, and entangled and ensnarled with the binding pastinessse and tenacious glisty substance of the web, she payeth a deere price for her breaking into anothers house and possession, yielding at length to the Spyders mercy.

I will not omit their temperance, a vertue in former ages proper onely to men, but now it should seeme peculiar to Spyders. For who almost is there found (if age and strength permit) that contenteth himselfe with the loue of one as hee ought, but rather applyeth his minde, body, and wandering affections to strange loues. But yet Spyders so soone as they grow to ripeness of age, doe choose them Mates, neuer parting till death it selfe make the separation. And as they cannot abide corruallles, if any wedlocke breakers, & Cockold-makers dare bee so snappish to enter, or so insolently proude as to presse into anothers House or Cottage, they reward him iustly with condigne punishment for his temerarious enterprize, & flagitious fact: First by their cruell bytings, then with banishment or exile, and oftentimes with death it selfe. So that there is not any one of them, that dare offer villany or violence to anothers Mate, or seeke by any meanes vnlawfully to abuse her. There is such restraint, such strict orders, such faithfull dealing, vprightnesse of conscience, and Turtle loue amongst them. Further, if you looke into theyr house-keeping, you shall finde there is nothing more frugall then a Spyder, more laborious, cleanly, and fine. For she cannot abide that euen the least end or peece of her thred to be lost, or to be placed and set to no vse or profit, and they ease and releue themselves by substitutes, that supply their roomes and take paines for them: for whilst the Female weaueth, the Male applyeth himselfe to hunting, if either of the fall sicke and be weak, the one of them doth the worke of both, that their merits and deserts may be alike. So sometimes the female hunteth whilst the male is busie about Net-making, if the one stand in peece of the others help and furtherance.

D d 2

But

But yet commonly the Female-Spyder being entrusted of her Parents when shee vvas young and docible, the art of spinning and weauing (which custome was amongst vs also in times past) beginneth the cobweb, & her belly is sufficient to minister matter inough for such a peece of worke, whether it be that the nature or substance of the belly groweth to corruption at sunne set and appointed time (as *Democritus* thought) or whether there be within them a certaine lanigerous fertility naturally as in Silke-wormes. *Aristotle* is of opinion, that the matter is outward as it were a certaine Shell or pill, and that it is vnvound, loosened, and drawne out by their fine weauing and spinning. But how soeuer it be, certaine it is they will not by their good-wills loose the least iot of a threds end, but verily prouidently see to all though neuer so little. The loue they beare to their young breed is singular, both in the care they haue for their fashioning and framing to good orders, & for their education otherwise, for the auoydance of idleness. For the Male and Female doe by turnes sit vpon their Egges, and so by this way enterchangeably taking courses, they doe stirre vp, quicken, moue, and encrease naturall and liuely heate in them, and although it hath bene sundry times obserued, that they haue brought forth three hundereth young ones at once, yet do they traine them vp alike without exception, to labour, pastime, and paynes taking, and inyre them in good order, to fashion and frame all thinges fit for the weauing craft. I haue often wondred at their cleauelines, when to keepe all thinges from nastiness or stinking, I haue beheld with mine eyes those that were leane, ill-fauored, and sickly, to come glyding downe from the vpper to the lower part of their buildings, and there to exonerate nature at some hole in the web, least either their shop, work-house, or frame might be distained or anoyed. And this is sufficient to haue spoken of their political, ciuill, & domesticall vertues: now will I proceede to discourse of their skill in weauing, wherewith *Pallas* was so much offended: for the Schooller excelled her Maisters, and in fine cunning and curious worke-manship, did far surpass her. First then let vs consider the matter of the web, whose substance is tough, binding, and glinous, plyant, and will sticke to ones fingers like Birdlime, and of such a matter it is compounded, as it neither looseth his clamminesse and fast-holding quality, cyther by siccity or moysture.

The matter wherof it is made, is such as can neuer bee consumed, wasted, or spent whilest they liue, and being so endlesse, wee must needs heere admire and honor the neuer ending and infinite power of the great God: for to seeke out some naturall reason for it, or to ascribe it to naturall causes, were in my minde meere madness and folly. The *Autumnall* Spydres called *Lupi* or *Holci*, *Volues* or *Hunters*, are thought to be the most artificall and ingenious: For these draw out a thred finer and thinner then any Silke, and of such a subtilty, that they whole vweb being folded together, vvill scarce be so heauy as one fine thred of Linnen being vveighed together. *Edouardus Monimus* hath very finely and eloquently described both the Males and Females, *Heptam. Lib. 7.* in these vvordes following;

Ille domum venatu pascit, at ista
Maenon graciles orditur tegmine telas.
Stanniparus venter, vomifilus lanifer, ipsi
Palladium cumulatq; colum, calatosq; ministrat
Ipsius est fusum pondus, quod fila trahendo
Necit & intorquet parili sub tegmine ducta.
Illo suam à medijs orditur. Dadala telam,
Et gracili tenne intendit flamine tractus.
Tela iugo iuncta est flamen secernit arundo,
Inferitur medium radijs subtegmen acutis,
Atq; oram à centro panum sibi flaminat illam
Peruia tela patet gemina de parte, feroci
Ne concussa euro frangantur flamina, quodq;
Musca volax tenui streitur sinuamine cassis,
Reticuli primam vix muscula contigit oram.

Mors

Mors ab it in tela centrum, ut discrimine pascua
Vinciat ipse suo perigrinam Casse volucrem.

Which may be englished thus;

The Spider-male by hunting game the houses charge doth feede,
The female with Maenon art begins to spin fine thred,
Out of web-breeding-belly, breast woolly, up-casting twine,
Whereto the distaffe she applies by art of Pallas fine:
To her belongs the pressed waight, which doth the seale out draw.
Both matter, art, and substance she, doth shield by natures Lam.
Like Dadala out of her middest, her web she doth begin,
And stretching out her tender worke, by pressing it full thin;
The which is toynd as in yoke, yet parted by a cane,
And planted is the middle roose, in a sharp beamy frame.
And from the Center draweth a thred like wooll to lye vpon
While double worke on euery part doth fortifie her wone:
Wherewith the blasts of Easterne wind vnbroken web resists,
And tender Fly ensnarled, is fallen into those lists.
While scarce vpon the edge or brim, this little Flie doth fall,
But by and by death seazeth her within webs center thrall:
And so the stranger winged flye with little or no adoe,
She ouercommeth speedily when it the nets comes too.

Of these Cobwebs there is great diuersity, varietie, and difference: for some of them are loose, weak, slacke, and not vvell bound: other contraryvvise well compacted, and close couched together, some *Triangular*, other some *Quadrangular*, and some are made with all sides equall, but yet not right angled or cornered like a quarry of Glasse: others are made of such a forme as will best fit the place where they hunt, you shal perceiue some of them to be orbicular, if they weaue betweene two trees, and you shall finde this fashion also among Weedes, and oftentimes in Windowes hanging together with many lines and different crosse-peece: so that herein no man can deny but that they shew forth great reason, wisdom, admirable iudgement, and much gallant beauty worthy to see to.

Surely *Euclides* that famous *Geometrician*, who was Scholler to *Socrates*, & liued in the time of *Ptolomy* the first, needs not be ashamed to learne from Spydres the drawing of diuers of his figures and Geometricall proportions. And Fishermen also from them haue bene glad to learne the trade of Net-making. For from whom else could they borrow & fetch such liuely representations, and such expresse patterns, then from such a skilfull and industrious Schoole-Maister. But the strength of the webbe seemeth to bee very strange, which although it seemeth to be the most weak of all other things, yet wee see it is able to hold Horners, and to endure the furious blast of raging windes, and if one throw or cast dust vpon it, the same will rather be distended and stretched, then either vndone, broken, or felled downe.

And yet this is the strangest of all, which many a man would thinke impossible but that it cannot be called in question, in regard we may daily see and obserue the prooffe thereof commeth to passe, that a Spyder should beginne to place the one end of her thread on the one side of a little Riuer or Brooke, and how shee should fasten the other end on the other side of the water, considering that Nature neuer taught them the art cyther of flying or swimming. I would faine bee resolued of this scruple, by what means they sayle and passe ouer. Or do you imagine that they iump ouer, or conuay themselves ouer in a leape. Surely I dare not say so, I much doubt thereof, I will not stand to it.

The next that best defeneth to be Marshallled in the second ranke and place, for cunning worke in weauing and spinning, be those kind of Spydres who build and labour about the rafters of Houses, in Sellers, floures, and about boardes, planks, and such like, and of these some are wilder which doe fashion and dresse a broad, thicke, and plaine web

in the grasse and fieldes all about, stretching out the same like a saile, or some fine spread Sheete or Curtaine.

If you would ducly looke into their worke, and throughly consider the strange trydles of their Loomes, the Shittles they vse, their Combs to make all cleane, the stay of their Loomes wherewith they dresse theyr Webbes, theyr Crosse-lines, the frame, Woufe, their fine spinning-stuffe, and so their whole Cobwebs, you shall therein very plainly behold the finger of God working in his poore and weak creatures. And questionlesse in this excellent mistery they are able to put downe, and farre Surmount the Ægyptians, the Lydeans, *Penelope*, *Tenagul*, (who was Wife to *Tarquinius Priscus*) *Ame-
stis*, that famous Queene of *Persia*, *Claudiana*, *Sabina*, and *Julia*, Noble Roman Ladies 10
and all the *Queenes of Macedonia*, who were esteemed and renowned throughout the whole world, to be the most curious & exquisite in this kind of faculty, & who in needle-
worke, Tapestry, and all Embroidery were thought to be peerelesse. For these Spydres
(even contrary to all reason and Art, as we thinke) make a firme, strong, and well com-
pacted Web with no lines or threds drawne Crosse-wise or ouerthwart, but onely made
out and continued still in length. When their worke is perfected and brought to an end,
they lay ouer it, and couer it round about with a certaine glutinous kinde of Ielly, or
slimed iuyce, by touching of which theyr prey being entangled, pay full deere for their
ignorant rashnesse, vnadvised heede-taking, and lacke of fore-sight: Their web is of the
colour of the ayre, or rather none at all, which easily deceiueth the foolish vniuersary Flies, 20
and such as be quicke-sighted, circumspect, and can epye thinges very quickly. For if it
did represent any notorious and manifest colour, they would prouide in time against such
dangerous deuises, and take heede of such traps aforesaid.

The baser and vilder sort of Spydres, and such as bee least reputed of, are those that
liue in holes, Caves, and corners of Houses, and these in respect of the former are slowe,
slothfull, and lazy: fat, grosse, and bigge-bellied corner-creepers, and these spinne a very
homely, rough, and course thred, which they spread abroad, and let before the hollowe
places and chinkes of Walles. These kindes of Spydres haue a more heauy and ponder-
ous body, shorter feete, and more vnhandsome to worke or finish any Webbes in their
Loomes, and as for separating, deuinding, picking, carding, or suting their stuffe, they are 30
very Bunglers to the first mentioned.

They apprehend and take their preyes rather casually, then take any great paynes to
seeker farre for it, because their hole being great outwardly, seemeth to be a good and con-
uenient lurking corner, and a safe corner for Flies to hide themselves in: but being en-
tangled and arrested in the very entrie, they are snatched vp suddenly by the watchfull Spider,
and carryed away into the more inward places of their denues, there to be slaughte-
red. For they watch and Ward aloft in high Walles and buildings, as well to deceiue
such Birdes as lye in waight to entrappe and take them at vnawares (as Sparrowes, Ro-
bin-redbreasts, Wrennes, Nightingales, and Hedge-Sparrowes which are all fivorne e-
nemies to Spydres: and besides, the more easily to beguile the silly flies suspecting no 40
harme at all.

There be certaine other sorts of Spydres which as yet I haue not described, as for ex-
amples: there is one (the greatest of all that euer I saw) which spreadeth her artificiall nettes
in the Haruest-time amongst the leaues and branches of Roles, and entangleth eyther a-
ny other little Spider that is running away, or else Gnat-flies, and such like, being caught
at vnawares, and hanged by a kind of thred, whom the first pursueth and layeth hold on
with a wonderfull dexterity and quicknesse: and being fast hanged, and so made sure, she
there leaureth them, for the satisfieng of her hungry appetite till another time. The body
of this Spider is in colour somewhat whitish, resembling Scumme or frothy some, and
almost of an Oule-figure. The head very little, placed vnder her belly, being withall croo-
ked or bending like hookes, as is to bee seene in the Crab-fish: and her backe garnished 50
with many white spots.

This is one kind of *Autumnall Lupi*, or Wolfe-Spider, which in a very short space of
time do grow from the bignesse of a little Peate, to a very great bulke and thicknesse. There
are also found in all places of this Countrey, Long-legged-Spyders, who make a very
home-

homely and disorderly Web. This kind of Spider liueth altogether in the fields, her bo-
dy is almost of a round figure, and somewhat brownish in colour, liuing in the grasse, and
delighting in the company of Sheepe: and for this cause I take it, that we Englishmen do
call her a Shepheard, either for that she keepeth and loueth to be among their flocks, or
because that Shepheards haue thought those grounds and feedings to bee very holcfome
wherein they are most found, and that no venomous or hurtfull creature abideth in those
fields where they be: And herein their iudgment is to be liked, for they are indeed altoge-
ther vnhurtfull, whether inwardly taken, or otherwise outwardly applyed; and therefore
because I am tyed within a Teather, and thereby restrained from all affectionate discour-
sing or dilating vnlesse of poysonous and harmefull Creatures, I will come into my path 10
again, and tell you of another certaine blacke Spider, that hath very short feete, carry-
ing about with her an Egge as white as Snow vnder her belly, and running very swiftly:
the Egge being broken, many Spydres creepe forth, which goe forth with their damme
to seeke their liuing altogether, and climbing vpon her back when night approacheth, there
they rest, and so they lodge.

In rotten and hollow trees there are also to be found exceeding blacke Spydres, hauing
great bodies, short feet, and keeping together with Cheefe-lips or thole creeping vermine
with many feet, called of some *Sowes*. We haue seene also (saith the learned *Gesner*) Spy-
ders, that were white all ouer, of a round compact and well knit body, somewhat broad,
20 liuing in the flowers of Mountaine *Parfely*, amongst Roses, & in the greene grasse: their
Egges were little, slender, and very long, their mouth speckled, and both their sides were
marked with a red line running all alongest. He tooke them to bee very venomous, be-
cause hee saw a Marmoset or Monky to eate of them, and by eating thereof hardly to es-
cape with life, yet at length it did well againe, and was freed from further daunger,
onely by pouring downe a great deale of Oyle into his throat. I my selfe haue also seene
some Spydres with very long bodies and sharp tailes, of a blackish or darke red colour, &
I haue noted other-some againe to be all ouer the body greene-coloured. I will not deny
but that there are many other sorts of Spydres, and of many moe different colours, but I
neuer reade, or yet euer saw them: *Neque enim nostra fert omnia tellus*. The ages ensuing 30
peraduenture will find more.

I will onely put you in remembrance of this one thing worthy to be obserued, that all
weauing and Net-making Spydres, according as they grow in yeares, so do they acquire
more knowledge, and attaine to greater cunning and experience in their spinning trade:
but carrying a resolute and ready will to keepe both time and measure with that Musike
which best contents most eares, I will now passe to speake of the propagation and vse of
Spydres, and so I will close vp this discourse.

The propagation of Spydres for the most part is by coupling together, the desire and
action whercof, continueth almost the whole Spring time, for at that time by a mutuall
and often drawing, and easie pulling of their Web, they do as it were woe one another,
40 then approach they nearer together: and lastly are ioyned with their hippes one agaynst
another backwards as Camels do, for that is the most fit for them in regard of the round
proportion and figure of their bodies. In like sort do the *Phalangies* ioine together, and
are generated by those of the same kinde, (as *Aristotle* saith:) But the *Phalangies* couple
not in the Spring-season, as the other Spydres doe, but towards Winter, at what time
they are very swift, quicke, nimble, and of most certaine hurt, more dangerous, & more
venomous in their bytings. Some of them after their coupling together, doe lay
one Egge onely, carrying it vnder their belly, it is in colour as white as Snow, and both
Male and Female sit vpon it by turnes.

Some Spydres do exclude many little Egges very like vnto the seedes of Poppy, out
50 of which it hath beene obserued, that sometimes there haue beene hatched three hunde-
redth Spydres at one time, which after their vaine and idle plying and sporting together in
their Webbe, at length come forth with their Damme, and towards euening they all
trudge home, vntill each one hath learned, and perfectly attained to the skill to spinne
his owne webbe, that therein he may spend the residue of his dayes in more pleasure, ease
and security. They make exclusion of their young breede in hopping or skipping-vvise,
they

they sitte on their egges for three dayes space together, and in a months space their young ones come to perfection. The domestickall or House-Spyder, layeth her egges in a thinn webbe, and the wilde-Spyder in a thicker and stronger, because they are more exposed to the iniuries of winds, and lie more open to the rage of and fury of stormes and showers.

The place and country where they are, helpeth much, and is very auailable to their generation. There is no country almost, but there be many Spyders in it. For in the country about *Arrha*, which is in *Arabia felix*, there is an infinite number of them to be found, and all the Island of *Candie* swarmeth with *Palangies*. *Strabo* saith, that in *Ethiopia* there be great number of *Phalangies* found, of an exceeding bignes: although as *Pliny* saith in his eight booke and 58. chapter, there are neither Wolves, Foxes, Beares, nor no hurtful creature in it: and yet wee all know, that in the Ile of *Wight* (a member of England,) the contrary is to be found, for although there were neuer dwelling in it, Foxes, Beares, nor Wolves, yet there be Spyders ynow.

The Kingdome of Ireland neuer saw Spyders, and in England no *Phalangies* will liue long, nor yet in the Ile of *Man*, & neere vnto the City of *Grenoble*, in that part of France which lyeth next Italy, *Gaudentinus Merula* saith, there is an old Tower or Castle standing, wherein as yet neuer any Spyder hath beene seene, nor yet any other venomous creeping creature, but rather if any be brought thither from some other place, they forth-with die. Our Spyders in England, are not so venomous as in other parts of the world, and I haue seene a madde man cate many of them, without eyther death or deaths harme, or any other manifest accident or alteration to ensue. And although I will not denie, but that many of our Spyders beeing swallowed downe, may doe much hurt, yet notwithstanding we cannot chuse but confesse, that their byting is poysonlesse, as being without venome, procuring not the least touch of hurt at all to any one whatsoeuer; and on the contrarie, the byting of a *Phalangie* is deadly.

We see the harmelesse Spyders almost in euery place, they climbe vp into the Courts of mightie Kings, to be as it were myrroures and glasses of vertue, and to teach them honest prowesse and valiancie. They goe into the lodgings, shoppes and Ware-houses of poore-men, to commend vnto them contentment, patience, labour, tolerance, industry, pouertie and frugalitie. They are also to be found in rich-mens chambers, to admonish them of their duties. If you enter into your Orchard, they are busie in clothing euerie Tree; if into the Garden, you shall finde them amongst Roses; if you trauaile into the field, you shall haue them at their worke in hedges, both at home and abroad, whether soeuer you bend your course, you cannot chuse but meete with them, least perhappes you might imagine, or else complaine and find some faults, that the Scholemistres and perfect president of all vertue and diligence were in any place absent.

Who would not therefore be touched, yea and possessed with an extreame wonder at these vertues and faculties, which we daily see & behold with our eyes. *Philes* hath briefly and compendiously described their nature, properties, inclinations, wit and inuention in his Greeke verses, which beeing turned into Latine, found to this effect.

*Araneis natura per quam industria est,
Vincens puellarum manus argutias.
Nam ventris humores super vacantes
Ceu fila nent, textoris absque pectine
Et implicant orbium volumina,
Aduersa sublegunt ijs subtegmina:
Sed licij hinc densioribus plagas
In aere appendunt, nec vnde conspicor
Se juncta cum sit omnis a medio basis
Qua fulciat mirabilem operis fabricam.
Et staminum fallit ligamen lumina
Subtilitatis sub dio discrimine.
Firmatur autem densitas subtegminis,
Raras in ambientis oras aeris.*

Muscis

*Muscis, culicibus, et id genus volantibus.
Intensa nec fens fraudulentem retia,
Quod incidit, se iuna pascit hoc famem,
Vitamq; degit hand quietis indigam.
Suspenda centro, casibusque providens,
Ne fila rumpat, orbiumque dissuas
Nexus retertos flaminis vis irruens.*

Which may be englished thus;

*Industrious nature Spyders haue,
Excelling Virgins hands of skill,
Superfluous humours of bellies saue,
And into webbes they weaue them still,
And that without all Weauers combs
Their folding Orbes inrolled are,
And vnderneath their woofes as tombes,
Are spread, the worthy worke to beare,
And hang their threads in ayre above,
By plagues vnseene to th'eye of man,
Without foundation you may proue
All their buildings firmly stand:
Nor yet cleere light to eyes most bright
Can see the coupling of their thred,
The thinnesse of the woofe in sight,
On pinnes of ayre are surest spread.
On gnats, and sillie winged flies,
Which guilefully in nets they take,
They feede their fill when they espy,
And yet their life much rest doth make.
They labour to, and doe provide
Gainst winds and things that breake their twayles,
That hands from tacklings may not flyde,
When greater strength doth them assaile.*

And although *Minerva* hath nick-named the Spyder, calling her malepart, shamelesse, and lawcie. *Martiall*, wandring, straying and gadding. *Claudianus*, rash, presumptuous, and aduenturous. *Politianus*, hanging and thicke. *Iuuenall*, dry. *Propertius*, rotten. *Virgil*, light. And *Plautus*, vnprofitable & good for nothing, yet it is cleere that they were made to serue and stand vs to many excellent vses: so that you may plainly gather and perceiue, that this is rather an amplification, rather than any positine or measured truth, concerning the fond Epithets, vile badges & lueries, which these rehearsed Authors haue ynworthily bestowed on them, as by that which followeth may plainly be seene.

The Spyder put into a linnen clowte, and hung vpon the left arme, is an excellent medicine to expell a Quotidian Ague, as *Trallianus* saith: and yet it will be more effectually if many Spyders be boyled with oyle of Bay to the consistence of a liniment, to annoynt the wrists and the temples a litle before the fit, for by this meanes the Feauer will be absolutely cured, or will sildome returne againe. *Kiramides*. A Spyder tempered and wrougt vpp with Milt-wast or *Ceterach*, and so spread vppon a cloth, to be applied to the temples, cureth the fits of a Tertian Feauer. *Dioscoride*. The Spyder that is called a Wolfe, being put into a quill, and so hangd about the necke, performeth the same effect, as *Pliny* reporteth. The domestickall Spyder, which spinneth and weaueth a thinne, a white, or a thicke web, beeing inclosed in a peece of leather, or a nut-shell, and so hangd about the necke, or worne about the arme, driueth away the fits of a Quartaine feauer, as both *Dioscorides* & *Fernelius* haue thought. For the paine in the eares, take three liue Spyders, boyle them with oyle vpon the fire, then destill or droppe a litle of this oyle into the payned eare, for it is very excellent, as witnesseth *Marcellus Empiricus*. *Pliny* sleepe them in vineger and oyle

Theyr vse.

oyle of Roses, and so to be stamped together, and a little thereof to be dropped into the pained care with a little Saffron, and without doubt, saith he, the paine will be mitigated, and the same affirmeth *Dioscorides*. Or else straine out the iuyce of Spiders, mixing it with the iuyce of Roses, and with some wooll dipped in the same liquour, apply it to the care.

Sorastus in his booke *Peri Dakeon* writeth, how that the Spider which is called *Cranocalaptes*, beeing stifled or choked in oyle, is a very present helpe against any poyson taken inwardly into the body, as the Scholiast of *Nicander* reporteth. There be some that catch a Spider in the left hand, and beate and stampe it with the oyle of Roses, putting some of it into the care, on the same side the tooth aketh, and as *Pliny* telleth vs, it doth exceeding much good. Spiders applyed and layd vpon their owne bytings, or taken inwardly into the body, doe heale and helpe those hurts themselves procured.

What should I talke of the white spots of the eyes, a most dangerous griefe: and yet are they cleane taken away with very small labour, if so be one take the legges, especially of those Spiders which are of the whiter sort, and stamping them together with oyle, do make an oyntment for the eyes. *Pliny*. The moist iuyce that is liquied out of a house-Spider, being tempered with oyle of Roses, or one dramme of Saffron, and a droppe or two thereof dropped into the eyes, cureth the dropping or watering of them, by means of a rhume issuing out thereat: or else the moisture of a Spider or his vrine beeing taken by themselves, laying a little wooll on the top of the part affected, worketh the same effect; whereby you may well vnderstand, that there is nothing in a Spider so vile, homelie, or fordidous, that doth not some good, and serueth to some end.

Against the suffogation of the belly, *Aetius* doth counsell to apply a *Cerote* to the nauell made of Spiders, and saith that he hath found it to preuaile much in this kind of passion. *Pliny* saith, but he yeeldeth no reason for it, that Spiders doe helpe the paine and swelling of the Splene. He writeth also further, that if a man catch a Spider as she is glyding and descending downe-wards by her thred, and so being crushed in the hand, & then applied to the nauell, that the belly will be prouoked to the stoole, but beeing taken as shee is ascending, and applied after the same former manner, that any looseness or fluxe is stayed and restrayned thereby. The same *Pliny* also writeth, that if a man take a Spider, and lay it vpon a fellow, (prouided that the sick patient may not know so much,) that within the space onely of three dayes, that terrible and painefull griefe will be cleane taken away. And besides he affirmeth, that if the head and feete of a spider be cast away, and the rest of the body rubbed and bruised, that it will thoroughly remedie the swelling in the fundament, proceeding of inflammation.

If any be vexed with store of lyce, and doe vse a suffumigation made onely with Spiders, it will cause them all to fall and come away, neither will there afterwards any moe breede in that place. The fat of a Goose tempered and mixed with a Spider and oyle of Roses together, beeing vsed as an oyntment vpon the breasts, preferueth them safelie, as that no milke will coagulate or curdle in them after any birth. *Anonymous*. Yea, that same knotty scourge of rich men, & the scorner of Physicians, I meane the Gowte, which as some learned men hold can by no meanes be remedied, yet feeleth mitigation and diminution of paine, and curation also, onely by the presence of a Spider, if it be taken aliue, and her hinder legges cut off, and afterward inclosed in a purse made of the hyde of a Stag. Moreover, we see (which all other medicines can neuer doe) that all they are freed for the most part, both from the Gowte in the legges and hands, where the spiders are most found, & where they are most busie in working, & framing their ingenious deuised webs. Doubtlesse, this is a rare miracle of nature, & a wonderfull vertue, that is in this contemptible little creature, or rather esteemed to be so vile, abiect, and of no estimation. Rich men were happy indeede, if they knew how to make vse of their owne good.

Antonius Pius was wont to say, that the sharpe words, wittie sayings, quirkes & subtilities of Sophisters, were like vnto Spiders webbes, that containe in them much cunning Art, and artificiall conceit, but had little other good besides. If any one be newly & dangerously wounded, and that the miserable partie feareth a bleeding to death, what is a more noble medicine, or more ready at hand, then a thicke Spiders webbe, to bynde hard

hard vpon the wound, to stay the inordinate effusion of blood? Questionlesse, if we were as diligent and greedy to search out the true properties and vertues of our owne domesticall remedies, which we would buy of others so deerely, we would not enforce our selues with such eager pursute after those of forraine Countries, as though things fetcht farre off, were better then our owne neere at hand; or as though nothing were good & wholesome vnlesse it came frō Egypt, Arabia or India. Surely, vnlesse there were some wild worrne in our braines, or that we were bewitched and possessed with some Furie, we would not so farre be in loue with forraine wares, or be so much besotted, as to seeke for greedy new phisicke and phisicall meanes, considering that one poore Spiders webbe will doe more good, for the stanching of blood, the curation of vlcers, the hindering of sanies, slyme, or slough to grow in any sore, to abate and quench inflammations, to conglutinate and consolidate wounds, more then a cart-loade of Bole fetcht out of Atmenia, *Sorocollis*, *Sandaracha*, or that earth which is so much nobilitated by the impress of a seale, and therefore called *Terra Sigillata*, the clay of Samos, the durt of Germany, or the loame of Lemnos. For a cobwebbe adstringeth, refrigerateth, foldereth, toyneth, and closeth vppe wounds, not suffering any rotten or filthy matter to remaine long in them.

And in regard of these excellent vertues and qualities, it quickly cureth bleedings at the nose, the Hemorrhoides, and other bloodie-fluxes, whether of the opening of the mouthes of the veines, their operations, breakings, or any other bloody euacuation that too much aboundeth, beeing either giuen by it selfe alone in some Wine, eyther inwardlie, or outwardly, or commixed with the Blood-stone, *Crocus Martis*, and other the like remedies fit for the same intentions.

The cobwebbe is also an ingredient into an vnguent which is made by Physicians, against the discaise called *Serpego*, and beeing bound to the swellings of the fundament, if there be inflammation ioyned withall, it consumeth them without any paine, as *Marcellus Empiricus* testifieth. It likewise cureth the watering or dropping of the eyes, as *Pliny* reporteth, and beeing applied with oyle, it consolidateth the wounds of the ioynts: and some for the same intent, vse the ashes of cobwebbes, with fine Meale and White-vvine mixed together.

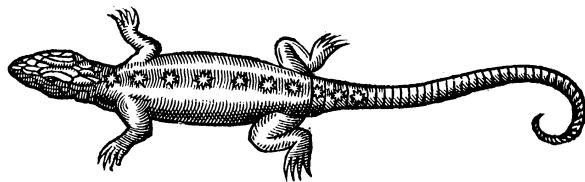
Some Surgeons there be that cure Warts in this manner; They take a Spiders-web, rolling the same vppe on a round heape like a ball, and laying it vpon the wart they then set fire on it, and so burne it to ashes, and by this way and order the warts are eradicated, that they neuer after grow againe. *Marcellus Empiricus* taketh Spiders webbes that are found in the Cypresse-tree, mixing them with other conuenient remedies, so giuing them to a podagrical person for the awing of his paine. Against the paine of a hollow tooth, *Gallen* in his first booke *De Compos: medicum, secundum loca*, much commendeth, (by the testimony of *Archigenes*) the egges of Spiders, beeing tempered and mixed with *Oleum Nardinum*, and so a little of it beeing put into the tooth. In like sort *Kiramides* giueth Spiders egges for the curation of a Tertian-Agne. Where-vpon we conclude with *Gallen*, in his booke to *Piso*, that Nature as yet neuer brought forth any thing so vile, meane, and contemptible in outward shew, but that it hath manifold and most excellent necessary vses, if we would shew a greater diligence, and not be so squeamish as to refuse those wholesome medicines which are easie to be had, and without great charges and trouble acquired.

I will adde therefore this one note before I end this discourse, that Apes, Marmosets or Monkeys, the Serpents called Lizards, the Stellion, which is likewise a venomous beast like vnto a Lizard, hauing spots in his necke like vnto starres, Wasps, and the little beast called *Schneumon*, Swallowes, Sparrowes, the little Titmouse, and Hedge-sparrowes, doe often feede full fauourlie vpon Spiders. Besides, if the Nightingale, (the Prince of all singing-byrds) doe eate any Spiders, shee is cleane freed and healed of all diseases whatsoeuer.

In the dayes of *Alexander* the Great, there dwelled in the Citie of *Alexandria* a certaine young mayde, which from her youth vp, was fed and nourished onely with eating of Spiders, and for the same cause the King was premonished not to come neere her, least peraduenture he might be infected by her poysonous breath, or by the venome euaporated by

ted by her sweating. *Albertus* likewise hath recorded in his writings, that there was a certaine noble young Virgine dwelling at *Colen* in Germany, who from her tender yeeres was fedde onely with Spydres. And thus much we English-men haue knowne, that there was one *Henry Lilgrane*, liuing not many yeeres since, beeing *Clarke* of the Kitchen to the right noble *Ambrose Dudley* Earle of *Warwicke*, who would search euery corner for Spydres, and if a man had brought him thirtie or fortie at one time, he would haue eaten them all vp very greedily, such was his desirous longing after them.

OF THE STELLION.



Hey are much deceived that confound the greene Lizard, or any other vulgar Lizard, for because the Stellion hath a rustie colour: and yet (as *Matthiolus* writeth) seeing *Aristotle* hath left recorded, that there are venomous Stellions in Italy, he thinketh that the little white beast with starres on the backe, found about the Cittie of Rome, in the valls and ruines of old houses, and is there called *Tarentula*, is the Stellion of which *Aristotle* speaketh, and there it liueth vpon Spydres. Yet that there is another and more noble kind of Stellion aunciently so called of the Learned, shall afterward appear in the succeeding discourse.

This Beast or Serpent, is called by the Græcians *Colottes*, *Ascalobotes*, & *Galeotes*, and such an one was that which *Aristophanes* faineth from the side of a house ealed her belly into the mouth of *Socrates* as hee gaped, when in a Moone-shine night hee obserued the course of the starres, and motion of the Moone. The reason of this Greeke name *Ascalobotes*, is taken from *Ascalos*, a circle, because it appeareth on the backe full of such circles like starres, as writeth *Perottus*. Howbeit, that seemeth to be a fayned Etymologie, and therefore I rather take it, that *Ascala* signifieth impuritie, and that by reason of the vncleanesse of this beast, it was called *Ascalabotes*, or as *Suidas* deriueth it, of *Colobates*, because by the helpe and dexteritie of the fingers, it clymbeth vppon the walls euen as Rats and myce; or as *Kiramides* will haue it, from *Calos*, signifying a peece of wood, because it clymbeth vppon wood and Trees. And for the same reason it is called *Galeotes*, because it clymbeth like a Weasill, but at this day it is vulgarly called among the Græcians *Liakoni*, although some are also of opinion, that it is also knowne among them by the words *Thamiamithos*, and *Psammamithe*.

Among the vulgar Hebrewes, it is sometimes called *Letaab*, and sometimes *Semamit*, as *Manasser* writeth. The Arabians call it *Sarnabraus*, and *Senabras*, a Stellion of the Gardens. And peradventure, *Gnarill*, *Gnasemabras*, *Alurel*, and *Gnases*. And *Syluaticus* also vseth *Epithetes* for a Stellion. And the generall Arabian word for such creeping byting things, is *Vasga*, which is also rendered a dragon of the house. Instead of *Colotes*, *Albertus* hath *Arcolus*. The Germanes, English, and French, haue no words for this Serpent,

Of the Stellion.

pent, except the Latine word, and therefore I was iustly constrained to call it a Stellion, in imitation of the Latine word.

As I haue shewed some difference about the name, so it now ensueth that I should doe the like about the nature and place of their abode. First of all therefore I must put a difference betwixt the Italian Stellion or *Tarentula*, and the Thracian or Græcian, for the Stellion of the Ancients is proper to *Gracia*. For they say this Stellion is full of Lentile spots, or speckles, making a sharpe or shrill shrieking noyse, and is good to be eaten, but the other in Italy are not so. Also they say in Sicilia that their Stellions inflist a deadly byting, but those in Italy cause no great harme by their teeth. They are couered with a skin like a shell or thicke barke, and about their backes there are many little shining spots like eyes, (from whence they haue their names) streaming like starres, or droppes of bright & cleare water, according to this verse of *Ouid*.

— Aptumque colori.

Quoniam habet varijs Stellatus corpora guttis.

Which may be englished thus;

And like his spotted hiew, so is his name,
The body starred ouer like drops of frayne.

It moueth but slowly, the backe and tayle beeing much broader then is the backe and tayle of a Lizard, but the Italian *Tarentulae* are white, and in quantitie like the smallest Lizards: and the other Græcian Lizards, (called at this day among them *Haconi*,) is of bright siluer colour, and are very harmefull and angry, whereas the other are not so, but so meeke and gentle, as a man may put his fingers into the mouth of it without danger. One reason of their white bright shining colour, is because they want blood, and therefore it was an error in *Syluaticus* to say that they had blood.

The teeth of this Serpent are very small and crooked, and whensoever they byte, they sticke fast in the wound, and are not pulled forth againe except with violence. The tayle is not very long, & yet when by any chaunce it is broken, bytten, or cut off, then it groweth againe. They liue in houses, and neere vnto the doores and windowes thereof make their lodgings, and some-times in dead-mens graues and Sepulchres, but most commonly they clymbe and creepe aloft, so as they fall downe againe, some-times into the meate as it is in dressing, and sometimes into other things, (as we haue already said,) into *Socrates* mouth, & when they descend of their owne accord, they creepe side-long. They eate Hony, and for that cause creepe into the hiues of Bees, except they be very carefully stopped, as *Virgill* writeth;

Nam sepe fauos, ignotus adedit Stellio.

Many times the Stellion at vnawares meeteth with the Hony combs. They also of Italy many times eate Spydres. They all lye hidde foure monthes of the yeere, in vvhich time they eate nothing, and twice in the yeere, that is to say, both in the Spring-time and Autumne, they cast their skinne, which they greedily eate so soone as they haue stripped it off. Which *Theophrastus* and other Authors write, is an enuious part in this Serpent or creeping creature, because they vnderstand that it is a noble remedy against the Falling-sicknesse: vvhichfore to keepe men from the benefit and good which might come thereby, they speedily deuoure it.

And from this enuious and subtil part of the Stellion, commeth the cryme in *Plinianus* called *Crimen Stellionatus*, that is, when one man fraudulently preuenteth another of his money, or wares, or bargain, euen as the Stellion dooth man-kind of the remedy which commeth vnto them by and from his skinne.

This cryme is also called Extortion, and among the Romans, when the Tribunes did with-draw from the Souldiours their prouision of victuall and Corne, it is said, *Tribunos qui per Stellaturas Militibus aliquid abstulissent, capitali pena affecti*. And therefore *Budeus* relateth a history of two Tribunes, who for this stellature were worthilie stoned to death by the commaundement of the Emperour. And all fraudes whatsoeuer, are likewise taxed

taxed by this name, which were not punishable but by the doome of the supream or highest Iudge, and there-vpon *Alciatus* made this Embleme following.

*Parua lacerta, atris Stellatus corpore guttis
Stellio, qui latebras & caua busta colit
Inuidie prauique dolis fert symbola, pictus:
Hec nimium nuribus cognita Zelotypis
Nam turpi obtegitur, faciem lentigine, quisquis
Sit quibus immersus Stellio, vina bibat.
Hinc vindicta frequens, decepta pellice vino,
Quam forma amisso flore relinquit amans.*

Which may be englished thus;

*The little Lizard, or Stellion starred in body graine
In secreete holes, and graues of dead which doth remaine,
When painted you it see, or drawne before the eye,
A symbole then you view of deepe deceit and cursed enuy:
Alas, this is a thing to iealous wines knowne too well,
For who soeuer of that Wine doth drinke his fill
Wherein a Stellion hath beene drencht to death,
His face with filthy lentile spots all ugly is appeareth,
Here-with a Louer oft requites the fraude of concubine,
Depriving her of beauties hiew by draught of this same wine.*

The Poet *Ouid* hath a pretty fiction of the originall of this cursed enuy in Stellions, for he writeth of one *Abas* the sonne of *Metaneira*, that receiued *Ceres* kindly into her house, and gaue her hospitalitie, whereat the said *Abas* beeing displeased, derided the sacrifice which his mother made to *Ceres*: the Goddesse seeing the wretched nature of the young man, and his extreame impietie against the sacrifice of his Mother, tooke the Wine left in the goblet after the Sacrifice, and poured the same vpon his head, wherevpon he was immediatly turned into a Stellion, as it is thus related by *Ouid*, *Metam.* 5.

*Combibit os maculas, & qua modo brachia gessit
Crura gerit, cauda est mutatis addita membris:
Inque breuem formam, ne sit vis magna nocendi
Contrahitur, paruaque minor mensura lacerta est.*

In English thus;

*His mouth sucks in those spots: and now where armes did stand,
His legges appeare, and to his changed parts was put a tayle,
And least it should haue power to harme, small was the bodies band,
And of the Lizards poysonous, this least in shape did wayle.*

Their bodies are very brittle, so as if at any time they chaunce to fall, they breake their tayles. They lay very small egges, out of which they are generated: and *Pliny* writeth that the iuyce or liquor of these egges layde vpon a mans body, causeth the hayre to fall off, and also neuer more permitteth it to grow againe. But whereas wee haue said, it deuoureth the skinne, to the damage & hurt of men, you must remember, that in auncient time the people did not want their pollicies and deuises to take away this skinne from them before they could eate it. And therefore in the Sommer-time they watched the lodging place and hole of the Lizard, and then in the end of the winter toward the Spring, they tooke Reedes and did cleaue them in sunder, these they composed into little Cabonets, and set them vpon the hole of the Serpent: Now when it awaked and would come forth, it being grieved with the thicknes and straightnes of his skinne, presseth out of his hole thorough those Reedes or Cabonet, and finding the same some-what straight, is the more gladd to take it for a remedie; so by little and little it slydeth thorough, and beeing thorough, it leaueth the skinne behind in the Cabonet, into the which it cannot reenter deuoure

deuoure it. Thus is this wylie Serpent by the pollicie of man iustly beguiled, loosing that which it so greatly desireth to possesse, and changing nature, to line his guttes with his coate, is preuented from that gluttony, it beeing sufficient to haue had it for a couer in the Winter, and therefore vn sufferable that it should make foode thereof, and it the same in the Sommer.

These Stellions (like as other Serpents) haue also theyr enemies in nature, as first of all they are hated by the Asles, for they loue to be about the maungers and racks on which the Asle feedeth, and from thence many times they creepe into the Asles open nostrills, and by that meanes hinder his eating. But aboue all other, there is greatest antipathy in nature betwixt this Serpent and the Scorpion, for if a Scorpion doe but see one of these, it falleth into a deepe feare, and a cold sweate, out of which it is deliuered againe very speedily: and for this cause a Stellion putrified in oyle, is a notable remedie against the biting of a Scorpion, and the like warre and dissention, is affirmed to be betwixt the Stellion and the Spyder.

Wee haue shewed already, the difference of Stellions of Italie from them of Greece, how these are of a deadly poysonous nature, and the other innocent and harmelesse, and therefore now it is also conuenient, that wee should shew the nature and cure of this poyson, which is in this manner.

Whentoeuer any man is bitten by a Stellion, hee hath ache and payne thereof continually, and the wound receiued looketh very pale in colour, the cure whereof, according to the saying of *Acrisius*, is to make a playster of Garlick and Leekes mixed together, or else to eate the said Garlick and Leekes, drinking after them a good draught of sweete Wine, vn timered and very pure, or else apply *Nigella Romana*, *Sesamyme*, and sweet water vnto it. Some (as *Arnoldus* writeth) prescribe for this cure the dunge of a Faulcon, or a Scorpion to be bruised all to peeces, and layd to the wound. But sometimes it happeneth, that a mans meate or drinke is corrupted with Stellions that fall into the same from some high place where they desire to be clymbing, and then if the same meate or Wine so corrupted be eaten or drunk, it causeth vnto the partie a continuall vomiting & payne in the stomacke. Then must the cure be made also by vomits to auoyd the poyson, and by Glysters to open the lower passage, that so there may be no stoppe or stay to keepe the impurified meate or drinke in the body. And principally those things are prescribed in this case, which are before expressed in the Cantharides, when a man hath by any accident beene poysoned by eating of them.

The remedies which are obserued out of this Serpent are these: Beeing eaten by Hawkes, they make them quickly to cast theyr old coates or feathers. Others giue it in meate after it is bowelled, to them that haue the Falling-sicknesse. Also when the head, secte, and bowels are taken away, it is profitable for those persons which cannot hold in their vrine, and beeing foddren, is giuen against the Bloody-fluxe. Also sodde in wine with blacke Poppy-seede, cureth the payne of the loynes, if the wine be drunke vpon by the sicke patient.

The oyle of Stellions beeing annoynted vpon the arme-holes or pittes of chyl dren, or young persons, it restraineth all hayre for ever growing in those places. Also the oyle of Stellions, which are sod in Oyle-olue with Lizards, do cure all boyles and wenues, consuming them without launcing or breaking. And the ashes of the Stellion are most principally commended against the Falling-sicknesse, like as also is the skinne or truncke, as we haue said before. The head burned and dried, and afterward mixed with Honny-attick, is very good against the continuall dropping or running of the eyes: and in the dayes of *Pliny*, he writeth that they mixed *Stribum* here-withall. The hart is of so great force, that it being eaten, bringeth a most deepe and dangerous sleepe, as may appeare by these verses,

*Mande cor, & tantus prosternet corpora somnus,
Vt scindi possunt absque dolore manus.*

Which may be englished thus;

*Eate you the hart, and then such sleepe the body will possesse,
That hands may from the same be cut away painelesse.*

The History of Serpents.

To conclude, the Physicians haue carefully obserued sundry medicines out of the eggs, gall, and dunge of Stellions, but because I write for the benefit of the English Reader, I will spare their relation, seeing we shall not neede to feare the byting of Stellions in England, or expect any drugges among our Apothecaries out of them, and therefore I vwill heere end the history of the Stellion.

OF THE TYRE.

Aclorin.

Calius Rho.

Amatus.



Here be some which haue confounded this Serpent vwith the Viper, & taken them both to be but one kind, or at least the Tyre to be a kind of Viper, because the Arabians call a Viper *Thiron*, of the Greeke word *Therion*, which signifieth a wild beast, & whatsoeuer the Græcians write of their *Echidna*, that is their Viper, the same things the Arabians write of the Tyre, and *Leoniceus* compiled a whole booke in the defence of that matter: and from hence commeth that noble name or composition antidotary, called *Theriaca*, that is, Triacle. But *Auisen* in the mention of the Triacle of *Andromachus*, distinguisheth the Triacle of the Viper, from that of the Tyre, and calleth one of them *Trohisecos Tyri*, and the other, *Trohisecos Vipera*. So *Gentilis* and *Florentinus*, do likewise put a manifest difference betwixt the Tyre and the Viper, although in many things they are alike, and agree together.

This Tyre is called in Latine *Tyrus* and *Tyria*, and also among the Arabians, as *Sylvaticus* writeth, *Desmari*, and *Alphahex*. *Rabbi Moses* in his Aphorismes writeth, that when the Hunters goe to seeke these Serpents, they carry with them bread, which they cast vnto them, and while the Tyre doth eate it, hee closeth his mouth so fast, that his teeth cannot suddainely open againe to doe his hunting aduersary any harme, and this thing (as hee writeth) is very admirable at the first, to them that are ignorant of the secreete in nature. *Galen* also writeth so much to *Piso* of Vipers, and he saith that the Circulators, Iuglers or Quacksaluers, did cast certaine mazes or small cakes to them, which whe they had tasted, they had no power to harme any body.

This Tyrus is said to be a Serpent about the coasts of Iericho in the Wildernes, where it hunteth Birds, and liueth by deuouring of them and their egges. And a confection of the flesh of this Serpent, with the admixture of some few other things, taketh away all intoxicating poyson, which confection is called Triacle. It is also reported, that whereas the Dragons haue no poyson of themselves, they take it away from this Serpent, and so poyson with a borrowed venom. For this poyson is very deadly: and there is a tale (which I will not tell for truth) that before the coming and death of our Saviour: *Iesus Christ*, the same was vnremediable, and they died thereof, whosoever they were that had been poysoned by a Tyre, but on the day of *Christ* his passion, one of them was found by chaunce in Ierusalem, which was taken aliue, and brought to the side of our Saviour hanging vpon the Crosse, where it also fastened the teeth, and from that time euer since, all the kind haue receiued a qualified and remediable poyson, and also their flesh made apt to cure it selfe, or other venoms.

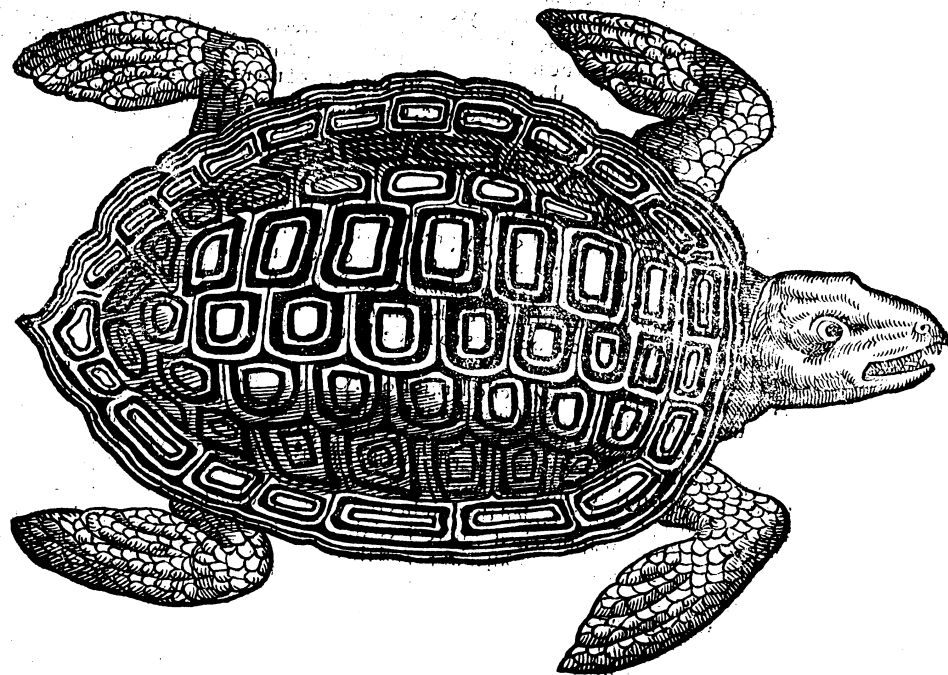
It is reported, that when the Tyrus is old, he casteth, or rather wresteth off his coate, in this manner following: First it getteth off the skinne which groweth betwixt the eyes, by which it looketh as if it were blind, and if it be strange to a man, (I meane the first time that euer he saw it) he will verily take it to be blind: afterward, it also fleyeth off the skin of from the head, and so at last, by little and little, the whole body, at which sight it appeareth as though it were an Embryon, or skinlesse Serpent. They keepe theyr egges in their belly, and in them breede theyr young ones, as the Vipers doe, for before they come out of the dammes belly, they are in all parts (according to theyr kind) perfect creatures, and so euery one generateth his like, as doe foure-footed-beastes.

I take

Of the Torteyse.

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I take it by the relation of *Gesner*, that the Dyphas in Italy is called *Tyrus*. Also *Cardan* writeth, that there is a supposed and false conceit, that with the flesh of this Tyre, mixed with Hellebore and water, is made a confection to restore youth: but the truth is, it rather weakeneth and destroyeth bodies, then helpeth them, and maketh a counterfeite or varnished false youth, but no true youth at all. Thus farre *Cardan*, and thus much of this Serpent, the other things written of it, are the same that are written of the Viper.



OF THE TORTEYSE.



The last foure-footed egge-breed'g beast, commeth now to be handeled in due order and place; namely, the Torteyse, which I haue thought good to insert also in this place, although I cannot finde by reading or experience, that it is venomous, yet seeing other before me haue ranged the same in the number and Catalogue of these Serpents and creeping creatures, I will also follow them; and therefore I will first expresse that of the Torteyse, which is general and common to both kindes, and then that which is speciall, and proper to the Land and Sea Torteyses.

The name of this Beast is not certaine, among the Hebrewes some call it *Schabbul*, some *Kipod*, and some *Homes*, whereas euery one of these doe also signifie another thing, as *Schabbul* a Snayle. *Kipod* a Hedge-hogge, and *Homes* a Lyzard. The Chaldeans call this Beast *Tibilela*. The Arabians terme it *Sisemat*. Also *Kanden* *Jalabhaf*, and *Halachalie*.

Ee 3

The

The Italians call this *Testuma testudine, del vesugire, tartuca, ensuuma, tartochia, & co-* *forona*. And in Ferrara, *Gallane, tartugella, biscajente, laria*. The inhabitants of *Turina, Cypria*. The Portugalls, *Gagado*. The Spanyards, *Galapago, and Tartuga*. The French, *Tortue, and Tartue*. And in Sauidy, *Bong coupe*. The Germanes, *Schiltkrot, and Tellerkrot*. The Flemings, *Schilt-pidde*, which answereth our English word Shell-crab. The Gre- *cians* call it *Chelone*, and the Latines *Testudo*: which wordes in their severall Languages, have other significations, as are to be found in every vocabular Dictionary, and therefore I omit them, as not pertinent to this busines or History.

There be of Tortoyces three kinds, one that liueth on the Land, the second in the sweet waters, and the third in the Sea, or salt waters. There are found great store of these in India, especially of the Water Tortoyces, and therefore the people of that part of the Country, are called *Chelonophagi*; that is, Eaters of Tortoyces, for they liue vpon them: and these people are sayd to be in the East-part of India. And in *Carmania* the people are likewise so called. And they do not onely eat the flesh of them, but also couer their houses with their shells, and of their abundance, doe make them all manner of vessels. And *Pliny* and *Solinus* write, that the Sea-Tortoyces of India are so bigge, that with one of them they couer a dwelling Cottage. And *Strabo* sayth, they also row in them on the waters, as in a Boate.

The Islands of *Serapis* in the Redde-Sea, and the farthest Ocean Islands, towards the East of the Red-Sea, hath also very great Tortoyces in it: and every where in the Red-Sea they so abound, that the people there doe take them and carry them to their greatest Marts and Fayres to sell them, as to *Rhaphis*, to *Ptolemais*, and the Island of *Dioscorides*, whereof some haue white and small shells. In *Lybia* also they are found, and in the night time they come out of their lodgings to feede, but very softly, so as one can scarcely perceiue their motion.

And of one of these *Scaliger* telleth this story. One night (saith he) as I was traualying, being ouer-taken with darkenesse and want of light, I cast about mine eyes to seeke some place for my lodging, safe and secure from Wild-beasts; and as I looked about, I saw (as I thought) a little hill or heape of earth, but in truth it was a Tortoyse, couered all ouer with mosse: vpon that I ascended and sae downe to rest, where vpon after a little watching I fell asleepe, and so ended that nights rest vpon the backe of the Tortoyse. In the morning, when light approached, I perceived that I was remooued farre from the place, whereon I first chose to lodge all night; and therefore rising vp, I beheld with great admiration the face and countenance of this Beast, in the knowledge whereof, (as in a new nature) I went forward, much comforted in my wearisome iourney.

The description of the Tortoyse and the severall partes thereof now followeth to be handled. Those creatures (saith *Pliny*) which bring forth or lay eggs, eyther haue feathers as Fowles, or haue scales as Serpents, or thicke hides as the Scorpion, or else a shell like the Tortoyse. It is not without great cause that this shell is called *Scutum*, and the Beast *Scutellaria*, for there is no buckler and shield so hard and strong as this is. And *Palladius* was not deceived when he wrote thereof, that vpon the same might safelie passe ouer a Cart-wheel, the Cart being loaden. And therefore in this, the Tortoyse is more happy then the Crocodile, or any other such Beast.

Albertus writeth that it hath two shells, one vpon the backe, the other on the belly, which are conioyned together in foure places and by reason of this so firme a couer and shell, the flesh thereof is dry and firme, also long lasting, and not very easie or apt to putrefaction. This shell or couer is smooth, except some-times when it is growne old, it hath mosse vpon it, and it neuer casteth his coate in old age, as other creeping thinges do. In the head and tayle it resemblith a Serpent, and the great Tortoyces haue also shells vpon their heads like a shield, yet is the head but short, and the aspect of it very fearefull, vntill a man be well acquainted therewith. And by reason of the hardness of their eyes, they moue none but the neather eye-lidde, and that without often winking. The Liuer of it is great, yet without any blood. It hath but one belly without diuision, and the Liuer is alwaies foule, by reason of the vitious temperature of the body. The Melt is exceeding small, conning far short of the bodies proportion.

Beside

Bestie, the common nature of other thicke-hided creatures. It hath also reynes, except that kind of Tortoyce called *Lutaria*, for that wanteth both Reynes and bladder, for by reason of the softnesse of the couer thereof, the humour is ouer fluent; but the Tortoyse that bringeth forth Eggs hath all inward partes like a perfect Creature: and the Females haue a singular passage for their excrementes, which is not in the Males. The Eggs are in the body of their belly, which are of a party-colour like the Eggs of Birds. They stoode cleaue to their loynes, and the tayle is short, but like the tayle of a Serpent.

They haue foure Legges, in proportion like the Legges of Lizards, every foot having five fingers or diuisions vpon them, with nayles vpon every one. And thus much for the severall parts.

They are not vniuersally called *Amphibia*, because they liue both in the water and on the Land, and in this thing they are by *Pliny* resembled to Beavers: but this must bee vnderstood of the general, otherwise the Tortoyces of the Land doe neuer dare come into the Water: and those of the Water can breath in the water, but want respiration, and likewise they lay their Eggs and sleepe vpon the dry Land. They haue a very slowe and easie pace; and thereupon *Pauisus* calleth it *Tardigrada*, and also there is a Prouerbe: *Testudineus incessus*, for a slow and soft pace, when such a motion is to be exprest. The Tortoyce neuer casteth his coate, no not in his old age. The voyce is an abrupt and broken hissing, not like to the Serpents, but much more loud and diffused. The Male is very salacious and giuen to carnall copulation, but the Female is not so; for when there is attempted by the Male, they fight it out by the teeth, and at last the Male ouercometh, whereat he reioyceth as much, as one that in a hard conflict, fight, or battraile, hath won a fayre Woman; the reason of this vnwillingnesse is, because it is exceeding paynfull to the Female. They engender by riding or couering one another. When they haue layde their Eggs, they doe not sit vpon them to hatch them, but lay them in the Earth, couered; and there by the heat of the Sunne the young one formed, and cometh forth at due time without any further help from his parents.

They are accounted crafty and subtle in their kinde, for subtilenesse is not onely ascribed to thinges that haue a thimne bloud; but also to those that haue thicke skinnies, hides, and Couers, such as the Tortoyce and Crocodile haue. The Tortoyce is an enemy to the Bartridge, as *Philes* and *Ælianus* write: Also the Ape is as frayde thereof, as it is of the Snayle: and to conclude, whatsoever enemy it hath, it is safe inough as long as it is couered with his Shell, and clyngeeth fast to the Earth beneath; and therefore came the Prouerbe: *Oikos philos, oikos aristos*. That House which is ones friend, is the best house.

The Poets giue a fabulou reason, why the Tortoyce doth euer carry his House vpon his back, which is this: They say, that on a time *Iupiter* badde all liuing Creatures to a banquet or Marriage feast, and thether they all came at the time appointed, except the Tortoyce: and thece at last appeared at the end of the feast when the mea was all spent: whereat *Iupiter* wondred, and asked her why shee came no sooner? Then it answered him, *Oikos philos, oikos aristos*; at which answer *Iupiter* being angry, adiudged her perpetually to carry her house on her back, and for this cause they fable, that the Tortoyce is neuer seperated from her house.

Flaminius the Roman diswading the *Acheans* from attempting the Island of *Zacynthus*, vied this Argument; and so afterward *T. Linius*. *Ceterum sicut Testudinem, ubi collecta in suum tegumen est, tutam ad omnes ictus vidi esse: ubi exierit partes aliquas quodamque nudauit, obnoxium atque infirmum habere: Haud dissimiliter vobis Achai, clausis in litore maris, quod intra Peloponnesum est, termino, ea & iungere vobis, & iuncta tuta: facile; si semel auditate plura amplectiendi hinc excedatis, nuda vobis omnia que extra sine & exposita ad omnes ictus esse.* Thus farre *Pliny*. That is to say, Euen as when the Tortoyce is gathered within the compasse of her shell, then is it safe and free from all strokes, and feelleth no violence, but whensoever shee putteth forth a Limbe or part, then is it naked, infirme, and easie to be harmed: So is it with you *Acheans*, for by rea-

fon of the enclosed seat of *Peloponnesus* within the Straights of the Sea, you may well wind all that together, and being conioyned, as well defend it: But if once your audious and couctous mindes to gette more, appeare and stretch it selfe beyond those limits, you shall lay open your naked infirmities and weakenesse, to all force, blowes, and violence whatsoeuer. Wherefore, the Tortoyse careth not for flies, and men with good armour care not much for light and easie aduersaries.

Alcatus hath a witty Embleme of a Tortoyse to expresse a good huswife, and that the same of her vertues, spreadeth much further then cyther beautie or riches.

*Alma Venus quam hac facies quid denotat illa
Testudo, molli quam pede diuapremis?
Messe effunxit Phidias sexumque referri
Famineum nostrum, sit ab effigie,
Quodq; manere domi, & tacitas debes esse puellas
Supposit pedibus talia signa meis.*

Which may be englisht thus;

*Loves holy God, what meanes that ugly face?
What doth that Tortoyse signify in deede?
Which thou o Goddess under soft foote doest pace,
Declare what meanes the same to me with speede?
Such is the shape that Phidias did me frame,
And bade me goe resemble women-kind,
To teach them silence, and in house remaine,
Such pictures underneath my feete you find.*

There is a manifold vse of Tortoyse, especially of their cover or shell, and likewise of their flesh, which commerth now to be hardied. And first of all, the auncient ornament of Beddes, Chambers, Tables, and Banqueting-houses, was a kind of artificiall worke, called *Carnilius*, and this was framed in golde and siluer, brasle and wood, Ivory & Tortoyse-shells; but, *Asodo luxuria non fuerit consenta lieno, tam lignam emi testudinem facit*: That is to say; Ryot not contented, sought precious frames of wood; and againe, the vse of wood, caused Tortoyse-shells to be deere bought; and thereof also complained the Poet *Iuuenal*, where he saith;

*— Nemo curabat
Riuales in Oceani fluctu testudo nataret
Clarum Troingenis factura & nobile fulcrum.*
In English thus;
*Then none did care for Tortoyse in the Ocean-flood,
To make the noble beds for Troians blood.*

We haue shewed already that there are certaine people of the East called *Chelophagi*, which liue by eating of Tortoyse, and with theyr shells they couer theyr houses, make all theyr vessels, rowe in them vpon the water, as men vse to rowe in boates, and make them likewise serue for many other vses.

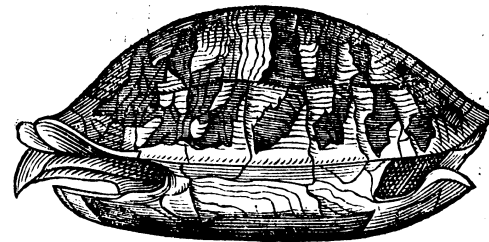
But as concerning the eating of the flesh of Tortoyse, the first that euer wee read that vsed this ill dyet, were the Amozons, according as *Calius Rhod*: and other Authours writeth. Besides, *Aloisius Cadamustus* affirmeth, that he himselfe did tast of the flesh of a Tortoyse, and that it was white in colour, much like vnro Veale, and not vnpleasant. But *Rasis* is of a cleane contrary opinion, condemning it for very vsauourie, and vnwhole-some, because the taste and temperament thereof, is betwixt the Land and the Water, it being a beast that liueth in both Elements. And in eating heereof the Græcians haue a proverbe, *Chelones kreas he phagein, he me phagein*: That is, eyther eate Tortoyse flesh, or eate it not. Meani: g that when we eate it, we must eate nothing else, and therefore must be filled sufficiently, onely with that kind of meate: For to eat little, breedeth fretting in

in the belly, and to eate much is as good as a purgation, according to the obseruation of many actiōs, which being done *Frigide & ignauiter*, that is, coldly & slothfully to halues, doe no good, but being done, *Acriter & explicite*, earnestly and thoroughly bring much content and happinesse.

But I maruaile why they are vsed in this age, or desired by Meat-mongers, seeing *Apicius* in all his booke of Variety of Meats, doth not mention them; and I therefore wil conclude the eating of Tortoyces to be dangerous, and hatefull to Nature it selfe, for velle it be taken like a Medicine, it doth little good, and then also the Sawces and decoc-tions or compositions that are conected with it, are such as doe not onely qualifie, but vterly alter all the nature of the, (as *Stephanus Aquanus* hath well declared) in his French discourse of Frogges and Tortoyces. And therefore to conclude this History of the Tor-toyce, I will but recite one riddle of the strangenesse of this beast which *Tertulian* out of *Pachuius* maketh mention of, and also in Greeke by *Adoschopulus*, which is thus transla-ted.

Animal peregrina natura, sine spiritu spiro, geminis oculis retro iuxta cerebrum, quibus ducibus antrorsum progredior. Super ventre caruleo pergo, sub quo venter latet albus, aper-tus & clausus. Oculi non aperiantur, neq; progredior, donec venter intus albus vacuus est. Hoc saturato, oculi apparent insignes, & pergo aditer: Et quanquam mutum varias edo voces: That is to say, I am a liuing creature, of a strange nature, I breath without breath, with two eyes behinde neere my braynes doe I goe forward, I go vpon a blew belly, vnder which is also another white, open and shut, my eyes neuer open, I goe forward vntill my belly be empty, when it is full, then they appeare plaine and I goe on my iourney, and although I am mute or dumbe, yet doe I make many voyces. The explication of this riddle, will shew the whole nature of the beast, and of the Harpe called *Chelys*. For some things are related herein of the liuing Creature, and some things againe of an Instrument of Musicke made vpon his shell and couer. And thus much for the Tortoyce in generall, the Medicines I will referre vnto the end of this History.

30 OF THE TORTOYCE OF THE earth, whose shell is onely figured.



These Tortoyces which neuer come in water, either sweet or Salt, cleare or muddy, are called by the Græcians *Chelone Chersaie*, by the Latines *Chersina*, and *Testudines*, *Terrestres*, *Syluestres*, and *Montane*, & by *Nicander*, *Orine*: and the French peculiarly *Tortue des Boys*, a Tortoyce of the wood.

These are found in the desarts of *Affrica*, as in *Lybia* & *Mauritania*, in the open fieldes, and likewise in *Lidia* in the Corne-fieldes, for when the Plow-men come to plowe their Land, their shares turne them out of the earth vpon the

the firtowes as big as great Giebes of land. And the shels of these the Husbandmen burne on the land, and dig them out with Spades and Mattocks, cuen as they doe Wormes among places full of such vermine.

The Hill *Parthenius*, and *Seron* in *Arcadia*, doe yeeld many of these Land-Tortoyces. The Shell of this liuing Creature is very pleasantly distinguished with diuers colours, as earthy, blacke, blewish, and almost like a Salamanders. The Liuer of it is small, yet apt to be blown or swell with winde, and in all other parts they differ not from the common and vulgar generall prefixed description.

These liue in Corne-feldes, vpon such fruits as they can finde; and therefore also they may be kept in Chestes or Gardens, and fed with Apples, Meale, or Bread without Leauen. They eate also Cockles, and Wormes of the earth, and three-leaved-grasse. They will also eate Vipers, but presently after they eate Origan, for that herbe is an antidote against Viperine poyson for them, and vnlesse they can instantly finde it, they dye of the poyson. The like vse it is sayde to haue of Rue, but the Tortoyces of the Sandy Sea in *Affrique*, liue vpon the fat, dew, and moystnesse of those Sandes. They are ingendered like other of their kind, & the Males are more vnerous then the Females, because the female must needs bee turned vpon her backe, and she cannot rise againe without helpe: wherefore many times the Male after his lust is satisfied, goeth away, & leaueth the poore Female to be destroyed of Kytes, or other aduersaries: their naturall wilcdome therefore hath taught them to preferre life and safety before lust and pleasure. Yet *Theocritus* writeth, of a certaine Hearb, that the Male-Tortoyce getteth into his mouth, and at the time of lust turneth the same to his Female, who presently vpon the smell thereof, is more enraged for copulation then is the Male, and so giueth vp her selfe to his pleasure without all feare of quill, or prouidence against future daunger: but this Hearb neither he nor any other can name. They lay Egges in the earth, and do not hatch them, except they breath on them with their mouth, out of which at due time come their young ones. All the winter-time they digge themselves into the earth, and there liue without eating any thing, in somuch as a man would thinke they could neuer liue againe, but in the Summer and warme weather they dig themselves out againe without danger.

The Tortoyces of India in their old and full age change their shels and couers, but all other in the World neuer change or cast them. This Tortoyce of the earth is an enemy to Vipers, and other Serpents, and the Eagles againe are enemies to this, not so much for haired as desirous thereof for Physicke, against their sicknesse & diseases of Nature; and therefore they are called in Greeke *Chelonophagoi aetoi*, Tortoyce-eating-Eagles: for although they cannot come by them out of their deepe and hard Shell, yet they take them vp into the ayre, and so let them fall downe vpon some hard stone or Rocke, and there vpon it is broken all to peeces, and by this means died the famous Poet *Æschilus*, vvhich kind of fate was foretold him, that such a day he should dye: wherefore to auoyd his end, in a fayre Sunne-shine cleare day he sat in the fields, and suddenly an Eagle let a Tortoyce fall downe vpon his head which brake his skull, and crushed out his braynes, whereupon the Græcians wrote:

Æschulographont, epipeptoke Chelone,
Which may be englished thus;

Æschilus writing vpon a rocke,
A Tortoyce falling, his braynes out knocke.

The vses of this Land Tortoyce, are first for Gardens, because they cleare the Gardens from Snayles and Wormes: out of the *Arcadian* Tortoyces they make Harps, for their shelles are very great, and this kind of Harp is called in Latine *Testudo*, the inuentor whereof is said to be *Mercury*, for finding a Tortoyce after the falling in of the Riuer *Nilus*, whose flesh was dried vp, because it was left vpon the Rockes, hee stricke the sinewes thereof, which by the force of his hand, made a muscull sound, and thereupon he framed it into a Harp, which caused other to imitate his action, and continue that practice vnto this day.

These

These Tortoyces are better meate then the Sea or Water-Tortoyces; and therefore they are preferred for the belly; especially they are giuen to Horses, for by them they are rayfed in flesh, and made much fatter. And thus much shall suffice for the Tortoyce of the earth.

OF THE TORTOYCE OF THE Sweete-water.



Pliny maketh foure kindes of Tortoyces, one of the earth, a second of the Sea, a third called *Lutaria*, and the fourth called *Smyda*, lying in Sweete-waters, and this is called by the Portugalls *Cagado*, and *Gagado*, the Spaniards *Galapag*, and the Italians *Gaiandre de aqua*. There are of this kinde found in *Helmetia*, neere to *Zuricke*, at a Towne called *Andelfinge*: but the greatest are found in the Riuer *Ganges* in India, where theyr shels are as great as tuns, and *Damascen* writeth, that he saw certaine Ambassadors of India, present vnto *Augustus Cesar* at *Antiochia*, a Sweete-water-

Tortoyce, vvhich was three cubits broad. They breede theyr young ones in *Nilus*. They haue but a small Melt, and it wanteth both a Bladder and reines. They breede their young ones and lay their Egges on the dry Land, for in the water they dye without respiration: therefore they digge a hole in the Earth wherein they lay their Egges, as it were in a great ditch, of the quantity of a Barrell, and hauing couered them with earth, depart away from them for thirty dayes; afterwarde they come againe and vncouer theyr Egges, which they finde formed into young ones, those they take away with them into the water: and these Tortoyces at the inuadation of *Nilus* follow the Crocodiles, and remove their nests and egges from the violence of the floods.

There was a magicall and superstitious vse of these Sweete-water-Tortoyces agaynst Hayle, for if a man take one of these in his right hand, and carrie it with the belly vward round about his Vineyard, & so returning in the same manner with it, & afterward lay it vpon the backe, so as it cannot turne on the belly, but remaine with the face vward, all manner of Clouds should passe ouer that place and neuer empty themselves vpon that Vineyard. But such diabolicall and foolish obseruations were not so much as to be remembered in this place, were it not for their sillinesse, that by knowing them, men might learne the weakenesse of humaine wisdom when it erreth, from the Fountaine of all science and true knowledge (which is Diuinity) and the most approoued operations of Nature: And so I will say no more in this place of the Sweete-water-Tortoyce.

OF THE TORTOYCE OF the Sea.



It were vnproper and exorbitant to handle the Sea-Tortoyce in this place, were it not because it liueth in both elements, that is, both the water and the Land, wherefore seeing the earth is the place of his generation, as the Sea is of his foode and nourishment, it shall not be amisse nor improper (I trust) to handle this also among the Serpents and creeping things of the earth.

Pliny calleth this Sea-Tortoyce *Mus Marinus*, a Mouse of the Sea, and after him *Albertus* doth so likewise. The Arabians call it *Asfulhasch*, and the Portugalls *Tartaruga*, and in Germany *Meerschiltkrott*, which the common Fisher-menne call the Souldier, because his backe seemeth to bee armed and couered with a shield and Helmet, especially on the forepart: which shield is very thicke, strong, and triangular, there being great veines and sinewes which

which goe out of his Necke, shoulders, and hippes, that tye on and fasten the same to his body.

His forefeet being like hands, are forked and twisted very strong, & with which it fighteth and taketh his prey, and nothing can presse it to death except the frequent strokes of Hammers. And in all their members except their quantity, & their feet, they are much like the Tortoyces of the Earth, for otherwise they are greater, and are also blacke in colour. They pull in their heads as occasion is ministred to them, eyther to fight, feede, or be defended, and their whole shell or couer seemeth to be compounded of fine Plates. They haue no teeth, but in the brimmes of theyr beakes or snouts are certaine eminent diuided things like teeth, very sharp, and shut vpon the vnder lippe like as the couer of a Boxe, and in the confidence of these sharp prickles, and the strength of their hands and backs, they are not afrayde to fight with men.

Their eyes are most cleare and splendant, casting theyr beames farre and neare, and also they are white in colour, so that for their brightnesse and rare whitenesse, the Apples are taken out and included in Rings, Chaines, and Bracelets. They haue reynes which cleaue to their backs, as the Reines of an Bugle or Oxe. Theyr feete are not apt to be vsed in going, for they are like to the feet of Scales or Sea-calues, seruing in stead of Oares to swim withall. Their legges are very long, and stronger in their feet and nailes, then are the claws of the Lyon.

They liue in Rockes and the Sea-sands, and yet they cannot liue altogether in the water, or on the Land, because they want breathing and sleepe, both which they performe out of the Water: yet *Pliny* writeth, that many times they sleepe on the top of the water, and his reason is, because they lye still vnmoouable, (except with the Water) and snort like any other Creature that sleepe, but the contrary appeareth, seeing they are found to sleepe on the Land, and the snorting noyse they make is but an endeuour to breath, which they cannot well doe on the toppe of the Water, and yet better there then in the bottome.

They feede in the night-time, and the mouth is the strongest of all other Creatures, for with it they crush in peeces any thing, be it neuer so hard, as a stone or such things: they also come and eate grasse on the dry Land. They eate certaine little Fishes in the Winter time, at which season their mouth is hardest, and with these Fishes they are also bayted by men, and so taken. *Pausanius* writeth, that in *Affrica* there are Maritime Rocks called *Seeleste*, and there dwelleth among a creature called *Scynon*, that is *Zytyron*, a Tortoyce, and whatsoeuer he findeth on that Rockes which is a stranger in the Sea, the same he taketh and casteth downe headlong. They engender on the Land, and the Female resisteth the copulation with the Male, vntill hee set against her a stalke or stemme of some Tree or Plant. They lay their Egges and couer them in the earth, planing it ouer with their breasts, and in the night-time they sit vpon them to hatch them. Their Egges are great, of diuers colours, hauing a hard shell, so that the young one is not framed or brought forth within lesse compasse then a yecere, (as *Aristotle* writeth) but *Pliny* sayth thirty dayes.

And for as much as they cannot by Nature, nor dare for accident long tarry vpon the Land: they set certaine marks with their feete vpon the place where they lay theyr Egges, whereby they know the place againe, and are neuer deceived. Some againe say, that after they haue hidde their Egges in the earth forty dayes, the Female commeth the iust fourth day, not sayling of her reckoning, and vnouereth her Egges wherein shee findeth her young ones formed, vvhich she taketh out as ioyfully as any man would do Gold out of the earth, and carryeth them away with her to the Water. They lay sometimes an hundred Egges, and sometimes they lay feyver, but euer the number is very great.

There is vpon the left side of *Hispaniola*, a little Island vpon the Port *Beata*, which is called *Altus Bellus*, where *Peter Martyr* reporteth straunge thinges of many Creatures; especially of the Tortoyces, for hee writeth, that when they rage in lust for copulation, they come on shore, and there they digge a Ditch wherein they lay together three or foure hundred Egges, beeing as great as Goose-Egges, and when they haue made an end,

end, they couer them with Sand and goe away to the Sea, not once looking after them: but at the appoynted time of Nature, by the heate of the Sunne, the young Tortoyces are hatched, engendered, and droduced into light without any further helpe of theyr Parents.

Great is the courage of one of these, for it is not asfayde to set vpon three men together, but if it can bee turned vppward vpon the backe, it is made weake and vnresistable. And if the head be cut off and seuered from the body, it dieth not presently, nor closeth the eyes, for if a man shake his hand at it, then yvill it winke, but if hee put it neere, it will also byte if it can reach it. If by the heat of the Sunne theyr backs grow dry, they also grow weake and inflexible; and therefore they hasten to the Water to remollifie them, or else they dye within short time: and for this cause this is the best way to take them. In the whottest day they are drawne into the deepe, where they swimme willingly with their backs or shelles about the Water, where they take breath, and in continuance, the Sunne so hardeneth them, that they are not able to helpe themselves in the water, but they grow very faynt and weake, and are taken at the pleasure of the Fisherman.

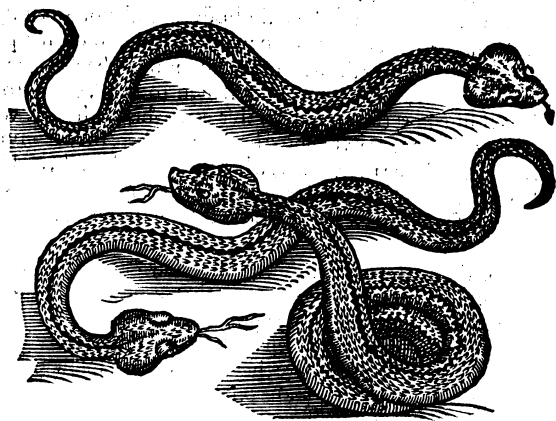
They are also taken on the toppes of the Water after they retorne weary from theyr feeding in the Night-time, for then two men may easily turne them on theyr backs, and in the meane while another casteth a Snare vpon them and draweth them safely to the Land. In the *Phenician* Sea they are taken safely without daunger, and generally where they may be turned on theyr backe, there they can make no resistance, but where they cannot, many times they wound and kill the Fisher-men, breaking the nets asunder, and let out all the other Fish included with them.

Bellorius writeth, that there bee of these Sea-Tortoyces two kindes, one long, the other round, and both of them breath at theyr Noses, bycause they want Gillies, and the long ones are most frequent about the Port *Torra* in the redde Sea, whose couer is variable, for the Males shell is playne and smooth vnderneath, and the Females is hollow. The Turkes haue a kinde of Tortoyce, whose shell is bright like the *Chrysolite*, of which they make haftes for Knives of the greatest price, which they adorne with Plates of gold. In *Iambolus*, an Island of the South, there are also found certaine Monsters or liuing creatures, which are not very great, yet are they admirable in Nature, and in the vertue of their bloud.

Their bodyes are round and like the Tortoyce, hauing two crosse lynes ouer theyr backs, in the ends of which is an eye and an eare at eyther side, so as they seeme to haue foure eares, the belly is but one, into which the meate passeth out of the mouth. They haue feete round about, and with them they goe both backward and forward. The vertue of their bloud is affirmed to be admirable: for whatsoeuer body is cut asunder & put together, if it be sprinkled with this bloud during the time that it breatheth, it coueriteth as before.

The ancient *Troglodytes* had a kind of Sea-Tortoyce, which they call *Celtium*, which had hornes, vnto which they fastened the strings of their Harpes, these also they worshipped and accounted very holy. Yet some thinke that they might better be called *Celetum* then *Celtium*, but I thinke *Hermolaus* dooth better call them *Chelitum apo ses Chelus*, which signifieth both a Tortoyce and their broad breastes, and with their Hornes they helpe themselves in swimming. *Albertus* also maketh mention of a Tortoyce called *Barchora*, but it is thought to be a corrupt word from *Ostra Codermus*. These Sea-Tortoyces are found sometimes to be eyght cubits broad, and in India with their shelles they couer houses, and such vse: they also put them vnto in *Tabrobann*, for they haue them fifteene cubits broad. And thus much for all kind of Tortoyces.

OF THE VIPER.



Notwithstanding the asseueration of *Suessanus*, who will needes exclude the Viper from the Serpents, because a Serpent is called *Ophis*, and the Viper *Echis*, yet I trust there shall be no reasonable man that can make exception to the placing of this liuing Creature among Serpents, for that great learned man was decciued in that Argument, seeing by the same reason hee might as well exclude any other, as the Snake, Dragon, Scorpion, and such like who haue their peculiar names; beside the generall vvord *Ophis*, and yet might hee also haue bene better aduised, then to asseuer

a Viper not be called a Serpent: for euen in *Aristotle* whom he expoundeth and approoueth, hee might haue found in his fifth Booke of *Gen: animal:* and the last Chapter, that the Viper is recorded, *Inter genera opheon*: That is, Among the generall kindes of Serpents, although as wee shall shew afterward, it differeth from most kindes of Serpents, because it breedeth the young one in his belly, and in the winter-time lyeth in the Rocks and among stones, and not in the earth.

The Hebrewes as it appeareth *Esay. 59.* and *Iob. 6.* call it *Aphgnath*, and according to Munster *Aphgnaim*, plurally for Vipers, because of the variety of colours, wherewith all they are set all ouer. The Arabians from the Greeke word *Thereon*, signifieng all kind of wilde Beastes, doe also call it *Thiron*, and that kinde of Viper vvhereof is made the Triacle, they call a *Alasafrai*, and *Alphai*: they also call it *Eosman*, (as *Leonicenus* wryteth.) Beside, it is called *Alphe*, which seemeth to bee deriued of the Hebrewes, and *Afis* which may likewise be coniectured to arise from the Greeke vvord *Ophis*.

The Greekes call the Male peculiarly and properly *Echis*, and the Female *Echidna*, and it is a Question whether the vulgar word among the Gacians at this day *Ochendra*, doe not also signify this kinde of Serpent. *Bellonius* thinketh, that it is corrupted of *Echidna* the Female Viper. The Germans haue many vvords for a Viper, as *Brands Schlangen*, *Natet-Otter*, *Heck-Nater*, and *Viper-Nater*. The French *Vne Vipere*. The Spaniards *Binora*, and *Bicha*. The Italians *Vipera*, *Marasso*, *Scurtio*, and sometimes *Scorzonei*, although *Scorzo*, and *Scorzone*, be generall wordes in Italy for all creeping Serpents without feet, and that strike with theyr teeth.

There

Of the Viper.

There is also about the word *Marasso* some Question, although *Leonicenus* decideth the matter, and maketh it out of all Controuersie, and *Rhodigimus* thinketh it a very significant vvord deriued from the people *Marfi*, bycause they carryed about Vipers. The Mountebanks do also call *Suffili*, from *Sibila*, the hissing voyce which it maketh. Some will haue *Nepa* to be also a Viper, yet wee haue shewed that already to signifye a Scorpion.

The Gracians say, that the Viper is called *Echidnaparo* to *echin* in *caute ten gonen achri thanaton*: bycause to her ovvne death shee beareth her young one in her belly; and therefore the Latines doe also call it *Vipera, quasi vipariat*: bycause it dyeth by violence of her byrth or young: and they attribute vnto it venome and pestilence, and generally there are fevve Epithets vvwhich are ascribed to the Serpent, but they also belong vnto this. There is a pretious Stone *Echites*, (greenish in colour) which seemeth to bee like a Viper, and therefore taketh name from it. Also an Hearbe *Echite*, like *Scammony*, and *Echidmon* or *Viperina*. In *Cyrene* there are Myce; which from the similitude of Vipers are called *Echenasae*. *Echion* was the name of a man, and *Echionide* and *Echionij*, of people, and *Echidmon* a Citty beside the Sea *Aegenm*: Also the Eagle vvwhich by the Poets is fayned to eate the heart of *Prometheus*, is likewise by them layde to bee begotten betvvixt *Typhon* and *Echidna*, and the same *Echidna* to be also the Mother of *Chimara*: which from the Nauell vpward was like a Virgin, and down-ward like a Viper, of which also *Diodorus Siculus*, and *Herodotus* telleth this story.

When *Hercules* was dryuing away the Oxen of *Geryon*, hee came into *Seyrhia*, and there fell asleepe, leauing his Mares feeding on his right hand in his Chariot, and so it happened by diuine accident, that vvholes hee slept they vvere remooued out of his sight and strayed avay from him. Afterward hee awaked, and missing them, sought all ouer the Countrey for them; at last hee came vnto a certaine place, where in a caue hee found a Virgin of a double natured proportion, in one part resembling a Mayde, and in the other a Serpent, wherewith he wondered much, but shee told him, that if he would lye with her in carnall copulation, shee would shewe him vvhere his Mares and Chariot vvere: wherunto hee consented and begat vpon her three Sonnes, famous among Poeticall Writers: Nmely, *Agathyrfus*, *Gelonus*, and *Scythus*: but I will not prosecute eyther the names, or these Fables any further, and so I will proceede to the description of Vipers. The colour of Vipers is somewhat yellowish, hauing vpon theyr skins many round spotted, theyr length about a cubit, or at the most three palmes. The tayle curled, at the end very small and sharpe, but not falling into that proportion equally by euen attenuation, growing by little and little, but vncuenly sharped on the sudden from thickenesse to thinnesse. It is also without flesh, consisting of skinn and bone, and very sharp.

The head is very broad, compared with the body, and the Necke much narrower then the head: The eyes very redde and flaming, the belly winding, vpon which it goeth all in length, euen to the tayle, and it goeth quickly and nimbly: some asseuer, that it hath two canyne teeth, and some foure. And there is some difference betwixt the Male & the female: the female hath a broader head, the necke is not so eminent, a shorter and thicker body, a more extended tayle, and a softer pace, and foure canyne teeth. Again, the Male hath a narrower head, a necke swelling or standing vp, a longer and thinner body, and a swifter pace or motion so that in the Pictures propoed in this discourse: the first of them are for the Male, and the last for the Female, and this is the peculiar outward difference betwixt the Male and the Female Vipers. *Auicen* sayth besides, that the tayles of Vipers make a noyse when they goe or mooue. Those are taken to bee the most generous and liuely, that haue the broadest and hollowest head like a Turbot, quick and liuely eyes, two canyne teeth, & a gristle or claw in the Nose or tayle, a short body or tayle, a pale colour, a swift motion, and bearing the head vpward. For the further description of theyr seuerall partes. Theyr teeth are very long vpon the vpper chappe, and in number vpon eyther side foure, and those vvwhich are vpon the neather Gumbes are so small, as they can scarce be discerned, vntill they be rubbed and pressed; but also it is to bee noted, that while they liue, or when they bee dead, the length of theyr teeteeth cannot appeare, except you take from them a little bladder, in which they lye concealed. In that

Bladder they carry poyson, which they infuse into the wound they make with their teeth: They haue no eares, yet all other liuing Creatures that generate their like, and bring forth out of their bellies haue eares, except this, the Sea-Calse, and the Dolphin, yet in stead hereof, they haue a certaine gristly caue or hollownesse in the same place where the eares should stand. The Wombe and place of conception (saith *Pliny*) is double, but the meaning is, that it is clouen as it is in all Females (especially women, & Cowes.) They conceiue Egges, and those Egges are contained neere theyr raynes or loynes. Their skin is soft, yeelding also to any stroake, and when it is fleyed off from the body, it stretcheth twice so bigge as it appeared while it recovered the liuing Serpent: To conclude, *Phylologus* writeth, that their face is somewhat like the face of a man, and from the Nauell it resembleth a Crocodile; by reason of the small passage it hath, for his egestion which exceedeth not the eye of a Needle. It conceiue at the mouth. And thus much for the description in generall.

There is some difference among this kinde also, according to the distinction of place wherein they liue, for the Vipers in *Æthiopia* are all ouer blacke like the men, and in other Countreys they differ in colour, as in England, France, Italy Greece, Asia, and *Ægypt*, as writeth *Belonius*. There is scarce any Nation in the World wherein there are not found some Vipers. The people of *Amytæ* which were of the Græcian bloud, droue away all kinde of Serpents from among them, yet they had Vipers which did bite mortally; and therefore could neuer bee cured, being shorter then all other kinds of Vipers in the World.

Likewise in *Arabia*, in *Syagrus*, the sweete Promontory of Frankinsence, the *Europæan* Mountaines, *Seiron*, *Pannonia*, *Asclenus*, *Corax*, and *Rhipheus*: the Mountaines of *Asia*, *Ægæges*, *Bucarteron*, and *Cercaphus*, abound with Vipers. Likewise *Ægypt*, and in all *Africa* they are found also, and the *Affricans* affirme, (in detestation heereof) that it is not so much, *Animal*, as *Malum nature*: That is, A liuing Creature, as euill of Nature: To conclude, they are found in all Europe. Some haue taken exceptions to *Crete*, because *Aristotle* writeth, that they are not found there, but *Belonius* affirmeth, that in *Crete* also he saw Vipers which the Inhabitants call by the name of *Chendra*, which seemeth to be deriued from the Greeke *Echidna*. At this day it is doubted whether they liue in Italy, Germany, or England, for if they doe, they are not knowne by that name: yet I verily thinke that we haue in England a kinde of yellow Adder which is the Viper that *Belonius* saw heere, for I my selfe haue killed of them, not knowing at that time the difference or similitude of Serpents, but since I haue perceived to my best remembrance that the proportion and voyce of it did shew that it was a Viper. The most different kinds of Vipers are found in *Ægypt* and *Asia*.

Concerning the quantity, that is the length and greatnesse of this Serpent, there is some difference, for some affirme it to be of a cubit in length, and some more, some lesse. The Vipers of Europe are very small, in comparison of them in *Africa*, for among the *Troglodytes* (as writeth *Ælianus*) they are fifteene cubits long, and *Nearchus* affirmeth as much of the Indian Vipers; *Aristobulus* also writeth of a Viper that hee saw which was nine cubits long, and one hand breadth: and some againe (as *Strabo* affirme) that they haue seene Vipers of sixteene Cubits long, and *Nicander* writeth thus of the Vipers of Asia;

*Fert Asia ultra tres longis qui tractibus vlnas
Se tendant, rigidum quales Bucarteron, atque
Arduus Aegæus, & celsus Cercaphus intra
Se multos refouet.*

In English thus;

*Such as Asia yeelds in length, as are three elles,
In Bucarteron steepy rough, these Vipers flourish,
Hard Aegæus and high Cercaphus cels:
Within their compasse many such do nourish.*

Others

Others there bee in *Asia* sixteene foote long, and some there bee againe twenty, as in the Golden *Castiglia*, where theyr heads are like the heads of Kiddles. There be some that make difference betwixt *Echis* and *Echidna*, because one of them when it byteth, causeth a conuulsion, and so doeth not the other, and one of them maketh the wound looke white, the other pale, and when the *Echis* byteth, you shall see but the impression of two teeth, and when the *Echidna* byteth you shall the impression of more teeth. But these differences are very ydle, for the variety of the payne may arise from the constitution of the body, or the quantity of the poyson, and so likewise of the colour of the wound, and it is already set downe, that the *Echis* or Male Viper hath but two Canyne teeth, but the other: namely, the *Echidna* hath foure, thus sayth *Nicander*;

*Masculus emittit, notus color, ipse caninos
Binos perpetuo monstrat, sed famina plures.*

Which may be englished thus;

*The Male two canyne teeth, whose colour well is knowne,
But in the Female more continually are shewne.*

But yet the Male hath beside his Canyne teeth; as many as hath the Female: and besides the Male is knowne from the Female, as the same *Nicander* writeth, because the Female when shee goeth, draweth her tayle as though shee were lame, but the Male more manlike and nimble, holdeth vpp his head, stretcheth out his tayle, restrayneth the breadth of his belly, setteth not vpp his Scales (as doeth the Female;) and besides, draweth out his body at length.

The Meate of these Vipers are greene Hearbes, and also sometimes liuing Creatures: and namely, Hore-flyes, *Cantharides*, *Pithiocampes*, and such other things as they can come by, for these are fit and conuenient meate for them. *Aristotle* writeth, that sometimes also they eate *Scorpions*, and in *Arabia* they not onely delight in the Iuyce of *Balsam*, but also in the shadow of the same. But about all kinds of drink, they are most insatiable of wine. Sometime they make but little folds, and sometime greater, but in their wrath their eyes flame, they turne their tayles and put forth their double tongue. In the winter-time as we haue said already, they liue in the hollow Rocks, yet *Pliny* affirmeth, that then also they enter into the earth, and become tractable and tangible by the hands of man, for in the cold weather they are nothing so fierce as they are in the hot, and in the Sommer also they are not at all times alike furious, but like to all other Serpents. They are most outragious in the Canicular daies, for then they neuer rest, but with continuall disquiet mooue vp & downe till they are dead or empried of their poyson, or feelee an abatement of their heate. Twise in the yeare they cast their skins, that is to say, in the Spring, and in the Autumne: and in the spring time when they come out of their hole or winter lodgings, they help the dimnesse of their eye-sight by rubbing their eyes vpon fenell. But concerning their copulation and generation, I find much difference among writers: wherefore in a matter so necessary to be knowne, I will first of all set downe the opinion of other men, as well Historians as Poets, and then in the end & conclusion, I will be bold to interpose my owne iudgement for the better information of the Reader. *Herodotus* in his *Thalia* writeth, that when the Vipers begin to rage in lust, and desire to couple one with another, the Male commeth and putteth his head into the mouth of the female, who is so insatiable in the desire of that copulation, that when the male hath filled her with all his seed-genitall, and so would draw forth his head againe, she byteth it off, & destroyeth her husband, whereby he dyeth and neuer liueth more: but the female departeth and conceiue hir young in hir belly, who euery day according to natures inclination, grow to perfection and ripenesse, and at last in reuenge of their fathers death, doe likewise destroy their mother, for they eate out her belly, and by an vnaturall issue come forth into the light of this world: and this thing is also thus witnessed by *Nicander*;

*Cum durum fugiens morsu ignescentis echidna
Frendit echis, vel ubi seruenae libidinis astu
Sano dente sui refecat caput illa mariti.*

*At ubi post vegetam caperunt pignora vitam,
Iam propinqua adfunt maturi tempora partus,
Indignam chari matrem ulciscienti patris
Eros a miser nascuntur matris ab alio.*

In English thus;

*When the Male Viper gnasbeth, auoyding Females bite,
Whose fiery rage is all on Ardent lust,
Yet when he burnes for copulation right,
Her cruell tooth doth Husbands head off cruell.
But yet alas, when feedes begins to line,
And birth of young ones ripen in her wombe,
Then they for Fathers, death a full reuenge do giue,
Eating forth their wretched mothers strong.*

Vnto this agreeeth *Galen, Isidor, Plutarch, Aelianus*: and *Lucan* who writeth;

*Viperi coeunt abrupto corpore nati.
That is to say:
The geniture of Vipers bloud
Engender, breaking bodies good.*

Pliny agreeeth with the residue for the death of the Male in carnall copulation, but hee differeth in this, about the Female, affirming that when the young Vipers grow ripe and perfect in their Mothers belly, she casteth forth euery day one for three dayes together, (for her number is sometimes twenty) at last the other, impatient of delay, gnaw out her guts and belly, and so come forth, destroying their Mother: And here is no great difference, for in the summe and destruction of Father and Mother, they all agree, and *Saint Ierom, Saint Basil, and Horus* doe agree and subscribe to the truth of these opinions. Thus we haue shewed the opinions of the Ancient and first Writers: now it followeth that we should likewise shew the opinions of the later Writers, which I will performe with as great breuity and perspicuity as I can. *Pierius* therefore writeth, that in his time there were learned men desirous to know the truth, who got Vipers, and kept them aliue, both Males and Females, by shutting them vp safe where they could neither escape out, nor doe harme, and they found that they engendred, brought forth, and conceived like other Creatures, without death or ruine of Male and Female.

Amatus Lusitanus also writeth thus. The Male and Female Viper engender by wreathing their tayles together, euen to the one halfe of their body, and the other halfe standeth vpright, mutually kissing one another. In the Male there is a genitall member in that part beneath the Nauell, where they embrace, which is very seeter and hidden, and against the same is the Females place of conception; as may appear manifestly to him that will looke after the same; and therefore all the Philosophers and Physitians haue bin deceived, that haue wrote they haue conceived at their mouth, or that the Male perished at the time of engendering, or the Female at the time of her deliuey. Thus saith *Amatus*.

Theophrastus he likewise writeth in this manner. The young Vipers doe not cate out their way, or open with their teeth theyr Mothers belly, nor (if I may speake merrily) make open their owne passage by breaking vp of the doores of their Mothers womb, but the wombe being narrow, cannot containe them; and therefore breaketh of it owne accord: and this I haue prooued by experience, euen as the same falleth out with the Fish called *Aeus*: and therefore I must craue pardon of *Herodotus*, if I affirme his relation of the generation of Vipers to be mecrely fabulous. Thus farre *Theophrastus*. *Apollonius* also writeth, that many haue scene the olde Vipers lycking theyr young ones like other Serpents.

Thus haue I expressed the different iudgements of sundry Authors both new & olde touching

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touching the generation of Vipers, out of which can be collected nothing but euident contradictions, and vnreconcilable iudgements, one mutually crossing another. So as it is vnpossible that they should be both true, and therefore it must be our labour to search out the truth, both in their words, and in the conference of other Authors. Wherefore to beginne, thus writeth *Aristotle*. The Viper amongst other Serpents, almost alone bringeth forth a liuing creature, but first of all she conceiueth a soft egge of one colour, about the egges lyeth the young ones folded vppe in a tynnes skinne, and some-times it falleth out, that they gnaw in sunder that thirne skinne, and so come out of their mothers belly all in one day, for she bringeth forth more then twentie at a time.

Out of these words of *Aristotle*, cuilly vnderstood by *Pliny* and other auncient Writers, came that errour of the young Vipers eating their way out of their mothers belly, for in stead of the little thirne skinne which *Aristotle* saith they cate thorough, other Authors haue turned it to the belly, which was cleane from *Aristotles* meaning. And another error like vnto this, is that wherein they affirme, that the Viper doth euery day bring forth one young one, so that if shee hath twentie young ones in her belly, then also shee must be twenty dayes in bringing of them forth.

The words of *Aristotle* fro whence this errour is gathered, are these, *Tētei de en mia emera kathon, Tētei de pleio he ci kosni*, which are thus translated by *Gaza*, *Parit enim singulos diebus singulis, plures quam viginti numero*: That is to say, she bringeth forth euery day one, more then twentie in number. But this is an absurd translation, and agreeeth neither with the words of *Aristotle*, nor yet with his mind, for his words are these: *Parit autem una die singulos, parit autem plus quam viginti numero*. That is to say in English, shee bringeth forth euery one in one day, and shee bringeth forth more then twentie: so that the sence of these words shall be, that the Viper bringeth forth her young ones seuerallie, one at a time, but yet all in a day.

But concerning her number, neither the Phylosopher, nor yet any man liuing, is able to define and set it downe certaine, for they vary, being sometimes more, and sometimes fewer, according to the nature of other liuing creatures. And although the Viper do conceiue egges within her, yet doth shee lay them after the manner of other Serpents, but in her body they are turned into liuing Vipers, and so the egges neuer see the sunne, neither doth any mortall eye behold them, except by accident in the dissection of a female Viper when she is with young. I cannot also approue them that doe write, that one, namely the Viper, among all Serpents, bringeth forth her young ones aliue, and perfect into the world, for *Nicander* and *Greninus*, doe truly affirme, with the constant consent of all other Authors, that the horned Serpent called *Cerafies*, of which we haue spoken already, doth likewise bring forth her young ones aliue. And besides, *Herodotus* writeth of certaine winged Serpents in Arabia, which doe bring forth young ones as well as Vipers, and therefore it must not be concluded with apparant falsehood, that onely the Viper bringeth her young ones perfect into the world.

The like fable vnto this, is that generall conceit of the copulation together, betwixt the Viper and the Lamprey; for it is reported that when the Lamprey burneth in lust for copulation, she forsaketh the waters, and commeth to the Land, seeking out the lodging of the male Viper, and so ioyneth herselfe vnto him for copulation. He againe on the other side, is so tickled with desire hereof, that forsaking his owne dwelling and his owne kind, doth likewise betake himselfe vnto the waters and Riuer sides, where in an amorous manner, hee hyllith for the Lamprey, like as when a young man goeth to meete and call his Loue; so that these two creatures, liuing in contrary elements, the earth and the water, yet meete together for the fulfilling of their lusts in one bed of fornication. Vpon which *Saint Basil* writeth in this manner: *Vipera infestissimum animal corurque Serpunt cum murēna congregitur. &c.* That is to say, the Viper a most pernicious enemy to all liuing creeping things, yet admitteth copulation with the Lamprey, for he forsaketh the Land, and goeth to the water-side, and there with his hyssing voyce, giueth notice to the other of his presence, which she hearing, instantly forsaketh the deepe waters, and comming to the Land, suffereth herselfe to be embraced by that venomous beast. Also *Nicander* wryteth thus thereof in his verses.

*Fama est, si modo vera, quod hac sua pasina linguas
Atque eat in siccum cogente libidine, lissus
Et cum Vipereo coiens serpente grauetur.*

Which may be englished thus;

*Fame saith (if it be true) that she her feede forsakes,
I meane the shore, and goes vpon dry land,
Where for her lust the Viper-male she takes,
In fleshy coiture to be her husband.*

But this opinion is vaine and fantastical, as *Pliny* and diuers others haue very learnedly prooued, for the Lamprey cannot liue on the Land, nor the viper in wet places, besides the waters: and therefore, besides the impossibility in nature, it is not reasonable that these will hazard their owne liues, by forsaking their owne elements for the satisfaction of their lusts, there beeing plenty of cyther kindes to worke vpon, that is to say, both of female Vipers in the Land, to couple with the male, and male Lampreys in the water, to couple with the female.

Although I haue else-where confuted this error, yet I must heere againe remember that which is said already. The occasion of this fable is this; the male Lamprey is exceeding like a Viper, for they want feete, and haue long bodies, which some one by chaunce seeing in copulation with his female, did rashly iudge it to be a Serpent because of his likeness, as afore-said; and therefore they deuised a name for it, calling it *Myrus*, which some haue made a kind of Viper, and others a Snake: but *Andreas* hath notably proued against *Archelaus*, that this *Myrus* neither is nor can be any other then the male Lamprey: and so I will conclude, that neither Vipers ingender with Lampreys; nor yet the femall Vipers kill the male in copulation, or that the young ones come into the world by the destruction of their dammes.

In the next place wee are to consider, the antipathy and contrarietie that it obserueth with other creatures, and the amitie also betwixt it and others. First of all therefore it is certaine and well knowne, what great enmity is betwixt man-kind & Vipers, for the one 30
alwayes hateth and feareth the other: wherefore, if a man take a Viper by the necke, and spit in his mouth, if the spittle slide downe into his belly, it dyeth thereof, and rotteth as it were in a consumption. Vipers also are enemies to Oxen, as *Virgill* writeth, *Pestis acerba bouum peccorique aspergere vinis*: that is, a sharpe plague of Oxen, casting his poyson vpon all other Cattell. They are also enemies to Hennes and Geese, as *Columella* writeth, wherefore in auncient time they were wont to make sure walls for the custody of theyr pullen against Vipers. They are likewise enemies to the Dormouse, and they hunt very greedily after their young ones, whereof *Epiphanius* in a discourse against *Origen* writeth thus; When the Viper commeth to the nest of a Dormouse, and findeth there her young ones, she putteth out all theyr eyes, and afterwards feedeth them very fat, yet killeth euery day one, as occasion of hunger serueth; but if in the meane time a man, or any other creature doe chaunce to eate of those Dormouse, whose eyes are so put out by the Viper, they are poysoned thereby. And this is a wonderfull worke in nature, that neither the little Dormouse receiue harme by the poyson, but grow fat thereby, nor yet the Viper be poysoned herself while she eateth them, and yet a man or beast which is a stranger vnto it, dyeth thereof.

Strabo.

All kind of Mice are as much afraid of Vipers, as they be of Cats, and therefore whensoever they heare the hyssing of a Viper, instantly they looke to themselves and theyr young ones. There is a kind of harmeleffe Serpent called *Para*, whereof I haue spoken before in his proper place, which is an enemy vnto Vipers, and that same which is harmeleffe vnto men, killeth them. *Albertus* also telleth a story of a Viper that climbed vp into a tree, to the nest of a Megpye, where vpon the old one was sitting, this poore Pyc did fight with the Viper, vntill the Viper tooke her fast by the thigh, so as shee could fight no more, yet she ceased not to chatter and cry out to her fellowes to come and helpe her, wherevpon the male Pyc came, and seeing his female so grieved by the Viper, hee ceased not

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not to pecke vpon his head vntill the braines came out, and so the Viper fell downe dead. This story is also alledged by *Cardan*.

The Scorpions and the Vipers are enemies one to another, for at Padua a Viper and a Scorpion (for the tryall of this matter) were both included in a viall, where they continued fighting a little while, but at last they both dyed by one anothers poyson. The Tortoise of the earth is also an enemy to the Viper, and the Viper to it, wherefore if it can get the Viper, but if the Tortoise can find none of these, then they die incontinently by the poyson of the Viper, and of this there hath beene tryall, as both *Aristotle* and other Authors affirme.

Elianus

And as there is this contrarietie betwixt Vipers and other liuing creatures, so there is betwixt them and Plants of the earth, and this blessing God in nature hath bestowed vpon many beasts, that when they feeble themselves to be hurt by one herbe, they know another to cure them; as for example, Garlick is poyson to the Viper, and therefore hauing tasted thereof the dieth, except she eate some Rue. A Viper beeing strooke with a Reede recouereth and runneth away: and the like is reported of the Beech-tree, sauing that it stayeth the viper, and she is not able to goe from it. But most maruailous is the antipathy betwixt the viper and the Yew-tree, for it is reported by *Mercuriall*, that if you lay fire on the one side, and a peece of Yew on the other side, and then place a viper in the middle betwixt them both, she will rather chuse to runne thorow the fire, then to goe ouer the branches of Yew.

The Viper is also afraid of Mustard-seede, for it beeing layd in her path, she flieth from it, and if she taste of it, she dyeth. There is an herbe called *Arum*, if the hands or body of a man be annoynted with the iuyce of the roote thereof, the viper will neuer bite him; the like is reported of the iuyce of Dragons, expressed out of the leaues, fruite or roote. It is also said, that if a viper do behold a good Smaradge, her eyes will melt and fall out of her head. But aboute all other plants in the world, the Viper is most delighted with Vetches, and the Saunye tree, for in Italy (as *Cardan* writeth) there was once seene a great number of Vipers about a Saunye-Tree, and many of them did climbe vp and downe vpon that Tree.

Galler.

Dioscorid. Rasis.

There is no loue betwene this Serpent and other creatures, saue onely to his owne kind, and therefore there are two things memorable in the nature of this sauage Serpent, the one is the loue of the male to the female, & the other of the female to her young ones. It is reported by Saint *Ambrose* and Saint *Basil*, that when the male misseth the female, he seeketh her out very diligently, and with a pleasing and flattering noyse, calleth for her, and when he perceiueth she approacheth, he casteth vp all his venome, as it were in reverence of matrimoniall dignitie. The female on the other side, maketh much of her young ones, licking and adorning their skinnies, fighting for them vnto death; both against men and beasts. For this occasion and some medicinall vses, the Arabians counted Vipers holy Serpents, for by reason (as we haue said already) that the vipers do haunte the Baulsom-trees, whereof there be plentie in that country, they hold them for holy keepers of that precious fruite; wherefore they neuer kill them, but at the time of yeere when the Baulsome is ripe, they come vnto the trees bearing in their hands two wooden rules, which they smyte one against another, by the noyse whereof the vipers are terrified and driuen away, and so the Trees are freed for the Inhabitants to take the fruite thereof at their pleasure.

Now forasmuch as we read that *Porus* King of India sent many great Vipers for a gyft vnto *Augustus*, it is profitable to expresse the meanes whereby Vipers are safely taken, without dooing any harme. Wherefore *Aristotle* writeth, that they are very much desirous of Wine, and for that cause the Country-people set little vessels of wine in the hedges and haunts of Vipers, where vnto the vipers comming, easily drinke themselves tame, and so the Hunters come and kill them, or else so take them, as they are without danger of harme. *Pliny* reporteth, that in auncient time, the *Martians* in Lybia did hunt vipers, and neuer receiued harme of them, for by a secreete & innate vertue, all vipers & serpents are

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are afraid of their bodies, as we haue already shewed in other places. Yet *Gallen* in his discourse to *Piso*, writeth that the *Marsians* in his time had no such vertue in them, as hee had often tryed, saue onely that they vsed a deccit or slight to beguile the people, which vvas in this manner following.

Long after the vsuall time of hunting Vipers, they vse to goe abroade to take them, when there is no courage nor feare any venome left in them, for the Vipers are then easily taken if they can be found: and them so taken, they accustome to their owne bodies; by giuing them such meates as doth euacuate all their poyson, or at the least wile doth so stop vp their teeth, as it maketh the harme very small; and so the simple people beeing ignorant of this fraude, and seeing them apparantly carrying vipers about them, did ignorant-ly attribute a vertue to their natures, which in truth did not belong vnto them. In like manner there were (as hath already in another place bene said) certaine Iuglers in Italy, which did boast themselues to be of the lineage of Saint *Paule*, who did so deccitfully carrie themselues, that in the presence and sight of many people, they suffered Vipers to bite them without any manner of harme.

Others againe when they had taken a Viper, did drowne her head in mans spittle, by vertue whereof the viper beganne to grow tame and meeke. Besides this, they made a certaine oynment which they set forth to sale, affirming it to haue a vertue against the byting of Vipers, and all other Serpents, which oynment was made in this manner. Out of the oyle of the seede of Wild-radish, of the rootes of Dragons, the iuyce of Daffadill, the braine of a Hare, leaues of Sage, sprigges of Bay, and a few such other things, whereby they deccited the people, and got much money: and therefore to conclude, I cannot find any more excellent way for the taking and destroying of vipers, then that which is already exprest in the generall discourse of Serpents.

Wee doe reade that in Egypt they eate Vipers & diuers other Serpents, with no more difficultie then they would doe Ecles, so doe many people both in the Easterne and western parts of the New-found-Lands. And the very selfe-same thing is reported of the Inhabitants of the Mountaine *Athos*; the which meate they prepare and dresse on this manner. First they cut off their heads and also their tayles, then they bowell them and salt them, after which they seeth them or bake them, as a man would seeth or bake Ecles, but some-times they hang them vpp and dry them, and then when they take them downe againe, they eate them with Oyle, Salt, Annyseedes, Leekes and vwater, with some such other obseruations. Whose dyet of eating vipers I doe much pittie, if the want of other foode constraineth them there-vnto; but if it arise from the insatiable and greedy intemperance of their owne appetites, I iudge them eager of dainties, which aduenture for it at such a market of poyson.

Now it followeth that wee proceede to the handling of that part of the Vipers storie, which concerneth the venome or poyson that is in it, which must beginne at the consideration of temperament of this Serpent. It is some question among the learned, vvhether a viper be hot or cold; and for aunswere heereof it is said, that it is of cold constitution, because it lyeth hid, and almost dead in the Winter-time, wherein a man may carry them in his hands without all hurt or danger: & vnto this opinion for this selfe same reason, agreeth *Gallen*. *Mercuriall* maketh a treble diuersitie of constitution among Serpents, whereof the first sort are those which with their wound doe infuse a mortall poyson that killeth instantly, and without delay: a second sort are those that kill, but more leysurely, without any such speede: and the third are those whose poyson is more slow in operation then is the second, among which he assigneth the Viper. But although by this slownes of operation hee would inforce the coldnes of the poyson, yet it is alwaies to be considered, that the difference of vipers, and of their venome, ariseth from the place and Region in which they are bredde, and also from the time of the yeere wherein they bite & wound, so that except they fortune to hurt any one during the time of the Canicular dayes, (in which season their poyson is hottest, and themselues most full of spyrir,) the same it but weake, and full of deadnes. And againe it is to be considered, whether the viper harme in her moode and furie, for anger doth thrust it forth more fully, and causeth the same to worke more deadly.

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Likewise the Region wherein they liue, begetteth a more liuely working spirit in the Serpent, and therefore before all other, the Vipers of Numidia are preferred, because of the heate of that Country. Also their meate causeth in them a difference of poyson, for those that liue in the woods and eate Toades, are not so vigorous or venomous, but those that liue in the mountaines, and eate the rootes of certaine herbes, are more poysonfull and deadly. And therefore *Cardan* relateth a story, which he saith was told him by a *Phoenician*, that a Mountaine Viper chased a man so hardly, that he was forced to take a tree, vnto the which when the Viper was come, and could not climbe vpp to vtter her malice vpon the man, she emptied the same vpon the Tree, and by and by after, the man in the tree dyed, by the fauour and secret operation of the same.

But of the Arabian Vipers which haunt the Baulfom-trees, I haue read, that if at any time they bite, they onely make a wound like the pricks of yron, voyde of poyson, because while they sucke in the iuyce of that tree, the acerbite and strength of the venom is abated. About the Mountaine *Elycon* in Greece, the poyson also of Vipers is infirme and not strong, so that the cure thereof is also ready and easie. But yet for the nature of Vipers poyson, I can say no more the *Volphius* hath said, that it is of it selfe and in it selfe confedered, hot: and his reason is, because hee saw a combat in a glasse betwixt a Viper and a Scorpion, and they both perished one by the others poyson. Now he saith that it is granted, the Scorpion to be of a cold nature, and his poyson to be cold; therefore by reason of the antipathy whereby one dyed by the malice of another, it must needs follow that the Viper is hot, and her poyson likewise of the same nature. For a Serpent of a cold nature, killeth not another of the same nature, nor a hot Serpent, one of his owne kind, but rather it falleth out cleane contrarie, that the hot kill those that are colde, and the cold Serpents the hotter.

All the Vipers that liue neere the vvaters, are of more mild and meeke poyson then others. If there be any such, but I rather beleue there be none, but that the same Authour which wrote of the vipers of the water, did intend Serpents of the water. But concerning the poyson of vipers, there is nothing reported more strange then that of *Vincentius Belluacensis*, who writeth, that if a man chauce to tread vpon the reynes of a Viper vnawares, it paineth him more then any venome, for it spreadeth it selfe ouer all the body incurably. Also it is written, that if a woman with childe chauce to passe ouer a viper, it causeth her to suffer abortment; and the Mushrooms or Toade-stooles which grow neere the dennes and lodgings of vipers, are also found to be venomous.

The Scythians also do draw an incurable and vnresistable poyson out of vipers, where-withall they annoynt the sharpe ends of their darts and arrowes when they goe to vvarre, to the end that if it chauce to light vpon their aduersary, hee may neuer any more doe them harme. They make this poyson in this manner. They obserued the lyttering places and time of the vipers, and then with strength and Art, did take the old & young ones together, which they presently killed, and afterward suffered them to lye and rot, or soake in some moyst thing for a season: then they tooke them and put them into an earthen pot filled with the blood of some one man; this potte of mans blood and vipers they stopped very close, so as nothing might issue out at the mouth, and then buried or couered it all ouer in a dunghill, where it rotted and consumed a few dayes, after which they vncovered it againe, and opening it, found at the toppe a kind of watery substance swymming, that they take off, and mixe it with the rotten matter of the Viper, & heereof make this deadly poyson.

Wee haue shewed already, that there is outwardly a difference betwixt the byting wound of the Male and the Female viper, for after the male hath bitten, there appeareth but two holes, but after the female hath bytten, there appeareth foure; and this is also a great deale more deadly then is the byting of the male, according to the verses of *Nican-*

*Porro ex Vipereo, quod noris germinis peior
Famina: quae veluti maiori accenditur ira,
Sic vehemente magis fers noxia vulnera morsu,*

Et

The History of Serpents.

*Ex plus glicenti se cauda & corpore voluit,
Vnde citatior hac itit mors occupat artus.*

Which may be englished thus;

*But of the Vipers broode the female is the worst,
Which as it were, with greater wrath doth burne:
And therefore when she bites, makes bodies more accurst,
Inflicting hurtfull wounds, to vehemency turnd.
Rowling her bulke and tayle more oft about,
Whereby a speedier death doth life rydde out.*

But *Anicen* is directly contrary to this opinion, and saith, that as the bytings of male-
Dragons are more extiall and harmefull then are the females, so is it betwixt the byting
of the male and female Viper. This contrarietie is thus reconciled by *Mercuriall*, namely,
that it is true, that the wounds which the female maketh by her byting, beeing well consi-
dered, is more deadly then the wounds which the male giueth: yet for the proportion of
the poyson which the male venteth into the wound he maketh, it is more deadly then is
the females; so that with respect of quantitie, they both say true which affirme eyther the
one or the other. But which fouer is the greatest, it skilleth not much, for both are dead-
ly enough, as may appeare by the common symptomes and signes which follow, and also
death.

Mathiolus reporteth a history of a Country-man, who as hee was mowing of grasse,
chaunced to cut a Viper cleane asunder about the middle, or some-what neerer the head,
which beeing done, hee stode still, and looked vpon the dying disseuered parts a little
while, at last, cyther presuming that it had no power left to hurt, or thinking it was dead,
he tooke that part in his hand where-vpon the head was: the angry viper feeling his ad-
uertaries warme hand, turned the head about, and bitte his finger with all the rage, force,
and venom that it had left, so that the blood issued out. The man thus bitten for his bold-
nesse, did hastily cast it away, & began to sucke the wound, putting his hand to his mouth,
which when he had done but a little while, he suddenly fell downe dead.

The like story vnto this, is related by *Amatus Lusitanus* of another, which more bold-
ly then wisely, did adventure to take a liue viper into his hand vpon a wager of money,
but as the other, so this payd for his rashnes, for the angry Viper did bite him as did the
former, and hee sucked his wound as did the Country-man, and in like maner fell downe
dead.

By both which examples, wee may well see the danger of the Vipers poyson, so that
if once it come into the stomacke, and touch the open passage where the vitall parts goe
in and out, it neuer stayeth long but death followeth. Wherefore *Actius* saith well, that
sometimes it killeth within the space of seauen houres, and sometimes againe within the
space of three dayes, and that respite of time seemeth to be the longest, if remedie be not
had with more effectually speede.

The signes or effects of the Vipers byting, are briefly these, first there issueth forth a
rotten matter, some-times bloody, and some-times like liquid or molten fatnesse, some-
times againe with no colour at all, but all the flesh about the sore swelleth, sometimes ha-
uing a redde, and some-time a pale hiew or colour vpon it, issuing also forth a corrup-
ted matterly matter. Also it causeth diuers little blysters to arise vpon the flesh, as though
the body were all scorched ouer with fire, and speedily after this, followeth putrefaction
and death.

The paine that commeth by this Serpents wounding, is so vniuersall, that all the body
seemeth to be set on fire, many pittifull noyses are forced out of the parties throat by sence
of that paine, turning and crackling of the necke, also twinkling and wrying of the eyes,
with darknesse and heauinesse of the head, imbecility of the loynes, some-times thirsting
intollerably, crying out vpon his dry throate, and againe some-times freezing at the fin-
gers ends, at least so as hee feeleth such a payne. Moreouer, the body sweating a sweat
more cold then snow it selfe, and many times vomiting forth the bilious tumours of his
owne belly. But the colour going and comming is often changed, now like pale lead, then
like

Of the Viper.

like blacke, and anon as greene as the rust of brasle, the gumbes flow with blood, and the
Liuer it selfe falleth to be inflamed, sleeplineesse and trembling possesseth the body and se-
uerall parts, and difficultie of making vrine, with Feauers, neezing, and shortnesse of
breath.

These are related by *Actius*, *Aegineta*, *Greninus* and others, which worke not alwaies
in euery body generallie, but some in one, and some in another, as the humours and tem-
perament of nature doth leade, and guide their operation. But I maruaile from whence
Plato in his *Symposium* had that opinion, that a man bitten and poysoned by a Viper, will
tell it to none, but onely to those that haue formerly tasted of that misery: for although a-
mong other effects of this poyson, it is said that madnes, or a distracted mind also follow-
eth, yet I think in nature there can be no reason giuen of *Platoes* opinion, except he meane
that the patient will neuer manifest his griefe at all. And this how-fouler also, is confuted
by this one story of *Greninus*. There was (as he writeth) a certaine Apothecarie vvhich
did keepe Vipers, and it happened one day as hee was medling about them, that one of
them caught him by his finger, and did bite him a little, so as the prints of his teeth ap-
peared as the poynts of needles. The Apothecary onely looked on it, and beeing busied,
either forgot, or (as hee said afterward) felt no paine for an howres space: but after the
howre, first his finger smarted and began to burne, and afterward his arme and vvhole
body fell to be suddenly distempered there-with, so as necessity constraining him, and
opportunity offering it selfe, he sent for a Phisitian at hand, and by his good aduise, (tho-
rough Gods mercy) was recovered, but with great difficultie; for he suffered many of the
former passions and symptomes before he was cured.

Therefore by this story, cyther *Plato* was in a wrong opinion, or else *Greninus* telleth
a fable, which I cannot graunt, because he wrote of his owne experience, knowne then to
many in the world, who would quicklie haue contradicted it: or else if he had contented
to the opinion of *Plato*, no doubt but in the relation of that matter, he would haue expres-
sed also that circumstance.

Thus then we haue, as briefly and plainly as we can, deliuered the paines & torments
which are caused by the poyson of Vipers; now therefore it followeth, that we also briefe-
ly declare the vertue of such Medicines, as we find to be applied by diligent and carefull
obseruations of many learned Phisitians, against the venom of Vipers. First of all they
write, that the generall rule must be obserued in the curing of the poyson of Vipers, which
is already declared against other Serpents: namely, that the force of theyr poyson be kept
from spreading, and that may be done eyther by the present extraction of the poyson, or
else by bynding the wounded member hard, or else by cutting it off, if it be in finger, hand
or foote.

Galen reporteth, that when he was in Alexandria, there came to the Citty a Country-
man which had his finger bitten by a Viper, but before he came, hee had bound his fin-
ger close to the palme of his hand, and then hee shewed the same to a Phisitian, who im-
mediatly cut off his finger, and so he was cured. And besides, he telleth of another coun-
try-man, who reaping of Corne, by chaunce with his sickle did hurt a Viper, who retur-
ned and did raze all his finger with her poysonfull teeth. The man presently conceiuing
his owne perill, cut off his owne finger with the same sickle, before the poyson was spread
too farre, and so was cured without any other Medicine.

Sometime it hapneth that the bite is in such a part that it cannot be cutte off, and then
they apply a Henne cut insunder aliue, & layd to as hot as can be, also one must first wash
and annoynt his mouth with oyle, and so sucke out the poyson. Likewise the place must
be scarified, and the partie fedde and dieted with old Butter, and bathed in milke or Sea-
water, and be kept waking, and made to walke vp and downe.

It were too long, & also needlesse, to expresse all the medicines which by naturall means
are prepared against the poyson of Vipers, whereof seeing no reasonable man will expect
that at my hands, I will onely touch two or three cures by way of history, and for others,
refer my Reader to Phisitians, or to the Latine discourse of *Caronus*. In *Norcheria*, the *In Viper*,
country of that great and famous *Gentilis* who translated *Anicen*, there is a fountaine, into
which if any man be put that is stung or bitten by a Serpent, hee is thereof immediatly
cured,

cured; which *Amatus Lusitanus* approueth to be very naturall, because the continuall cold water killeth the hot poyson. The same Authour writeth, that when a little maid of the age of thirteene yeeres, was bitten in the heele by a Viper, the legge being first of all bound at the knee very hard, then because the maid fell destra& first he caused a Surgeon to make two or three deeper holes then the Viper had made, that so the poyson might be the more easily extracted, then he scarified the place, and drew it with cupping-glasses, whereby was exhausted all the blacke blood, and then also the whole legge ouer, was scarified, and blood drawne out of it, as long as it would run of it owne accord. Then was a plaister made of Garlick, and the sharpest Onyons roasted, which being mixed with Triacle, was layde to the bitten place. Also the maide dranke three dayes of Triacle in wine, and foure houres after a little broth made with Garlick.

The second day after the abatement of the paine, he gaue her the iuyce of Yew-leaues fasting, which he commendeth as the most notable Antidote in this kind, and so made a second plaister, which lay on three dayes more, and in the meane time she dranke fasting euery day that iuyce of Yew-leaues, whereby her trembling and distracted estate was abated, but from the wounded place still flowed matter, and it looked blacke. Then the foure next dayes, the said matter was drawne out by a linnen cloth, wherein was Goates-dunge, powder of Lawrell, and *Euphorbium* in Wine, all mixed together, and afterward he made this oymment, which did perfectly cure her, *Rec.* of long *Aristolochij* two ounces, of Briony and Daffadill one ounce, of Galbanum and Myrrhe, of each one ounce, with a conuenient quantitie of oyle of Bayes and Waxe. This applied to the bitten place in a linnen cloth, and tentures twice a day, did perfectly recouer her health within a month.

Ambrosius Paracelsus cured himselfe, with binding his finger hard that was bitten, & applying to it Triacle dissolved in *Aqua vite*, and drunke vp in lynt or bumbast: and he aduiseeth in stead of old Triacle, to take Mithridate. *Gesner* saith, that he saw a mayd cured of the eating of Vipers flesh, by being constrained to drinke Wine abundantly. *Theophrastus* and *Asclepiades* doe write, that many are cured by the sound of good Musicke, as the like is already shewed, in the cure of the poyson of the *Phalangium*: and no maruaile, for *Ismenias* the Theban affirmeth, that he knew many in *Bæotia*, that were cured of the Sciatica, by hearing of the muscical sound of a good pype.

Of the Medicines which may be made of the Viper.



He eating of Vipers is an admirable remedie against the Leprosie. And being prepared after that sort as was mentioned immediatly before in the former Section, they are ministred to the sicke person sitting in the sunne, yet his head must be well couered or shadowed. Neither indeed to eate Vipers once alone, or twice is sufficient, but it must be done often, first it is without danger, and moreover bringeth great commoditie. And let the Vipers be new, and taken out of moist places, for those which are bred nere the Sea, are very thirstie and dry. The broth also of sod Vipers, is for such persons

good supping meate.

The flesh of Vipers is in temperature apparantly hot and dry, and purgeth the whole body by sweat; here-vppon many sore tormented with Leprosie, by eating and drinking them haue beene cured.

Auerroes saith, the flesh of *Tyrus* clenseth Leprosie, because it driueth the matter thereof to the skinn, and therefore they that drinke it, fall first into the passion of *Tyria*; that is, the pilling of the skinn, and after are cured of it.

Chuse the Vipers of the Mountaine, especially being white, and cut off their heads & tayles at once very speedily, and then if the issue of blood be plentifull, and they continue aliue,

Fusumellus

Of the Viper.

aliue, and wallow to and fro a long time, these are good. After their beheading, let them be made cleane and sod, and let the diseased party eate of them, and of their broath.

And by the drinking of wine wherein a Viper dyeth or liueth, certaine haue beene cured accidentally, or by an intent to kill them.

The Leaper must first drinke the broth of Vipers decocted, in manner as afore-saide; then let him eate the flesh, no otherwise then as mutton or fowles, which daily men dine with, but fasting and in the morning this flesh must be eaten, halfe a Viper at once, and some-time a whole viper, according to the strength of the partie diseased. After the eating whereof, hee must not eate or drinke in the space of fixe houres; but if hee doe sweat, it is most expedient that in his sweat hee looke to himselfe very carefully. And the skinn is wont to flea off from the Leaper, as it vsually befallerh Serpents.

A man may easily see the flesh of Vidors to be hot and dry, when they are dressed as *Ecles*. And that they purge the whole body thorow the skinn, thou mayest learne euen by those things, which my selfe being a young man, had experience of in our Countrey of Asia, which things severally and in order I shall relate.

A certaine man infected with the disease which men call *Elephas*, that is, Leprosie, for a time conuersed still with his companions, till by his company & conuersation, some of them were infected with the contagion of the disease, and hee now became lothsome to smell, and filthy to sight. Building therefore a cottage for him nere the Village, on the top of a banke, hard by a fountaine, there they place this man, and daily bring to him so much meate as was sufficient to sustaine life. But at the rising of the Dog-starre, when by good hap, Reapers, reaped not farre from that place, very fragrant wine was brought for them in an earthen vessell: he that brought it, set it downe nere the Reapers, and departed; but when the time was come that they should drinke it, a young man taking vp the vessell, that according to their maner hauing filled a boule, hee might mingle the Wine with a competent measure of water, hee poured the Wine into the boule, and together with the Wine fell out a dead Viper.

Wherefore the Reapers amazed thereat, and fearing least if they dranke it, they should receiue some harme thereby, chose rather indeed to quench their thirst by drinking water: but when they departed thence, of humanitie & in pietie, gaue the wine to this Leaper, supposing it to be better for him to die, then to liue in that misery. Yet hee when hee had drunke it, in a wonderfull manner was restored to his health: for all the scurfe of his skinn fell off as the shalles of tender shelled creatures, and that which remained, appeared very tender, as the skinn of Crabs or Locusts, when their outward shell is taken away.

Another example by a chaunce not much vnlike, hapned in *Mysia*, a Country of Asia, not farre from our Citie. A certaine Leper went to wash himselfe in Spring-water, hoping thereby to receiue some benefite. Hee had a maid-seruant, a very fayre young woman, importuned by diuers suiters: to her the sicke man committed both certaine other things pertaining to the house, & also the store-house. When they therefore were gone, into the roome, to which a filthy place and full of Vipers adioyned, by chaunce one of the fell into a vessell of Wine there negligently left, and was drowned: The mayd esteeming that a benefite which Fortune offered, filled that Wine to her maister, and hee dranke it, and there-by in like sort as he that liued in the cottage, was cured.

These are two examples of experiment by casuall occasion. Moreover, I will adde also a third, which proceeded from our imitation. When one was sicke of this disease, in mind more then the common sort philosophicall, and despising death, tooke it exceeding grienously, and said it were better once to suffer death, then to liue so miserable a life: and drinking wine so mingled with poyson, he became a Leper; and afterward wee cured his Leprosie by our accustomed medicines.

Also a fourth man tooke Vipers aliue, but that man had onely the beginning of this disease; therefore our care and industry was very speedily to restore him to health: wherefore hauing let him blood, and by a medicine taken away melancholy, wee bad him vse the Vipers he had taken, being prepared in a pot after the manner of *Ecles*. And he was thus cured, the infection evaporating thorow the skinn.

Lastly also, a certaine other man very rich, not our Country-man, but of the middle of Thracia, admonished by a dreame, came to Pergamus, where God commaunded him by a dreame, that hee should daily drinke the medicine which was made of Vipers, and outwardly he should annoynt his body, and not many dayes after, his disease became the Leprosie: And againe also, this infirmite was afterward cured by the medicines which God commaunded.

Galen.

Matthew Grady fedde Chickins and Capons with the broth and flesh of Vipers mingled with bread, till they cast theyr feathers, purposing by them to cure the Leprosie.

Helleborus

A certaine Noble-woman in this City, infected with this malady (the Leprosie) after diuers infortunate attempts of many, came to my hands, in whose cure, when generous medicines auailed nothing, at last, with consent of her husband, I purposed to try her with Vipers flesh: where-vpon a female Viper beeing cleane and prepared after that sort as *Galen* prescribeth in his booke *De Theriaca*, mingling the flesh of the Viper with Galangall, Saffron, &c. I sod her very well. Then I tooke a chicken, which I commaunded well to be sod in the iuyce and broth of the Viper. And lest shee should take any harme thereby, I first ministred vnto her Methridate, then the Chicken with the broth, by eating whereof shee felt herselfe better: Which when I saw, I tooke another male viper, whom I sod alone without adding any other thing, and the broth thereof I ministred to her three dayes, where-vpon she began to sweate extreamely, the sweate I restrained by syrop of Violets and pure water. After sixe dayes, scales fell from her, and shee was healed. Moreouer, shee loone after conceived a man-child, hauing beene barren before the space of forty yeeres.

Pliny

Antonius Musa a Phisitian, when he met with an incurable Vicer, he gaue his patients Vipers to eate, and cured them with maruailous celeritie. When the seruant of *Craterus* the Phisitian fell into a strange and vnusall disease, that his flesh fell from his bones, and that he had proued many medicines which profited him nothing, he was healed by eating a Viper dressed as a fish.

Porphyrius

Vipers flesh if it be sod and eaten, cleareth the eyes, helpeth the defects of the sinewes, and repelleth swellings.

Dioscorid.

They say they that eate vipers become lousie, which is not so; though *Galen* affirme it. Some adde them to liue long who eate that meate, to wit, Vipers. *Isgonus* affirmeth the *Cirmi*, a kind of Indians, to liue an hundred and forty yeeres. Also he thinketh the Ethiopians, and *Seres*, and the inhabitants of Mount *Athos*, to be long liued, because they eate Vipers flesh.

Pliny.

The Scythians cleane the head of the viper betwixt the eares, to take out a stone, which they say the deuoureth when she is affrighted.

The heads of Vipers burnt in a pot to ashes, and after beaten together with the grossest decoction of bitter Lupines, and spread as an oymntment on the temples of the head, stayeth the continuall rhume of the eyes. Their ashes lightly beaten alone, and applyed as a dry medicine for the eyes, greatly amendeth a dimme sight.

Aetius.

The head of a viper kept dry and burnt, and after beeing dipped in Vineger and applyed, cureth wild fire.

Albertus.

The gall of the viper doth wonderfully cleane the eye, and offendeth not by poyson. It is manifest against the stinging of all Serpents though incurable, that the bowels of the very Serpents doe helpe and auale; and yet they who at any time haue drunke the liuer of a sod Viper, are neuer stung of Serpents.

Pliny.

The fat of a viper is effectually against the dimnesse and lussions of the eyes; mixed with Rosin, Honny-atrick, and a like quantity of old oyle.

Galen.

For the Gowte they say it aualeth much to annoynt the feete with the fatte of Vipers. Vipers fatte healeth them that are burned.

Aetius.

The slough of the Viper cureth the Ring-wormes. The skinned of the viper beaten to powder, and layd vpon the places where the hayte is fallen, it dooth wonderfully restore hayte againe.

Some extend and dry whole Vipers, and after beate them to powder, and minister the in drinke against the Gowte. Others about the rising of the Dog-star, cut off the head & taylor

taile of Vipers, and burne the middle, then they giue those ashes to be drunke 21. dayes, so much at a time as may be taken vp with three fingers, and so cure the swelling in the necke. Ioynts payned with the Gowte, are profitably annoynted with oyle wherein a Viper hath beene sodden, for this cureth perfectly.

Alicema.

The making of oyle of Vipers, is described in these words. Take three or foure Vipers, cut off their extreame parts, the head and the taile, in length foure fingers, deuide the rest into foure gobbets, and put them in a pot open aboue and below, which pot must be put into another greater pot; then the mouth of them must be well shutte with clay, that they breathe not forth; then put them into a caldron full of seething water, and there let them continue boyling two houres in those pots: then will distill a liquour from the Vipers; which were in the pot open aboue and below, with that oylie liquour annoynt the members of the partie molested with the Palsey, for by a secret propertie it cureth the greese of that disease.

Leonell Fountinus

Of Triacle and Trochusks of Vipers.



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Heriase or Triacle, not onely because it cureth the venomous byting of Serpents, but also because the Serpents themselves are visually mingled in the making thereof, fitly is so named of both significations. Heere also we will insert something concerning Trochusks of Vipers, which are mingled in the making of Triacle.

Galen.

Triacle is very auncient, and hath alwaies very carefully and not without ambition, beene refined by the Phisitians, till *Andromochus Nero* his Phisitian, added the flesh of Vipers, as the full accomplishment of this drugge. The flesh of Vipers alone is mingled in Triacle, and not the flesh of other Serpents, because all the rest haue some-thing malignant more then Vipers. Vipers are thought to haue lesse poyson in them then other Serpents.

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Vipers for Triacle must not be taken at any time, but chiefly in the beginning of the Spring, when hauing left their denes they come forth into the sunne-shine, and as yet haue not poyson much offensue.

Take female Vipers, for we must take heede how we take male vipers for the consecution of Antidotes. For Trochusks all vipers are not conuenient, but those which be yellow, and of the yellow, the females onely.

Alicem.

Vipers great with young you must refuse, for being pregnant, they are more exact than themselves at other times.

Galen.

Of Vipers be made *Trochisques*, which of the Græcians are called *Theriac*, foure fingers beeing cut off at either end, and the inwards taken out, and the pale matter cleauing to the backe-bone: the rest of the body must be boyled in a dish in water, with the herbe Dill, the back-bone must be taken out, and fine floure must be added. Thus these Trochusks being made, they must be dried in the shade, apart from the Sunne-beames, and beeing so prepared, they be of very great vse for many medicines.

Aetius

The vse of Triacle is profitable for many things, for not onely by his owne nature it auayleth against the byting of venomous creatures and poysons, but also it is found by experience, to helpe many other great infirmities. For it caseth the Gowte and payne in the ioynts, it dryeth fluxes, it very much profiteth men molested with the Dropsie, leprous and melancholicke persons, those that haue Quartane-Agues, or the Jaundise, those that haue a weake voyce, or that spee blood: those that are troubled with aking of the reynes, with dysentery, with the stone, with short breath, with passion of the Liuer or Milt, with choler, with hart-ake, with the Paling-sicknes. It driueth all kinde of wormes out of the bowels. It is the most soueraigne remedy of the Plague.

Euen to the that are in health the often vse of it is wholesome, for it promiseth long life, and firme health, it consumeth excrements, it strengtheneth naturall actions, it quickneth the wit, & sharpneth all the senses; it preserueth the body from poyson & other offences,

and maketh it scarce subiect to danger by such casualties, it begetteth good bloud, it corrupteth the ayre, and waters; neither alone doth it deliuer from instant diseases, but also preferueth from those that be eminent.

OF EARTH-WORMES.

Doctor Bon-
h. s. discourse
of Wormes.



Although there be many and sundry sorts of wormes which doe containe in them some poysonous quality, yet for all that, at this time my purpose is to discourse especially of Earth-Wormes, whereof some are bred onely in the earth, and others among Plants, and in the bodies of liuing Creatures. Wormes of the earth are tearmed by *Plantus* and *Columella Lumbrici*, peraduenture as beeing deriued a *Lubricitate*. They are called also *Terra Intestina* of the Latines, as well because they take their first beginning and breeding in the very bowels and inward partes of the Earth, as because being pressed and squised betwixt the fingers, or otherwise, they doe voyde forth excrements after the fashion of liuing beasts that haue Intrals in them. The Greekes call them *Ges enteria*. *Hesichius* calleth them *Embullous*. *Brunfelsius Orho* in his Physicke *Lexicon* writeth, that they are vsually called in the Scilician togue *Gaphagas*, fetching the deriuation of the word *Parà Tò gaian phagein*, for they feede vpon the earth. Of the Englishmen they are called *Meds*, and *Earth-wormes*, Of the French *Vers de Terra*. Of the Germans *Eert wurm*, and *Erdwurmem*, *Melet*, *Ode Regenwurm*. Of the Belgians *Pier-wurm*, or *Rongamwurm*. Of the Italians *Lumbrichi*. Of the Spaniards *Lumbrizes*. Of the Polonians *Glisti*. Of the Hungarians *Galizsa*. Of the Arabians they are called *Charatin*. *Manardus* in his second Booke and 40. Epistle writeth, that in times past they were called *Onisculi*, and *Nisculi*.

There are found especially two sorts of Earth-Wormes, which are eyther greater or lesser. The greater Earth-wormes are somewhat long, almost like in proportion & shape to those round Wormes which doe breede in mens bodyes. They are halfe a foot long at least, and being stretched out in length they are found to be a foote long, they are of a whitish colour, and sometimes though seldome, of a bloody hue: and for the most part they are all adorned with a chaine about their neckes, or rather they seeme to weare a certaine collar, wherein there is a little bloud contained, and they lacke eyes and eye-sight as all sorts of Wormes doe.

They breede of the slime of the earth, taking their first beeing from putrifaction, and of the fat moysture of the same earth they are againe fed and nourished, and into earth at last are resolued. When there falleth any shewer of Raine, then this kind of worme creepeth suddenly out of the earth, whereupon old *Euclio* in *Plantus* beeing very carefull of his pot of Gold, speaketh aptly to his Drudge *Strobilus* in these words;

*Foras, foras Lumbrice qui sub terra erepsisti modo
Qui modo nusquam comparebas, nunc autem cum compares, peris.*

Which may be englished thus;

*Away, away thou VVorme, late from the earth crept out,
Safe thou wast vnseene, but seene, life sayles I doubt.*

Here *Euclio* very properly termeth his Bondman *Strobilus*, a Worme, because not being espied of his Master before, he suddenly came sneaking out from behinde an Altar where he was hid, much like a worme, that in moist weather issueth out of the ground. Those little heapes which are cast vp and lye shining and wrinkled before the mouth or edges of their holes, I take them to be their miery excrements: for I could neuer as yet find other excrementitious substances drossly matter, or other feculency, but onely bare earth in them, whose alimentary Iyce and moysture beeing cleane exhausted, they cast

OUT

out the remaynder, as an vnprofitable burthen, nothing fit for nourishment. At the entrance of their doores, which yet steadeth them to some commodious vse, for stopping & damming vp the holes that the raine cannot so easily soke in, they are by these meanes safely defended from many annoyances and daungers, that otherwise might light vpon them.

Their delight is to couple together, especially in a rainy night, cleauing together vntill the Morning: and in the same they are not folded round about one another like vnto Serpents, but are straightly closed together side-wise, and thus doe they remayne sticking close the one to the other. They send forth a certaine froathy slyme or lelly when that they ioyn together. They doe euer keepe the middle part of the body within the earth, I meane their hinder parts: yea, euen in their mutuall ioyning together; neither are they at any time so fast glewed and closed; but with the least stirring and motion of the ground that can bee imagined, they are straight-ways seuered, with-drawing themselves speedily into their lurking holes. In Rainy weather they are whiter a great deale then at other times, vnlesse it be when they couple together, for then they appeare very red. I my selfe about the middest of Aprill, did once open a thicke Female Worme, and within the flesh I found a certain receptacle ringed round about, and filling vp the whole cavity of the body, hauing a thinn membrane or ceate enclosing it; and in this aforesaid storehouse the earth which she had sed on, and wherewith she was susteyned, was held and contained. Her Egges were found to bee in a safe place about the receptacle, next to the mouth, there were many of them on a heape together, being all of a whitish colour.

The lesser Earth-Wormes for perspicuities sake, we with *Georgius Agricola* will name *Ascarides*: and these are often found in great numbers in Dung-hilles, Mixens, and vnder heapes of stones. Of this sort some are redde, (which we Englishmen call *Duggs*) & these be they that Anglers and Fishers do so much desire, for Fishes will greedily deuour them, and for that end they with them do bayte their hookes.

There be some others of these lesser Earth-Wormes that are somewhat of a blew colour, other some againe are yellow onely about the tayle: whereupon they haue purchased the name of *Yellow-tayles*. Some againe are ringed about the Neckes, withall very far. Some others there be that haue neyther chaynes nor rings, and these commonly be more lanke and slender of body then the former, and these I iudge to bee the Males. These Wormes doe specially breede in Autumne, or at the fall of the leafe, by reason then there is but little moysture in the Earth, and this is *Aristotles* opinion. Both kindes doe liue long in the water, but yet at length for want of sustenance here they dye. They moue from place to place with a kind of reaching or thrusting forwards, for we cannot properly say that they doe eyther role or tumble. *Olympio* in *Plantus* would goe about to make a simple plaine fellow belente that Wormes did eate nothing but very earth, because he vfed these words to *Chalinus*;

*Post autem nisi ruri in eruum comederis:
(for thus Lambine readeth)*

Aut quasi Lumbricus terram.

In English thus;

*And afterward thou naught but Tares shalt eate;
Or else like VVormes, the earth shall be thy meate.*

But by earth here in this place, he vnderstandeth not pure earth, and such as is without any other mixture, but rather the fat, iyce, and moysture of the same. And this is the reason, that Earth-wormes are not to be found in all soyles alike, as in barren, sandy, stony, hard, and bare ground, but onely in fat, grauilly, moist, clammy and fertile. And for this respect England hath many Wormes, because both Countrey and soyle ate very moist: and this moysture whereon they feed must not bee salt, fower, tart, or bitter, but sweete and tooth-some: and therefore it is, that *Lutretius* in his second booke writeth, that Wormes are bred most when it showreth, as in rainy seasons and moist weather;

*Quatenus in pullos animalis vertier oua
Lerminus alitum, vermesq; effluare, terram
Insempestinus cum putror coepit ob imbres.*

In english thus;

*Euen as in time of raine, we see
Birds Egges their young forth hatch,
And wormes in heat of gendering be
When they clouds rot do catch.*

In *Theriacs*. And to this opinion of *Lucretius*, *Nicander* seemeth to leane, when he affirmeth, that these Wormes are nourished altogether of the earth that is moystned with long Raine, or with some smoaking shewer: for making a difference betweene the Serpent *Scytale*, & the *Amphisbana*, he thus writeth;

*Steileies pachetos, tes elminthos pelei agros
He cai entera ges oia trephei ombrimos aia. Id est.
Manubrij ligonis latitudo, longitudo verò ei qua Lumbrico,
Aut terra intestinis, qua imbribus irrigata terra alit.*

That is to say;

*As broad as haft of Spade, his length like little Worme,
And fed with dreary earth, moist by clouds rainy forme.*

The greater sort of Earth-Wormes liue in the bowels of the Earth, and most of all in an open free ayre, and where there is some repaire and confluence of people. Euery morning they with-draw themselves into their secret holes & corners within the ground, fencing the entrance of them with their excrements they haue voyded forth, in a fayre and Sunshine weather: but in rainy weather they vse to stop the mouthes of their holes with some stalke or leaues of herbs or trees, being drawne a little inwardly into the earth. They feede vpon the roots of those Planets which haue any sweete iuyce or moysture in them; and therefore one may many times find them amongst the roots of common Meddow-Grasse: and they do liue for the most part by the fat moysture of the earth, yet will they also greedily deuour crummes of white Bread yneauened, as I haue often seene. In the Spring time, they first appeare to come forth from the bowels of the earth, and all the Winter they lye hidde in the ground, but yet if it be a very sharpe and pinching colde Winter, and a dry Sommer follow, for lacke of moysture they doe all-most all dye.

Besides, if you digge into the earth, or make a great motion, trampling, or hard treading vpon the same, pouring in any strange liquor or moysture into the same, wherewith all they are vnaquainted; as for example, the iuyce of Wall-nut-trees, the water where-in Hemp, eyther feedes or leaues are soaked, or bin layd to rotte in common Lye, and the like, they will issue out of the earth speedily, and by this meanes Fisher-men and Anglers, do take them.

In like manner, they cannot endure Salt, or aromaticall things, nor by their good will come neere them, for but touching any of these they will draw themselves on a heape, & so dye. Wormes are found to bee very venomous in the Kingdome of *Mogor*, and the Inhabitants there doe stand in so great feare of them, that they bee destroyed and slaine by them when they trauell any iourney, and therefore these they vse ordinarily to carry before them to sweepe the playne wayes for feare of further hurt. *Georgius Agricola* saith, that the little Wormes called *Ascarides*, are not all of one colour, for some are white, some yellow (as I remembred a little before) and others againe are very blacke: and many of these in tilling the earth are cast vpe by the plough, and many found in dyuers places all on a heape together. These be they that destroy corne-fields, for by sharing or byting the roots the fruit dyeth.

Some say, that those wormes do most mischief to corne-grounds, which in some places of Italy the people terme *Zaccarole*, & these are thick, almost a finger long, being naturally of

of a very cold constitution of body; and therefore they neuer vse to come forth of the earth, but when the weather is passing hot, for then will they come forth, euen to the surface of the ground, as it is notably set downe, by the famous Poet *Onid*:

*à quo cen fonte perenni,
Vatum Pierijs labra riganur aquis.*

In english thus;

*By whom, as by an euerlasting filling Spring,
With Muses liquor, Poets lips are bath'd to singe.*

Homer very fitly compareth *Harpalion* when he fell downe dead amongst his Companions, to a silly worm, when as seeking to escape by flight out of the battel, he was wounded to death by *Meriones*, shooting an arrow or Steele-dart into his hanch or hip, his vertes be these;

*Meriones d'apiontos ici chalkere oiston,
Kai r'ebale giouton kata dexion autar oistos,
Antikron kata kustin vpi'oston exeperefen:
Ezomenos de car' anthi philon en chersin etairon,
Thumon apopneiton, este scolex epi gai
Keito tathcis eed' arma melan ree, dene de galian. Id est.
Meriones autem in abeuntem mist aream sagittam,
Et vulnerauit coxam ad dextram, ac sagitta
è regione per vesticam sub as penetrauit:
Residens autem illic chararum inter manus sociorum
Animam efflans, tanquam vermis super terram
Iacebat extensus: sanguisq; effluebat, tingeat erntem terram.*

That is to say;

*But as he went away, behold Meriones
With brazen dart, did his right hip-bone wound,
Which neere the bladder did the bone thorough pierce:
In friends deere hands, he dyed vpon the ground.
So stretcht vpon the earth he lyed,
Blacke blood out flowing, the same bedyed.*

Marke well the slenderesse of this comparison, whereby hee would giue vs to vnderstand the base estate, and faynt hart of *Harpalion*. For in other places hauing to write of Noble, valiant, and magnanimous persons, when they were ready to giue vp the ghost, he vseth the words *Sphadazein*, *Bruchein*, and the like to these; secretly insinuating to vs, that they fell not downe dead like impotent Cowards, or timorous abjects, but that they raged like Lyons, with grinding and gnashing theyr teeth together, that they were blasted, benumbed, or suddenly deprived of all their liues and senses, &c. But here this pusillanimous and sordidous minded man *Harpalion*, seemed to bee disgraced by his resembling to a poore Worme, being peraduenture a man of so small estimation, and vile condition, as that no greater comparison seemed to fit him. It seemeth he was a man but of a faynt courage, and very weake withall, because striking and thrusting with his speare or Iaueling at the Shield or Target of *Atrides*, he was not able to strike it through. But although this famous Poet doth so much seeme to extenuate and debase a weake Worme: yet others haue left vs in theyr writings such commendations of their singular vse and necessity, for the recovery of mans health (then which no earthy thing is more pretious) & haue so nobilitated the worth of these poore contemptible Creatures, as I thinke, nature as yet hath scarce giuen any other simple Medicine, or experience found out by tract of time, nor knowledge of Planets by long study hath reueyled, nor *Paracelsus* by the distillations of his Limbeck hath made knowne to the world, any secret endued with so many vertues and excellent properties against so many diseases: and for prooffe heereof, it shall

not beside the purpose to examine and describe the rarest and most probable that are recorded amongst the learned.

Earth-Wormes doe mollifie, conglutinate, appease paine; and by their terrestriall, and withall waterish humidity they do contemper any affected part, orderly and mealyably moderating any excessse whatsoever. The powder of Wormes is thus prepared. They vse to take the greatest Earth-Wormes that can bee found, and to wrappe them in Mossie, suffering them there to remayne for a certaine time, thereby the better to purge and cleanse them from that clammy and filthy slimynesse, which outwardly cleaueth to their bodies. When all this is done, they presse hard the hinder part of their bodies neere to the taile, squising out thereby their excrements, that no impurity so neere as is possible may be retayned in them.

Thirdly, they vse to put them into a pot, or some fit vessell with some white-wine, & a little Salt, and streyning them gently betweene the fingers, they first of all cast away that Wine, and then doe they poure more wine to them, & after the washing of the wormes, they must also take away some of the Wine, for it must not all be poured away (as some would haue it) and this must so often bee done and renewed vntill the Wine be passing cleare without any filth or drossinesse, for by this way their slimy ielly, and glutinous euill quality is cleare lost and spent. Being thus prepared, they are to be dried by little & little in an ouen, so long till they may be brought to powder: which being beaten and searfed, it is to be kept in a Glasse-vessell farre from the fire by it selfe. A dramme of this powder being commixed with the iuyce of Matigoldes, cureth the Epilepsie, with some sweet wine, as *Muscadell*, Bastard, or the Metheglin of the Welchmen. It helpeth the Dropsie. With white-wine and Myrrhe, the Jaundise, with New-Wine, or *Hydromell* the Stone, *Flcers* of the Reynes and Bladder. It stayeth also the loosenesse of the belly, helpeth barrennesse, and expelleth the Secondine, it asswagerh the paine of the haunch or hippe, by some the Sciatica, it openeth obstructions of the Liuer, dryueth away Tertian-Agues, & expelleth all Wormes that are bred in the Guts, being giuen and taken with the decoction or distilled Water of Germander, Worme-wood, Sothern-wood, Garlick, *Scordū*, Centory, and such like.

The decoction of Wormes made with the iuyce of Knot-grasse, or Comfery, Salomons Seale, or *Sarsius* compound, cureth the disease teramed by Physicians *Diabetes*, vwhen one cannot holde his Water, but that it runneth from him without stay, or as fast as hee drinketh. A Glister likewise made of the decoction of Earth-Wormes, and also taken accordingly, doth maruellously asswage & appease the paine of the Hemorrhoids. There bee some that giue the decoction of Earth-Wormes to those persons that haue any congealed or clotted blood in theyr bodyes, and that with happy successe. The vertue of Earth-Wormes is exceedingly set forth, both by the Græcians & Arabians, to encrease Milke in womens breasts.

Hieronimus Mercurialis a learned Physitian of Italy, aduiseh Nurses to vse this confession following in case they want Milk, alwaies provided that there be not a Feuer ioyned withall. Take of the Kernels of the fruite of the Pine-tree, sweete Almonds, of each alike, one ounce, Seedes of Fennell, Parsely, and rapes, of eyther alike one dram, of the powder of Earth-Wormes washed in wine, two drams, with Sugar so much as is sufficient, to be giuen the quantity of a dramme or two in the Morning, and after it drinke some small Wine, or Capon-broath boyled with Rape-seedes and Leekes. Against the tooth-ach the same powder of Earth-Wormes is prooued singular, being decocted in Oyle, & dropped a little at once into the eare, on the same side the paine is, as *Pliny* witnesseth, or a little of it put into the contrary eare, will performe the same effect, as *Dioscorides* testifieth. And thus far of Earth-Wormes taken into the body, and of their manifold vertues, according to the euidence and testimony of *Dioscorides*, *Galē*, *Æsius*, *Paulus Aegineta*, *Myrepsus*, *Pliny*, and daily experience which goeth beyond the precepts of all skilfull Masters: for this is the Schole-Mystrie of all Artes, as *Mamilius* in his second Booke hath written;

*Per varios usus artem experientia fecit,
Exemplo monstrante viam.*

In

In English thus;

*Experience teacheth art by vse of things,
When as example plainest way forth brings.*

Being also beaten to powder, and outwardly applyed, they doe close and solder vpper woundes, and conglutinate sinnewes that are cut, and consolidating them againe in the space of seuen dayes, and to performe this cure the better, *Democritus* aduiseh to keepe them in Honny. The ashes of Earth-Wormes duely prepared, cleanseth Sordious, stinking and rotten Vlcers, consuming and wasting away their hard lippes, or Callons edges, if it be tempered with Tarre and *Simblan* Hony, as *Pliny* affirmeth. *Dioscorides* saith, that the Hony of *Sicilia* was taken for that of *Simblia* in his time. Their ashes likewise draweth out Darts or Arrowes shot into the body, or any other matter that sticketh in the flesh, if they be tempered with Oyle of Roses, and so applyed to the place affected. The powder also cureth Kibes in the heeles, and Chilblaynes on the handes, as *Marcellus* testifieth, for hurts that happen to the sinnewes whē they are cut in peeces, *Quintus Serenus* hath these verses;

*Profuerit terra Lumbricos indere tritos,
Quos vetus & rancens sociari axungia,
Debet.*

It is good (saith hee) to apply to sinnewes that are dissected. The powder of Earth-Wormes mixed and wrought vp with old, Rammish, and vsfauery Barrowes Grease, to be put into the griefe. *Marcellus Empiricus*. Besides, the powder of Earth-Wormes and Axunger, addeth further, Grounswell, and the tender toppes of the Boxe-tree with *Olibanum*: all these being made vp and tempered together to make an Emplaster, he counsellth to bee applyed to sinnewes that are layed open, cut asunder, or that haue receiued any puncture, or suffer any payne or aking whatsoever. *Pliny* saith, that there cannot be a better Medicine found out for broken bones, then Earth-worms and field Mice dried & puluerised, and so mixed together with Oyle of Roses, to be layde in the forme of an emplaster vpon the part fractured. Yea, to asswage and appease paine, both in the ioynts & in the sinnewes of Horses, there hath not been found out a more notable Medicine, as we may well perceiue by the writings, both of *Russius*, *Abysrtus*, and *Didymus*: whereupon *Cardan* hath obserued, that all paynes whatsoever may bee mitigated by their apt vsing. *Carolus Clusius* sayth, that the Indians doe make an excellent vnguent of Earth-Wormes agaynst the disease called *Erysipelas*, beeing a swelling full of heat and rednesse with paine round about, commonly called *S. Antonies* fyre: And thus it is prepared.

They first take Earth-Wormes aliue, feeding them eyther with the leaues of *Maza*, or else with fine Meale, vntill by this meanes they grow fat; afterwards boyling them in an earthen vessell, (remembering euer to scumme the same) they doe strayne them, boyling them yet againe, to the consistence almost of an emplaster, which if it be rightly prepared is of a yellow-colour. And this Medicine may well be vsed for any burning or scalding. My purpose is not to vouch all those authorities I might, concerning the admirable Nature and vertue of Earth-Wormes: for so I thinke I might alledge fixe hundred more, which is not meete to be inserted in this place. I will therefore now passe to their qualities and medicinall vses for irrational creatures.

Pelagomus much commendeth Earth-Wormes as an excellent Medicine for the bots or V-Wormes that are in Horses, and in the bodyes of Oxen and Kine, affirming that the best way is to put them aliue into their Nostrils, although without question it were farre better to conueigh them into their mawes by the meanes of some horne. *Turdinus* aduiseh to giue the powder of Earth-Wormes with some hot flesh, to Hawkes vwhen they cannot exonerate nature (or how Faulknets tearme it, I know not.) For that (sayth he) will loosen their bellies. Moles doe also feede full sauerly vpon them, and if they fall a digging, it is strange to see with what sudden hast and speede then poore V-Wormes will issue out of the ground. In like sort Hogges and Swyne (as *Varro* writeth) by their turning

ning vp the mudde, and rooting in the earth with their snouts, do by this meanes dig vp the Wormes, that they may eate them.

Albertus Magnus saith, that Toades doe feede vpon Wormes. *Belonius* saith, that Lizards and *Tarentinus*, that the Sea-fish called *Gryff* or *Grample*, doth greedily deuour the, and finally experience it selfe witnesseth, that Frogs, Eccles, Gudgeons, Carpes, Breames, Roches, and Trowts, doe satisfie their hungry guts by feeding vpon them. *Aristotle* in his eyght booke *De Nat. Animal. Chap. 3.* describeth a certaine Bird that lieth in the waters, which *Gaza* interpreteth *Capella*, though the Phylosopher calleth it *Aix*, and some haue called it *Vdhellus*, that lieth for the most part vpon wormes: yea, Thrushes, Robin-redbreasts, Munmurders, and Bramblings, Hens, Chaffinches, Gnat-snappers, Bullfinches, and all sorts of Crowes will feede vpon them; and therefore it is that there be more Crowes in England then in any other Country in the world, respecting the greatnesse, because here the soyle being moyst and fat, there is abundance of Earth-wormes seruing for their food, as *Polydorus Virgilius* in his first booke of the History of England, (which he dedicated to King *Henry* the eyght) hath excellently deliuered.

The people of India, if wee will credit *Monardus*, doe make of these Wormes diuers iuncats, as we doe Tarts, Marchpanes, Wafers, and Cheese-cakes, to eate in stead of other daynties. And the Inhabitants of west India, do deuour them raw, as *Francis Lopez* testifieth. The people of Europe in no place that euer I heard of read of, can endure them to be set on their Tables, but for medicinall vses onely they desire them. *Plautus* vseth in stead of a prouerbe this that followeth;

Nunc ab transenna hic turdus Lubricum petit.

It is an allegorie taken and borrowed from a ginne or snare wherewith Birdes are taken, by which *Chrysidus* the bondman bringing certain Letters to *Nicobolus* an old man, signifieth and giueth warning, that the weake old man was by the reading of the letter no other wise ensnared, intangled, & deceiued, then some birds are taken by subtile and crafty sleights. For *Transenna* is nothing but a deceitfull eord stretched out to take Birdes, especially Thrushes or Mauffes withall, and Wormes is there proper foode, which while they endeavour to entrappe, they themselues are deceiued and taken. Surely I should not thinke that those Fishers and Anglers to be very wise, who to take Wormes, vse to poure Lye or water into the earth wherein Hemp, Sothern-wood, Centery, Worme-wood, or veruen haue bin long soked, or any other strange moysture, causing them by this meane to issue forth out of the earth, for the Earth-Wormes by this kind of dealing being made more bitter, vnfauory, and vnpleasant, no fishes will once touch or tast them, but rather fecke to auoyde them. But contrary-wise, if they will let them lie a whole day in VVheat Meale, putting a little Hony to it, and then bayte their hookes with them, they will be so sweete, pleasant, and delectable, as that the vnwary Fish will sooner bite at it, then at *Amabrosia*, the very meat of the Gods.

Earth-Wormes doe also much good to men, seruing them to great vse in that they do prognosticate and fore-tell rainy weather by their sodaine breaking or issuing forth of the ground: and if none appeare aboue ground ouer-night, it is a great signe it will be calme and fayre weather the next day. The ancient people of the world haue euer obserued this as a generall rule, that if Wormes pierce through the earth violently, & in haist by heaps, as if they had bored it thorow with some little Auger or Piercer, they tooke for it an infallible token of Raine shortly after to fall. For the Earth being as it were embrued, distayned, made moyst, and mooued with an imperceptible motion, partly by South-wind, & partly also a vaporous ayre, it yeeldeth an easie passage for round VVormes to wind out of the inward places of the earth, to giue vnto them moyst food, and to Minister store of fat Iuyces, or fattish Ielly, wherewith they are altogether delighted.

Some there be found, that will fashion and frame Iron after such a manner, as that they will bring it to the hardnesse of any steele, after this order following. They take of Earth-Wormes two parts, of Raddish-roots one part, after they are bruized together, the water is put into a Limbecke to be distilled, or else take of the distilled water of VVormes, liij. of the iuyce of Raddish, l. j. mixe them together, for Iron beeing often quenched in this water, will grow exceeding hard.

Another

Another. Take of Earth-wormes l. ij. destill them in a Limbecke with an easie and gentle fire, & temper your yron in this destilled water. Another. Take of Goates blood so much as you please, adding to it a little common salt, then bury them in the earth in a pot well glazed and lured for thirtie dayes together. Then destill after this the same blood in Balneo, & to this destilled liquor, adde so much of the destilled water of Earth-wormes. Another. Take of Earth-wormes, of the rootes of Apple-trees, of Rapes, of each alike-much, destill them apart by themselues, and in equall portions of this water so destilled, and afterwards equally mixed, quench your yron in it, as is said before. *Antonynus Galus.*

It shall not be impertinent to our matter we handle, to adde a word or two concerning those wormes that are found and doe breede in the snow, which *Theophrastus* in *Strabo* calleth *Oripas*: but because it may seeme very strange & incredible, to thinke that any wormes breede and liue onely in the snow, you shall heare what the Auncients haue committed to writing, and especially *Strabo* his opinion concerning this poynt. It is (saith hee) receiued amongst the greater number of men, that in the snow there are certaine clots or hard lumpes that are very hollow, which waxing hard and thicke, doe containe the best vwater as it were in a certaine coate; and that in this case or purse there doe breede vwormes. *Theophrastus* calleth them *Oripas*, and *Apollonides*, *Vermes*.

Aristotle saith, that liuing creatures will breede also euen in those things that are not subiect to putrefaction, as for example, in the fire and snow, which of all things in the world, one would take neuer to be apt to putrefie, and yet in old snowe Wormes will be bred. Old snow that hath lyen long, will looke some-what dunne, or of a dullish white colour, and therefore the snow-wormes are of the same hiew, and likewise rough & hairie. But those snow-wormes which are found to breed when the ayre is somewhat warme, are great, and white in colour, and all these snow-wormes will hardly stirre, or moue from place to place. And *Pliny* is of the same iudgement, and the Authour of that booke which is intituled *De Plantis*, falsely fathered vpon *Aristotle*.

Yet some there be that denying all these authorities, and reiecting whatsoever can be objected for confirmation thereof to the contrarie, doe stoutly maintaine by diuers reasons, that creatures can breede in the snow: because that in snow there is no heate, and where no quickning heate is, there can be no production of any liuing thing. Againe, *Aristotle* writeth that nothing will come of Ice, because it is (as hee saith) most cold: and heere-vpon they inferre that in all reason, nothing likewise can take his beginning from snow; neither is it credible, that husbandmen would so often wish for snow in Winter to destroy and consume wormes, and other little vermine, that els would prouoe so hurtfull to their corne and other fruites of the earth. And if any wormes be found in the snow, it followeth not straightwaies that therein they first receiue theyr beginning, but rather that they first come out of the earth, and are afterwards scene to be wrapped vp, and lye on heapes in the snow.

But by their leaues these reasons are very weake, and may readily be answered thus, that whereas they maintaine that nothing can breede in the snow, because it is voyd of any heate at all, herein they build vpon a false ground. For if wee will adhibite credite to *Auerrhoes*, there is nothing compounded and made of the three Elements, that is absolutely without heate. And *Aristotle* in his fift booke *De Generatione Animalium*, telleth vs precisely, that there is no moysture without heate. His wordes are *Ouden hugron aneu thermon*. Now snow is a compact, and fast congealed substance, and some-what moyst, for although it proceedeth by congelation, which is nothing els but a kind of exsiccation, yet notwithstanding, the matter whereof it first commeth is a vapour, whose nature is moyst, and with little adoe may be turned into water.

I must needs say that congelation is a kind of exsiccation, but yet not simply: for exsiccation is, when as humidity goeth away, it putteth forth any matter, but in snow there is no humiditie that is drawne out, but it is rather wrapped in and enclosed more strongly, and as it were, bounded round. Furthermore *Aristotle* in his first booke of his *Meteors* saith, that Snow is *Nubes congelata*, a clowde congelated or thickned together, and that in snow there is much heate. And in his fift booke *De Generatione Animalium*, he further addeth,

Hh

addeth,

addeth, that the whitenes of the snow is caused by the ayre, that the ayre is hot and moist, and the snow is white; where-vpon we conclude, that snow is not so cold, as some would beare vs in hand. I well hold that nothing will take his originall from Ice, in regard of his excessive coldnes, but yet snow is nothing nie so cold as that. So then all the hinderance and let, is found to exceede of cold, which is nothing so effectually or forceable as in Ice, & the cold beeing prouoed to be farre lesser, there can nothing be alleadged to the contrary, but that it may putrefie.

Now in that snow is such an enemy to wormes, and many other small creatures, as that for the most part it destroyeth them, yet it followeth not, that the reason of *Aristotle* is quite ouer-throwne: because (as wee daily see) that those creatures which liue in the ayre, will for the most part be suffocate and dye in the water; and contrariwise, those that liue in the water, cannot endure the ayre. Yet here-vpon it followeth not, that if they be choked in the water, that none at all will liue in the water, and the same reason is to be alleadged concerning the ayre. Therefore it is no maruell if those wormes that first breede in the earth, and liue in the earth, be killed by the snow; yet it necessarily followeth not, that no liuing creature can take his first beeing either from or in the snow. But if it can, as *Aristotle* witnesseth, it is so farre vnlikely that the same snow should be the destroyer of that it first was bred of, as I thinke rather it cannot liue seperately, but of necessity in the same snow; no otherwife then fishes can liue without water, from which they first sprung and had theyr beginning.

And to this opinion leaneth *Theophrastus*, in his first booke *De Causis Plantarū*, whose words be these, *Απαντα γαρ φαινεται α τω αερα, και τα φυτα, και διαμενοντα, και γενομενα, εν τοις οικειοις τοποις*: For all creatures (saith he) whatsoeuer, seeme, both plants to reniaine, and to be generated and bred, in their owne due and proper places. And after this he addeth and vgeth a little further, *Απαρτημεν ηυπο τοντον*: from his owne home and speciall particuler place of abode, nothing can suffer, sustaine harme, or be corrupted. And in his fift booke *De caus. Plan.* he setteth it downe more perspicuously, how that Wormes which are bred in some speciall trees, beeing afterwards translated and changed to other trees, where they neuer came before, cannot possibly liue. Wherefore it is more consonant to reason, and more agreeable to common sence, to affirme that those wormes which are found folded and roled vp in the snow, to haue bene first bred in the same snow, rather then to haue issued out of the earth.

Neither are we to make any question or scruple concerning theyr foode; for there is no doubt, but the mother from whence they proceeded, will provide sufficient nourishment for her owne children. For as we said a little before, the snow is no simple thing, but compacted and concrete together of many, and of this nature ought euery aliment to be. *Julius Caesar Scaliger* is of this minde, that wormes are ingendered and brought forth in the very snow, because there is in it much ayre and spyrit, which afterwards beeing heated and brought to some warmth together, may cause them to generate; for it is the nature and qualitie of snow to make fat the earth, of which fattish moysture or Jelly, there may (heate beeing ioyned) be produced a liuing creature.

There be some that doe constantly hold, that in the midst of certaine stones, of which they vse to make Lime, there doe breede diuers creatures, of very different kindes, and sundry proportions and shapes, and likewise wormes, with hairy backs, and many feete, which are wont to doe much hurt to Fornaces and Limbeckills where they make Limbe. Yet *Cassalpini* in his first booke *De Metal.* chap. 2. thinketh the contrary, assuring vs that in Metall-mines, Quarries of Marble, and other stones, there can neuer any liuing bodie be found. And yet in Rocks of the Sea, within the hollow places and riftes of the stones, they doe commonly finde certaine small liuing things called *Daëtili*.

I doe not doubt, whatsoeuer he saith to the contrary, but that many creeping, and other liuing creatures, may be found both in the secret Mines of stone, and some-times also amongst Mettalls, although it be sildome seene. And for confirmation heereof, I vwill alleadge one example happening not many yecres since in our owne Country. At *Harlestone*, a myle from *Holdenbie* in *Northamptonshire*, there was a Quarry of free stone found out, of which they digged for the building of *Sir Christopher Hattons* house, where there was

was taken vp one beeing a yard and a halfe square euery way at the least, and beeing clouen asunder, there was found in the very midst of it a great Toade aliue, but within a very short space after, comming to the open ayre, it dyed. This stone amongst others, vvas taken very deepe out of the earth, it was splyt and cut asunder by one whose name is *Lole*, an old man yet liuing at this day, it was scene of fife hundred persons, Gentlemen and others, of woorthy repute and esteeme, the most part of them liuing at this howre, whose attestation may defend mee in this report: and surely, if Toades may liue in the midst of stones, I can see no reason but that wormes may there be found, but as yet I could neuer see it.

In the yeere of Grace 970. at what time *Romualdus* the son of *Sergius* a young Monke, was aduanced by the Nobilitie of *Rauenna* to be their Archbishoppe, there followed a great death and murren among Earth-vwormes: after that againe ensued scarfitie and death of all fruites of the earth, as *Carolus Sigonius* in his Chronicle of the Kingdome of Italy declareth. *Henry* Emperour of Rome, the sonne of the Emperour *Henry* the third, as *Cramzius* hath written, when he tooke his voyage into Italy, beeing suddenly stayed of his intended course, with an Army sent against him by *Matild*, that he should passe no further then Lombardie, yet hauing taken *Mutina*, there appeared a strange and vncouth signe in the ayre, for an innumerable company of Wormes, smaller and thinner then any Flyes, did flye about in the ayre, beeing so thicke that they might be touched with any small sticke or wand, and sometimes with the hand, so that they couered the face of the earth one myle in breadth, and darkened likewise the ayre two or three myles in length. Some did interpret it as a signe or fore-telling, that some Christian Prince should goe into the *Holy-Land*.

In the yeere of our Lord God one thousand, one hundred and foure, there were scene diuers fiery and flying Wormes in the ayre, in such an infinite multitude, that they darkened the light of the Sunne, seeming to deprive mens eye-sight thereof; and shortly after this monstrous and vnnaturall wonder, there followed other strange & sildome-seene prodigious sights on the earth: and what a boysterous storme of troubles, and raging Whirle-wind of Warre and blood-shedde shortly after ensued, the euent thereof did plainly manifest.

FINIS.

Hh 2





EP̄LOGUS GRATVLATORIVS

HONORANDO ATQVE IN OMNI ARTE, & MARTE,
CVMVLATISSIMO VIRO, D: LVDOVICO LEWKNORO,
EQVITI AVRATO, ET AVLICARVM CERE-
MONIARVM MAGISTRO
PRINCIPALI.

NEC-NON DOCTISSIMO ET CLARISSIMO VIRO D: THOMÆ
BONHAMO, IN MEDICINIS
DOCTORI.



EXorientes stellæ (secundū Astronomos) primū, aspectu
transuerso atq̃, laterali huius vniuersitatis montium cacumina, atque
arborum summitates salutant, neq̃, hoc vel illud regnum, aliquemue
locum, personamue particularem conspiciantur: verum altius ascen-
dentes, & gradus plures ab ortu supergressæ, non solum magis opposi-
tæ, terræ apparent, sed omnium intuentium oculo: vultusq̃, videntur
directe verberare. Ita mihi (absit iactantia) vsu-venit acciditq̃, illu-
strissime Miles; atq̃, Doct̃or venerande, postquam enim preceden-
tē de Quadrupedibus historiam (pro meo posse) absoluissem, non sine Epilogo, tanto labori va-
ledicebam: verum neminem cuiuscunque conditionis vel specialiter respiciebat, sed generali-
ter, omnibus huius Britanniæ orbis, tum studiosis tum pijs insularis proponebam. Longius vero
in istiusmodi Epicyclo, seu laborum æthereæ spheræ progressus, calamus, oculus, animusq̃, in ve-
stram coniunctissimā, mutuamque erga has lucubrationes humanitatem, quasi irreuerberato
studio conuertuntur; vobis enim, præ omnibus huius augustissimi regni, vel generosis, vel stu-
diosis, se deuinctam atque obligatam, fatetur præsens de venenatis animalibus, historia. Qua-
propter, si tantum honoris, memoranda aliqua vestrorum (erga hoc opusculum) meritum, re-
cognitione, in vos conferre potui, quantum vestram miranda ingenia studia merentur, laborem
alterum in panegyricam sine Heroicam vestram laudē prædicandam, libentissime subirem. Sed
ne plus honeste quam modeste vobiscum agere videam, canat Musa mea hoc distichon vnum:

Et vestra curæ testis pia charta manebit

Quam recinet quidquid posteritatis erit.

Pergamus igitur, (summo fauente numine) si vobis placet ad tertiam de viuiparis historiam,
quæ est de volatilibus cæli: tenues licet sunt fortuna meæ, infinitæque tum paupertatis tum pas-
sionalis Euangelicæ officij curæ me quotidie circumstant affliguntq̃, non tamen quiescam, do-
nec altè volantia, & profundè natantia animalia, (si Christus mihi propitius erit) in cenacu-
lis & contubernijs vestris, sine omni feritate & falsitate, tractanda, conspicienda, legenda, cog-
noscenda demonstrauero. O Beatissima Trinitas, tu creasti Angelos Cæli, & vermiculos ter-
ræ, non es in illis superior, in istis non es inferior, non est possibilis tibi creare vermiculū quan-
Angelum, extendere folium quam cælum, formare capikū quam corpus, non fecisti me lapidē,
vel Auem, vel Serpentem, quia bonitas tua me ordinauit vt laudem tuam in creaturarū cog-
nitione annūtiarem. O Sanctissime, si amabilis est sapientia in cogitatione vel cognitione re-
rum cognitarum, quam amabilis est sapientia tua, quæ omnia condidit ex nihilo. Differunt
certè Creator & creatura, nam ea quæ per se considerata pulchra sunt, pulchrioribus comparata
vilescunt: ideo vt omnibus tui numinis pulchritudinem enarrem, secundū misericordiam tuam,
da mihi sensum capacem, intellectum facilem, memoriam tenacem, efficaciam in opere, pro-
fectum in studijs, progressum in conceptis, & gratiam in conuersatione, vt quocunq̃,
me conuertam, ubiq̃, tua manus præcedat, tuāq̃, benedictio sequatur,
quousq̃, omnis anima spiraculum trahens vitæ, tuam
laudauerit maiestatem.

Amen.

A Table of the names of all the Foure-footed Serpents.

Greca.

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<i>Batrachos Dryopetes</i>	180	<i>Sauros</i>	203	<i>Rana aquatica & in genere</i>	176
<i>Batrachos Chloros</i>	180	<i>Sauros Enydros</i>	213	<i>Rana temporaria</i>	177
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Gerefschine

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